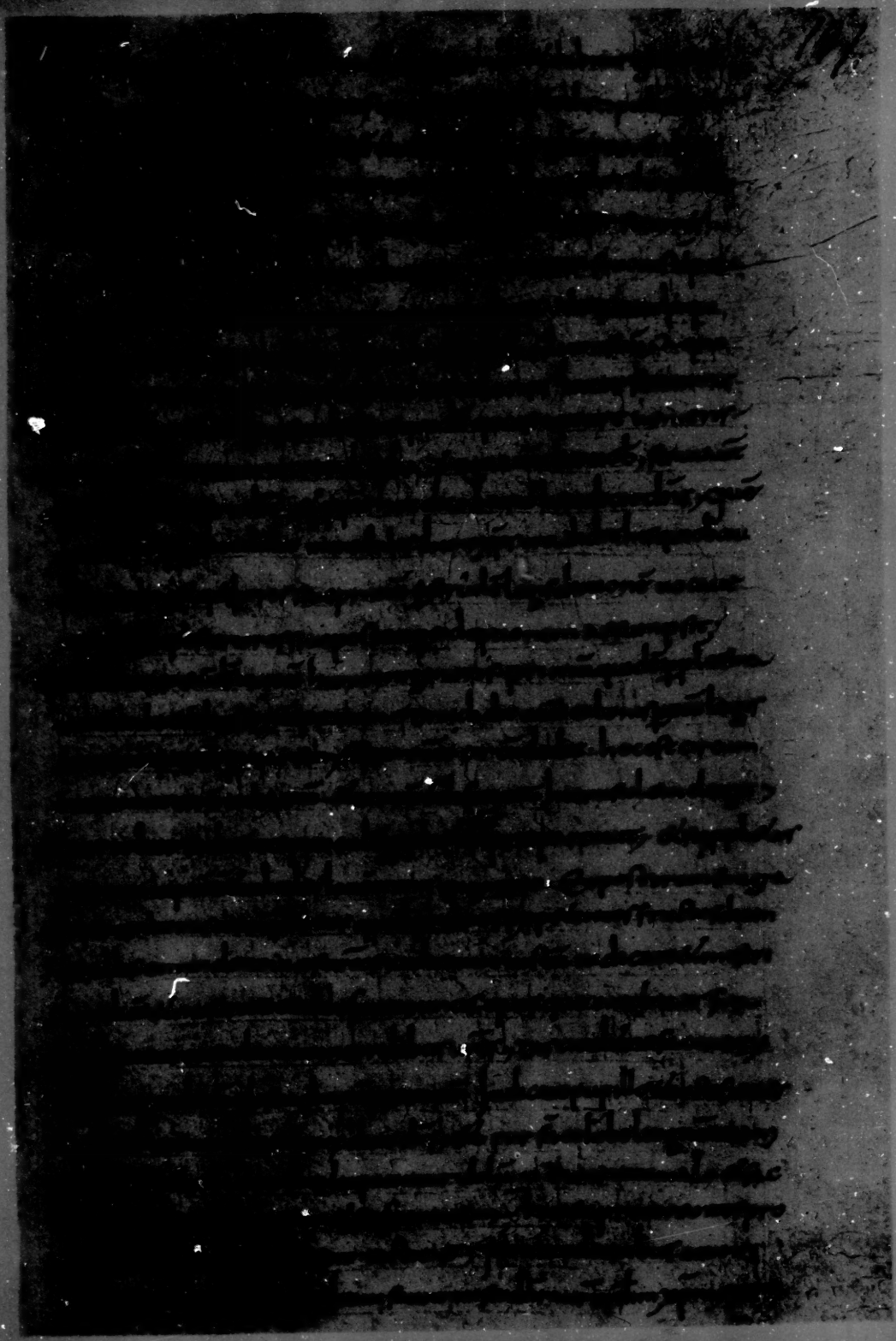
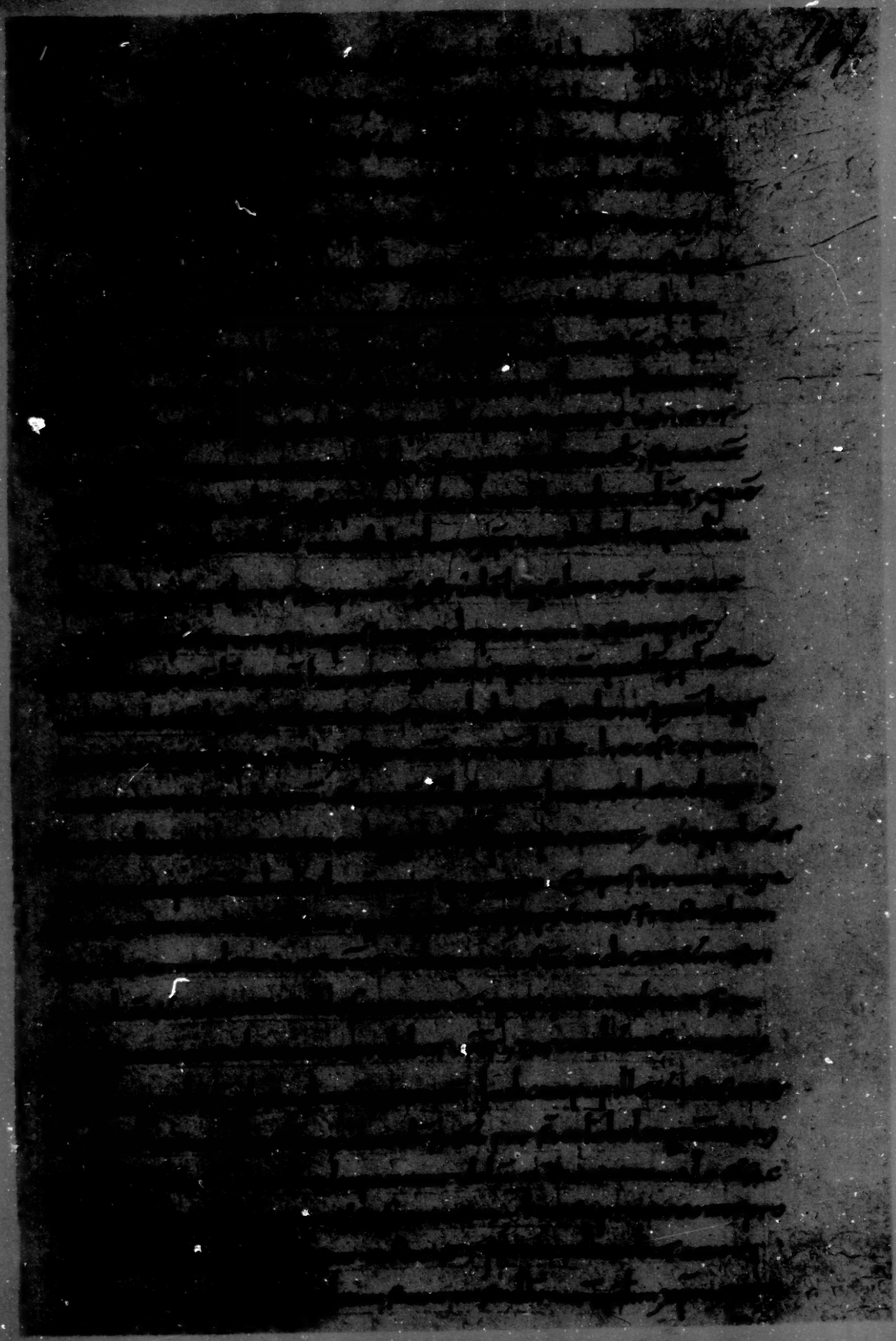


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OLD-LATIN BIBLICAL TEXTS: No. VII

NOUUM TESTAMENTUM SANCTI IRENAEI EPISCOPI LUGDUNENSIS

BEING THE NEW TESTAMENT QUOTATIONS IN THE OLD-LATIN VERSION

OF THE

ελεγχος και παρατροπη ψευδωνυμου γνωσεως

EDITED FROM THE MSS

WITH INTRODUCTIONS APPARATUS NOTES AND APPENDICES

BY THE LATE

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CONTENTS

PAGE

PREFACE. C. H. TURNER v

INTRODUCTORY CHAPTERS:

I. THE MSS OF IRENAEUS. W. SANDAY xxv

II. DID TERTULLIAN USE THE LATIN IRENAEUS? F. J. A. HORT xxxvi

III. THE DATE OF THE LATIN IRENAEUS: A FRAGMENT W. SANDAY lvii

IV. THE DATE AND PLACE OF THE LATIN TRANSLATOR OF IRENAEUS. A. SOUTER lxv

V. THE NEW TESTAMENT TEXT OF IRENAEUS. A. SOUTER . cxii

POSTSCRIPT: EVIDENCE OF THE ARMENIAN VERSION OF IRENAEUS. C. H. TURNER clxx

ADDENDA EMENDANDA CORRIGENDA clxxvii

SIGLORUM IN TEXTU ET APPARATU ADHIBITORUM INDICULI:

(1) SCRIPTORES GRAECI QUI LOCA E S. IRENAEI OPERE *ADUERSUS HAERESES* DESUMPTA LAUDAUERUNT . clxxx

(2) CODICES NOUI TESTAMENTI LATINI ANTE-HIERONYMIANI clxxxiv

(3) OPERIS *ADU. HAERESES* INTERPRETATIONIS LATINAE CODICES clxxxvi

EDITIONES clxxxvii

NOUUM TESTAMENTUM S. IRENAEI:

EUANGELIUM SECUNDUM MATTHAEUM 1

SECUNDUM MARCUM 44

SECUNDUM LUCAM 48

SECUNDUM IOHANNEM 75

ACTA APOSTOLORUM 92

EPISTULAE S. PAULI APOSTOLI 115

EPISTULAE CATHOLICAE 188

APOCALYPSIS IOHANNIS 193

PAGE

APPENDIX I: ADDITAMENTA AD EUANGELIA ET ACTA APOSTOLORUM. C. H. TURNER.

EUANGELIUM SECUNDUM MATTHAEUM 204
SECUNDUM MARCUM 212
SECUNDUM LUCAM 213
SECUNDUM IOHANNEM 219
ACTA APOSTOLORUM 224

APPENDIX II: DE EPISTULA AD HEBRAEOS. C. H. TURNER . . 226

APPENDIX III: EXCERPTA EX ORIGENIS IN APOCALYPSIM SCHOLIIS. C. H. TURNER 228

APPENDIX IV: NOTES ADDITIONS AND CORRECTIONS TO THE TEXT OF THE GOSPELS AND ACTS. C. H. TURNER . . . 229
ADDITIONAL NOTES ON MATT. XXI 39; MARC. X 19; IOH. VII 38 250

APPENDIX V: CITATIONS OF THE NEW TESTAMENT IN THE OLD ARMENIAN VERSION OF IRENAEUS *ADUERSUS HAERESES IV V.* F. C. CONYBEARE 253

APPENDIX VI: SCHEDULE OF VARIANTS IN THE ARMENIAN VERSION OF BOOKS *IV* AND *V.* J. ARMITAGE ROBINSON . . 289

INDEX UERBORUM AB IRENAEI INTERPRETE IN NOUO TESTAMENTO LATINE REDDENDO ADHIBITORUM. C. H. TURNER ET A. SOUTER 301

PREFACE

WHEN Dr. Sanday, in the last lecture which he delivered as Margaret Professor of Divinity in the University of Oxford, on Friday, June 6, 1919, summarised the history of his own theological work, he used the following words (*Divine Overruling*, 1920, p. 60):

'The natural method for me to employ is inductive. I said to myself, when I began to work at theology, that I must begin at the beginning—I must know where I am. I must begin with the literature. I must put myself to school both in the lower criticism and in the higher. I must try to learn what are the right texts. I must try to put these texts into their right environment. I must consider questions of authorship, of genuineness and the like.'

'I must try to learn what are the right texts.' That was to be the first stage in a process of self-education that was continued in fact for some half a century. And the 'right texts' meant, to a scholar whose labours were concentrated on the New Testament, right texts in the first place of the New Testament authors.

Sanday had already begun his textual studies when he went to reside in the University of Durham as Principal of Hatfield Hall (1876–83), before the appearance in 1881 of Westcott and Hort's *New Testament in the original Greek*: and I imagine that the preparation for his *Gospels in the Second Century* (1876) may have turned his thoughts to the importance of the evidence of the early Christian writers. But he had, so far as I know, made no choice of the particular subjects on which he intended to concentrate his researches and make public the results, until he came back to Oxford as Ireland Professor. In his Inaugural Lecture (Feb. 20 and 22, 1883) on *The Study of the New Testament, its present position and some of its problems*, he urged (p. 62) that the 'subject of all others in which youthful workers have a truly golden opportunity is Text. We want an army of trained collators dispersed through all the libraries of Europe. . . . I lay much stress upon this particular subject, not because it is first in dignity, but because it is first in necessity, as a number of other subjects are being kept waiting for it, and also because it is a good subject on which to make a beginning.'

In Oxford he found in John Wordsworth, holder of the newly created Oriel Chair of the Interpretation of Holy Scripture, a colleague who was already at work on similar lines. The Delegates of the Clarendon Press had, a few years earlier, accepted Words-

worth's proposal to edit the Vulgate New Testament: and the editor soon found that an indispensable preliminary to the restoration of St. Jerome's text was a more accurate knowledge than was at that time available of the Latin texts that lay behind it. In this way the series of *Old-Latin Biblical Texts*, of which the present volume is the seventh instalment, accompanied the *Novum Testamentum Domini nostri Iesu Christi latine secundum editionem sancti Hieronymi*—or, more strictly, preceded it, since three parts of the one series, published in 1883, 1886, and 1888, anticipated the appearance in 1889 of the Vulgate St. Matthew. With the Vulgate Sanday never had any connexion: it was Wordsworth's own life-work as a scholar, and it did not stand in any near relation to Sanday's special purpose: but the Old-Latin texts took the inquiry a century or even two centuries further back, from the time when the New Testament texts are easily sorted into their respective types into the time when the evidence was at once more crucial and also more obscure and perplexing and in greater need of disentanglement.

Here then Sanday found an appropriate line of work ready for him, and to the second of the Old-Latin volumes, *Portions of the Gospels according to St. Matthew and St. Mark from the Bobbio MS* (*k*) . . . *at Turin* (1886), he contributed what it is hardly too much to call the most valuable piece of work in the whole series, the investigation of the relation of *k*, the unique and precious monument of the original African Latin of the New Testament, to other Old-Latin MSS, to Cyprian, and to the Greek text. The transcription of the codex was Tischendorf's, the collation of this with the MS was Wordsworth's: such work was not quite Sanday's *métier*, for, while he had a sound general knowledge of palaeographical principles, he had not, I think, very much practical experience of work on MSS, nor was he a scholar in the sense that Wordsworth was. His strength lay rather in the care and judgement with which he classified the *data* that the texts supplied and drew from them the appropriate inferences.

Up to a certain point Sanday's results had been anticipated in a few brief sentences on pp. 78, 81 of the *Introduction* to the great edition of Westcott and Hort: and Sanday showed characteristic eagerness—for there never was a scholar more generous in his appraisement of other scholars' work or more modest about his own—to pay homage to the pioneer. Some ten years before he resigned his Chair he was presented with his portrait, and in acknowledging the gift he took the opportunity to give an autobiographical sketch of his own published work. 'When I was elected to the Ireland Chair, and through the kindness of Exeter College I was enabled to come back to Oxford, there falls in the early period of my tenure what is, I am afraid, the only work of mine that can be called strictly exploratory and scientific, my contribution to *Old-Latin Biblical Texts, Part II* (1886), and an essay on "The

Cheltenham List of the Canonical Books of the Old and New Testament and of the Writings of Cyprian" in *Studia Biblica*, Vol. III (1891). I believe that Dr. Hort already knew all, or nearly all, that I made out about the Old Latin texts, but to me it came as a discovery; and there was perhaps something of discovery in the treatment of the groupings in the MSS of the writings of Cyprian.' Dr. Sanday did himself less than justice: for we owe it to him that the intimate connexion of *k* (as contrasted with *e*, the only other MS of the Old-Latin Gospels of the African type) with Cyprian was suggested and demonstrated. As a result of his investigation, the value of *k* stands out in clear light: it is a bit of the Bible used by St. Cyprian, and it has also marked affinities with the ℵ B text. For myself I should prize this investigation as opening out a new avenue in the textual criticism of the New Testament. I am sure that the one main qualification which future generations will have to make in Dr. Hort's results is that he attributed insufficient weight to what are called 'Western' authorities; and among Western authorities I should perhaps rank *k* highest. The best combination of two individual witnesses I believe to be B *k*: and, spite of all the drawbacks which necessarily attach to a translation, and that a free one, preserved to us in a single degenerate MS, I suspect that the true text of the Gospels has in at least one instance survived in *k* and *k* alone.

No doubt such an interpretation of the possibilities opened up by his special researches would have a little outpaced the march of Dr. Sanday's own ideas in 1886. He would have regarded himself then, and perhaps to the end, as an adherent, though an independent one, of Dr. Hort. But even if he did not realise the whole extent of the reconstruction which his work might assist to bring about, yet it is certainly true that he quite knowingly and intentionally concentrated his labours in just one corner of the field of New Testament criticism, namely, the recovery and elucidation of the earliest evidence of the Western Church. For this purpose, side by side with *k*, the most primitive type of MS, would rank the most ancient Western Fathers whose writings survive in sufficient bulk for treatment, Irenaeus, Tertullian, Cyprian. To Cyprian's *Testimonia* Dr. Sanday's Seminar on the Western Text devoted its energies during a number of years, though, sad to say, the note-books in which Dr. White, Prof. Souter, or myself transcribed our revised text cannot all be traced among Dr. Sanday's papers. But the principles were firmly settled by our discussions, and I greatly hope that I may find leisure some day to prepare a new edition which will embody our results. On Tertullian, in spite of the prospect held out in *Old-Latin Biblical Texts* II p. lxvii n. 2 'I hope to have more to say on Irenaeus and Tertullian later', Dr. Sanday did not, to the best of my knowledge, ever carry out any detailed investigation. Of what he planned for Irenaeus the present volume is the monument.

The scheme for collecting and commenting on St. Irenaeus' quotations from the New Testament appears to have taken shape very soon after Dr. Sanday's return to Oxford, so that between the inception of the book and its completion late in 1922 lies more than four times the length of the interval recommended by Horace. Happily the first of the numerous collaborators whose help has made the book what it is, the Rev. Willmore Hooper, M.A. Durham, now Vicar of Bossall, York, survives to tell the story of its beginnings.[1] He writes under date Feb. 1, 1921, as follows: 'When Dr. Sanday returned to Oxford in 1883, I used to spend a large part of my vacations with him (I was on the teaching staff of Durham University from 1879 to 1886), and this led to my helping him occasionally in the collation of MSS. The idea of the *Nouum Testamentum S. Irenaei* was broached (I think) in 1884; and Dr. Sanday suggested that I should collate the three accessible MSS at Leyden, the British Museum, and the Claromontane at Cheltenham. This I did in the summer vacations of 1885 and 1886. . . . In October 1886 I gave up University life and took charge of a large colliery parish, where I stayed for twenty-nine years . . . it meant an end of my work on Irenaeus. I realised this early in 1888, and wrote to Dr. Sanday to that effect, and he very kindly relieved me of it all. . . . 12 Canterbury Road [Dr. Sanday's first house in Oxford after his return] was a real home to me; and I spent there some of the happiest days of my life.'

This is an under-statement of Mr. Hooper's share in the work. He not only collated the New Testament quotations in the three principal MSS[2], *C*, *V*, and *A*, of the Latin version, but he transcribed them all, adding the apparatus of variant readings on the margin, in a beautifully clear and legible hand; and when the time came, the whole Latin text and marginal apparatus (as distinct from that at the foot of the page) of pp. 1–203 was set up direct from his manuscript—save that the readings of the late Vatican MSS, *O P Q R*,[3] were incorporated in the margin throughout, and that in the latter part of the New Testament some passages were added, and some readings transferred from the margin to the text.

Not long after this Dr. Sanday published his first essay in the criticism of the subject, an article in the *Journal of Philology* for 1888 on 'The MSS of Irenaeus'. He had, to the best of my belief, no intention of reprinting it: with his habitual self-depreciation in critical matters he would at least have wanted to re-write it. But I have no fear but that those who use this volume will be grateful to find it where it is, at the head of the Introductory Chapters (pp. xxv–xxxv below), both because it explains in Dr. Sanday's own words the genesis of the whole undertaking, and because it gives an admirably lucid account of the manuscript material for the Latin version, the

[1] See also Dr. Sanday's summary, p. xxix below. [2] See pp. xxv, clxxxvi. [3] See pp. xxix, clxxxvii.

only form in which the *aduersus Haereses* of St. Irenaeus has come down to us complete and the only possible starting-point of any attempt to deal with St. Irenaeus' New Testament citations as a whole.

Next among the scholars who worked under Dr. Sanday in preparing the materials of the book must be named the Rev. R. G. Plumptre of Exeter College, who after taking his degree in Classics became a pupil of Sanday's and was placed in the first class in the Theological School in 1889. For the next four years he was in residence as Vice-Principal of St. Edmund Hall, and his collaboration must go back to quite the beginning of that period. To him we owe both the transcription of such New Testament quotations as happen to have been preserved in the fragments of the original Greek, and the draft of the critical apparatus of Old Latin authorities which occupies on an average something like a third of the pages of our text. For both of these developements of the original plan there was abundant justification.

Of the Greek Irenaeus the first of the five books is the only one of which large portions survive, and the first is just the book in which Biblical citations are fewest. For the rest we have occasional fragments, brief, isolated, and often suspect in their text as being accommodated to some doctrinal purpose. They might have seemed hardly worth preserving, if it were not that it was essential to a just estimate of the worth of the Latin citations to know how far they represented faithfully what Irenaeus himself had written; and the most obvious way of finding this out was by examination of those quotations of his that were extant in both languages.

The other developement involved the expenditure of a vast amount of trouble, but the trouble was well repaid by an increased understanding of the text. The Latin Irenaeus being only a translation, the date of which does not lie on the surface,[1] and is indeed notoriously disputed, it seemed to Dr. Sanday that a rather full collection of the variants of the principal Old-Latin MSS (*a b d e f k m* of the Gospels [with *h* of Matthew], *d e g h p* of Acts, *d e g r* of St. Paul, *s* of Cath. Epp., *g h* of Apocalypse[2]) and of some Old-Latin fathers (Tertullian, Cyprian, Lucifer, Optatus throughout: in Acts also pseudo-Cyprian *de Rebaptismate* and Augustine *contra Felicem Manichaeum*: in Apoc. also Primasius: and in the latter books of N. T. Priscillian) was an essential element of any scheme that aimed at setting the evidence of Irenaeus in its true context; and perhaps this is in reality the most valuable contribution made in the

[1] The *terminus a quo* is of course the publication of the original Greek, *c.* A. D. 180–190: the first quite certain *terminus ad quem* consists in the use of the translation by St. Augustine in A. D. 421, see p. lxvii below.

[2] It is perhaps as well to note that *d* of Gospels and Acts is a different MS from *d* of St. Paul, *e* of Gospels is different from *e* of Acts and both again from *e* of St. Paul, *g* of Acts and Apoc. from *g* of St. Paul, *h* of Acts and Apoc. from *h* of St. Matthew. See the details on pp. clxxxiv, clxxxv, 92, 115, 188, 193.

present volume to the study of the Old-Latin Bible. My own earliest participation in the work was the revision and recasting of Mr. Plumptre's draft, and the preparation of it for the press.

Our collations of the Irenaeus MSS as originally made by Mr. Hooper had been confined to the New Testament quotations; and so long as the two principal MSS were in England—the Claromontane (*C*) in the Phillipps library at Cheltenham and the Arundel (*A*) at the British Museum—it seemed unnecessary to go farther, as they could at any time be consulted and more extensive collations made if it came to be desirable. But in 1887 the Claromontane MS passed, through the sale of the Meerman MSS (which had been bought by Sir Thomas Phillipps at the Meerman sale at the Hague in 1824), into the hands of the German Government, and was removed to Berlin. As our work progressed, inconvenience was felt from time to time in not possessing a complete collation of the earliest and best MS of the *aduersus Haereses*: and Dr. Sanday took the opportunity in 1894 of commissioning Mr. H. N. Bate of Trinity College (afterwards of Magdalen College) Oxford, then studying at Erlangen, to return by way of Berlin and collate there the whole MS. The interleaved volumes of Stieren's edition which contain the collation were at our disposal during many years and proved a most welcome assistance to the work. They have now been presented to the Bodleian Library, where they bear the press-mark 131 I e 13, 14.

The proposal to include a *Nouum Testamentum S. Irenaei* in the Old-Latin Biblical series was accepted by the Delegates of the Clarendon Press on Dec. 3, 1889: the earliest instalment of printed matter—i. e. of the N. T. quotations with double apparatus, that of the Irenaeus' MSS at the side of the text and that of the other Old-Latins below it—was sent out in 'first proof' in September, 1893. I doubt if any other Press in the world would have been so tolerant of a delay that has now extended over nearly thirty years.

From the beginning I was entrusted with the principal share in the correction of the proof, but my functions were at first only those of a subordinate, and Dr. Sanday was consulted on every difficulty and was finally responsible for the passing of each sheet for Press. As years went on the revision and control of the proof-sheets fell more and more into my hands. I don't think I changed much in the Gospels (pp. 1–91): probably in the Acts (pp. 92–114) I was beginning to share the work as a colleague: when Gospels and Acts were printed off, somewhere about 1899, I had begun to doubt whether a not inconsiderable amount of New Testament material had not escaped the notice of the editors of Irenaeus, and a re-reading of the *aduersus Haereses* resulted in the identification, for the Four Gospels and the Acts, of a few quotations and a goodly number of allusions which are printed as Appendix I (pp. 204–225). All that bore on

the other books was incorporated into the main body of the text, for which, from the beginning of the Pauline Epistles to the end of the Apocalypse, I may be regarded as more directly responsible. The printing of the book down to this point was completed in 1905.

Our work, as so far described, consists of the collection of material and the construction of texts. That is its primary importance, and it is independent of any of the questions that may be asked, or the answers that may be given, upon the critical and historical problems that arise over the Latin version of Irenaeus. On the crucial point of the date of the version Dr. Sanday touched in the last paragraph of his chapter on the MSS (p. xxxv). He there expressed his own inclination to follow Loofs and Massuet in the conclusion that the Latin Irenaeus was known to Tertullian, and was consequently not much later than A. D. 200. But he suspended judgement in view of Hort's *dictum* that 'the true date of the translation is the fourth century', only begging that Dr. Hort would go on to instruct us by setting out his reasons in full.

Dr. Hort died in 1892 without having published anything about Irenaeus beyond the single page, to which belong the words cited above, in his *Introduction to the New Testament in Greek* (p. 159–160). But among the mass of papers which he left behind him were the jottings of an investigation into this very question. Presumably he had undertaken it in order to satisfy himself as to the soundness of his position before he wrote as summarily and decidedly as he did: and, spite of its being rough and unfinished in form, we accounted it a special godsend for our volume when his son, Sir Arthur Hort, entrusted it to Dr. Sanday's hands to be dealt with at his discretion. There could be no doubt as to the imperative desirability of printing it. Whether one agreed with the conclusion or no, it was a great thing to have the elements of a clear-cut thesis set out by a scholar of genius so massive as Dr. Hort. It is printed as Chapter II 'Did Tertullian use the Latin Irenaeus?' (pp. xxxvi–lvi), and serves naturally for base and starting-point of the subsequent discussion.

Dr. A. Souter, now Professor of Humanity in succession to Sir William Ramsay at Aberdeen, was in residence in Oxford as Yates Professor of New Testament Greek and Exegesis at Mansfield College from 1903 to 1911, and did us yeoman service as an enthusiastic helper in our study of the Old-Latin, to which he brought a linguistic equipment in late Latin that neither Dr. Sanday nor I myself possessed. He came to us from Cambridge, where he had been a pupil of Prof. Mayor and one among many inheritors of the great tradition bequeathed by Dr. Hort. His treatment of the 'Date and Place of the Latin Irenaeus' (Chapter IV, pp. lxv–cxi) takes up in fact Dr. Hort's thesis, and developes and supports it with all the force of a rare knowledge of the later

Latin literature. The argument is directed to showing that the vocabulary of the Latin Irenaeus, so far as it is not dictated by its subject and so far as it is not the common stock of all Christian Latin, does show more affinities with authors who wrote after 350 than with authors who wrote before, and more affinities again with authors who wrote in Africa than with authors who wrote in other parts of the West. Once more, there is no scholar interested in the Latin writers of the early Christian centuries who will not be grateful, whatever his own interpretation of the evidence, for the mass of material here accumulated and classified. Its value indeed reaches far beyond its immediate purpose.

My own Notes, Additions, and Corrections to the Text of the Gospels and Acts, printed as Appendix IV, pp. 229–250, are the complement of the work described above on p. x: but I did not speak of them at that point because, though they are primarily concerned with the revision and reconstruction of the text, and do for the earlier part of the New Testament, pp. 1–114, the same sort of thing as I was able to incorporate for the latter part, pp. 115–203, direct into the apparatus itself, yet nevertheless they are not quite confined within that scope, but do go on to indicate at one point and another the lines on which criticism of the historical questions arising out of the Latin version had begun to shape itself in my mind. The notes, for instance, on 'martyras' (p. 230), 'baptizator' (p. 235), 'dictoaudientia' (p. 236), 'discentes' (p. 237), 'prophetes' 'prophetis' (p. 242), 'Elazarus' (p. 245), 'paupera' (p. 246), have for their primary purpose the establishment, generally by the help of *C*, of the true text of the Latin Irenaeus: but the readings so established, as well as the other numerous cases of agreement with *k* to which attention is called throughout those 'Notes', combined to create in me a strong impression that the version in which they occurred should be placed nearer the age of St. Irenaeus than the age of St. Augustine, before rather than after the year 300.

These Notes attained what was meant to be their final stage early in 1911: Dr. Souter's chapters (IV and V of the Introduction) were put in print not very long after. The volume was, as we supposed, nearly ready for publication: but it wanted a preface, in which the issues and the arguments should be set out and something like a tentative judgement passed on them. Dr. Sanday had all along intended to prefix such a statement to the book, and he was reluctant to let it appear without the expression of his considered view upon a problem that had been present in his thoughts, off and on, for more than a quarter of a century. But he was not a man whose mental processes could be hurried. Self-effacing and deferential as he was in most of the relations of life, those who knew him well knew that there were in him quite unplumbed capacities of tenacious resistance. Nothing revealed so much of them (*experto credite*)

as any attempt to hustle him into the production of work when he conceived that more time might bring more light. Age does not make it easier to write quickly: Sanday was well-nigh seventy, and writing had never been anything but pain and grief to him. Without the labour of his devoted helpers—his wife, till the calamity of her death came upon him in 1904, Miss Beatrice Hatch (eldest daughter of his friend Dr. Edwin Hatch), who had been a member of his household since 1894, and his secretary Miss Abbiss—the tale of his published work would have been far smaller than in fact it was.

And other obstacles supervened. At the end of 1912 his convictions upon some fundamental topics of theology rather suddenly matured themselves; he had to state and defend his position, and for a time the scholar was almost swallowed up in the controversialist. When the great war broke out, I half conjecture that he welcomed the opportunity of being drawn into a new controversy, where, if there were still old friends marshalled against him (and he had many friends in Germany), they were at least not friends to whom he was bound by ties of daily intimacy. But between it all Irenaeus had small chance.

Nevertheless he had not quite forgotten. Among his papers were various fragmentary beginnings, and one draft that seemed sufficiently indicative of the conclusions towards which he was moving to justify its being printed as Chapter III of the Introduction, pp. lvii–lxiv. Readers of the fragment will understand one's hesitation in printing it as it stood; excisions were in my mind, but in the end I determined, and I think rightly, that, even if affection clouded his judgement, his words must be allowed to stand as he wrote them. Anyhow he took the same view of the indebtedness of Tertullian to the Latin Irenaeus that he had been inclined to take when he first wrote in 1888: he ranged himself rather definitely with Grabe, Massuet, and Loofs against Hort, Jordan, and Souter.

Behind the Latin Irenaeus looms the original Greek. Of course the date of the Latin does make this difference, that the earlier we place it the more likely it is that the Latin Bible of the translator resembled the Greek Bible of St. Irenaeus; but to whatever date we ascribe the translation, we have still the same two problems to face, the one, how far the translator had recourse, consciously or unconsciously, to his Latin Bible for the rendering of the biblical quotations, the other, how far the translation in general—as it was originally made, and as it has in the course of time come down to us—is a faithful and trustworthy rendering in Latin of what St. Irenaeus wrote in Greek.

A new factor was introduced into the problem when an Armenian version of the fourth and fifth books of the *aduersus Haereses* was published in 1910, from a manu-

script of the thirteenth century, by Dr. Karapet Ter-Mekerttschian and Dr. Erwand Ter-Minassiantz (vol. xxxv part 2 of Harnack's *Texte und Untersuchungen*). Where the Armenian and the Latin agree, we may be tolerably certain that we have before us the sense of the original. So far as they agree closely with one another, the presumption is strong that they agree closely with the Greek; and in the case of Biblical citations this certainty as to the sense will generally carry with it a further certainty as to the words. Moreover, if that is the case with the Latin in the two last books of Irenaeus, we may infer that it would be the case with it also in the remaining books. If on the other hand the Latin, where we can check it by the Armenian, is found to differ from it, then one or other version (if not both) fails to represent the original, and further inquiry must decide in which version lies the greater fault.[1]

On every ground it was desirable for us to be accurately instructed as to the bearing of the Armenian evidence. The edition in *Texte und Untersuchungen* contained no German translation, nor has the Armenian down to the present time been rendered into any Western tongue. Dr. Sanday therefore arranged with Dr. F. C. Conybeare, whose interest in Armenian studies is of long standing—scholars will not soon forget his discovery in an Armenian MS of the 'Aristion' heading to the Last Twelve Verses of St. Mark—to translate on our behalf the New Testament citations of the published Armenian text; and the result is embodied in Appendix V (pp. 253–288 *infra*) 'Citations of the New Testament in the Old Armenian Version of Irenaeus'. Where the rendering of the Armenian Biblical citations back into Greek is put in ordinary type, the Armenian Irenaeus agrees with the Armenian Bible, and we cannot be sure that it represents the Greek Irenaeus as well: but where it deviates from the Armenian Bible, heavy type is employed, and it is this residuum of which we can be confident that it reproduces the Greek Irenaeus that the translator had before him.[2]

Appendix V was in paged type before the war. At a much later point, after Dr. Sanday's death on September 16, 1920, Dr. Armitage Robinson, Dean of Wells, who had already put English scholars under a great load of obligation by his rendering of the *Apostolic Preaching* of St. Irenaeus from Armenian into our own language,

[1] This issue is further considered on pp. clxx–clxxvi below.

[2] It should be noted in passing that the Armenian Version agrees with codex *C* of the Latin, and with Harvey's edition, in its arrangement of the chapters of the *aduersus Haereses*: as I have said on p. 229, the editions before Harvey went wrong in this matter, and it is a pity that we followed them in the main body of our work. In Book V, but in that Book alone of the five, the two numerations coincide. I have some impression that Dr. Sanday at first under-estimated the value of Harvey's edition, and of course its defects are obvious. But I do not know why the older edition of Stieren was chosen for the purpose of our collations, unless it was because in mid-Victorian days there was some tendency to assume that a German edition was likely to be better than an English one. German scholars themselves regularly cite Irenaeus according to Harvey's text.

asked for the loan of our proofs (so far as they were available) and of Canon Bate's collation of codex *C*. In return he has enriched our pages by a further analysis of the Armenian version of the *aduersus Haereses*, undertaken from a rather different point of view to Dr. Conybeare's (Appendix VI, pp. 289–299). Not only has he extended his field of operations beyond the New Testament quotations, and briefly compared the Armenian and Latin (1) where the Armenian enables us to restore the original form of the Latin against all our extant Latin MSS, (2) where the Armenian corrects what seems to be the original reading of the Latin version; but also, for the New Testament quotations themselves, he has noted cases (3) where the Armenian confirms the Latin against Greek catena-citations from Irenaeus, (4) where the Armenian gives a casting vote as between divergent readings in our two chief Latin MSS. Finally and especially he has drawn up a detailed schedule of all the variants of the Armenian from Harvey's text of the Latin version. Thus on p. 296, Matt xxi. 33–43, we can see at once that the Armenian differs from the Latin of p. 32 in placing the murder of the son by the husbandmen inside the vineyard with St. Mark, instead of outside it with St. Luke: and as this is confirmed even in the Latin by the paraphrase that follows (see Appendix I, pp. 209, 210), it must certainly be St. Irenaeus' own text, and the critical editors have been misled when they cite him on the other side. [See also p. 250.]

Here we pass from the first of the two main problems to which our Introductions and Appendices have been devoted, the date of the Latin version, to the other and ultimate problem, the character and affinities of St. Irenaeus' text of the New Testament.

The fifth chapter of the Introduction, 'The New Testament Text of Irenaeus', is Professor Souter's contribution to this second subject. It is at once an historical review of fifty years of criticism, and a definite step forward in the collection and classification of *data* under different heads. He begins by enumerating those New Testament passages in Irenaeus, preserved both in Greek citations and in the Latin version, where the Greek and Latin evidence coincides (pp. cxii–cxxv): in eighty or more verses, either cited exactly or referred to paraphrastically, 'variation was possible and yet does not occur'. That is, so far, a striking testimony to the general faithfulness of the Latin translator, whatever the date of his work; but a necessary pendant to it is of course a parallel enumeration of the New Testament passages where the Irenaeus-citation is again extant in both languages but the Greek and Latin disagree: and with these Dr. Souter deals in the next section (pp. cxxv–cxxxix). The total amounts to over seventy: but abstraction has to be made of those cases where either the difference is so slight or the Latin rendering is so natural that no variation in reading can be deduced between the Greek text that we have and the Greek text that

underlay the Latin—in some few of these passages, indeed, the agreements are so much more striking than the disagreements that, as Dr. Souter says, they ought really to be transferred to the previous list, e. g. Matt. xiii. 8, xxii. 20, Lc. vii. 35, Rom. ix. 25, 1 Cor. iii. 2. More crucial, however, is the question whether, where the variations are real and substantial, preference should be given to the Greek or to the Latin reading as witnessing to the original Irenaeus-text: and here Souter decides for the Latin four or five times as often as for the Greek. Among these readings the following may be cited in favour of the Latin, Matt. i. 18, iii. 12, Acts viii. 37, Rom. ix. 5, Gal. iii. 13, Phil. ii. 10, iii. 21, and probably Apoc. iv. 7; of those against the Latin, Matt. iii. 16, xxvii. 46, Eph. iii. 21, Tit. iii. 10. So far, then, as Irenaeus-passages preserved in the original Greek provide us with a test to control the faithfulness of the Latin version, it does not appear that Dr. Souter's results at all support Hort's sweeping generalisation that 'the passages subject to no reasonable doubt render it certain that the translator largely modified biblical quotations in conformity with an Old Latin text familiar to him'. It must of course be remembered that Hort had only the printed text of Irenaeus to work on, and that the very *raison d'être* of our own work is to restore this to a purer form by the help of a fresh resort to manuscript evidence. The printed texts were based to start with on late MSS, and in the case of biblical quotations it is true in general to say that the later the MS the larger the chance of its conforming to the Vulgate text. Very gradually the editors of Irenaeus have been bringing these quotations away from the Vulgate and back to the standard of the older MSS: but the 'Notes, Additions, and Corrections' (pp. 229–50) serve to show that even our own first thoughts had not gone quite far enough in this direction. And when we have got back to the standard of our earliest MS, there is still a gap of some five centuries between the date of this MS and the publication of St. Jerome's revision of the Gospels, and who shall say how far during that period Vulgate influence had not already depraved the text? For some purposes no doubt it makes little difference whether the defects of the Latin as we have it are due to translator or to scribe. But so long as the question at issue is that of the date of the translation, it makes all the difference in the world.

And there is still a further group of citations, catalogued by Dr. Souter in his third section (pp. cxxxix–cxliii), where the Greek Irenaeus does not happen to be extant, but the Latin Irenaeus may be presumed to be an exact representative of it, since the Latin in these cases diverges from all known Latin bible-texts. Between seventy and eighty readings fall under this head, and in some sixty of them there is Greek or Syriac evidence for the form implied in Iren-lat. Once more the Latin translator emerges with flying colours from this fresh ordeal.

For Dr. Souter's fourth section, in which he sketches the opinions of some eminent scholars who during the last generation have tackled the problem of the text of Irenaeus and especially of the Latin Irenaeus (pp. cxliii–clv), a better place might have been, I cannot help thinking, at the commencement of the chapter, seeing that his own data, as set out in the three preceding sections, have modified (if indeed they have not superseded) the conclusions of those who had to work on an inadequate basis of evidence. Even von Soden's theories, which naturally take up the most room in this section—since no other scholar has dealt with the problem in such detail—would perhaps have been to advantage presented at an earlier point. Von Soden's verdict upon the Latin translator, that he rendered his Greek original literally, without recourse to any Latin Bible, would find a somewhat more sympathetic reception from himself than from Dr. Souter. Both of us would, I think, reject unhesitatingly von Soden's assertion of the complete independence from one another of the African and the European Latin Bibles. The appeal to Tatian's *Diatessaron* as the *deus ex machina* by which to explain away the origin of all inconvenient readings, especially 'Western' readings, is treated by Souter with more respect than is, I imagine, its due. But I could subscribe entirely to Souter's final judgement that 'whether Irenaeus used the *Diatessaron* or not is not of great importance textually, as Tatian stuck quite close to his text of the Gospels, and that was a Western text, like that of the separated Gospels used by Irenaeus on occasion at least'. Precisely. I do not, however, suppose that von Soden, who made so much of the influence of the *Diatessaron*, would have been at all satisfied to be told that its use or non-use by St. Irenaeus was 'not of great importance textually'.

Very instructive again is Dr. Souter's fifth section (pp. clv–clxiv), on the type of Latin Gospel-rendering to which the translator of Irenaeus shows most affinity. In working up the apparatus criticus to our text I had long ago been impressed with the coincidences of Iren-lat. and *k*: and the general impression then received is confirmed by the lists of 'Africanisms' and 'Europeanisms', drawn up here by Souter on the lines of the method first (I think) employed by Dr. Sanday in *Old Latin Biblical Texts* II, and developed by our distinguished Cambridge fellow-worker, Prof. Burkitt (see e. g. his *Rules of Tyconius* pp. lxviii–cvii). Roughly speaking, the 'African' list contains forty-three heads, the 'European' list only a dozen, while in regard to *hereditare possidere*, *introire intrare*, *praeterire transire*, Iren-lat. oscillates between the one and the other. Dr. Souter would interpret this emphatic 'African' colour, tinged with some definitely 'European' admixture, as suggesting an African home for the translator but a date late enough for Europeanisms to have influenced and affected him. It would, so far, be just as easy to reverse the process and ask whether the

'Africanisms' may not point to an early date, and whether the 'Europeanisms' might not be explained as the local colouring of a non-African translator.

Last of all, Dr. Souter devotes a few pages (pp. clxiv–clxix) to the books of the New Testament outside the Gospels. Save in the Acts, the evidence all round is much slighter than for the Gospels. In the Epistles Irenaeus himself used a Greek text 'Western, indeed, but Western of unrivalled purity', but his translator used a Latin version, of a type of text such 'as is known to have been current in the fourth century, bearing but little relationship to that employed by Cyprian,' and on occasion perhaps even used the Vulgate. For the Apocalypse too he had a text closely akin to that of *gigas* and the Vulgate, and there are instances where he goes with the Vulgate alone even against *gigas*. Truly a startling result if established. But there is first the possibility that Vulgate readings may have been introduced by scribes—the fact that most of the agreements, Iren-lat=Vulg., in the Apocalypse occur in the last chapters of book V, and that cod. *C* breaks off before this point, is duly noted by Dr. Souter—and there is secondly the question, recently raised by Dom Donatien de Bruyne, whether the Vulgate New Testament outside the Gospels, and more especially the Vulgate of the Pauline Epistles, is Jerome's work at all. If not, whose work is it, and of what date? Still the points raised by Dr. Souter demand careful attention. There seem to me, however, to be three lines of argument worth following out, each one of which would add something to the others. Why, if the translator used the Vulgate in the Acts and Epistles, is there no trace of his use of it in the Gospels? May not the reason of occasional agreements in those books against Old-Latin authorities mean simply that there are so few authorities there to cite that it would be strange if coincidences in minor points of any two against the rest should not sometimes be found? If such coincidences are only on small points, and stand side by side with a far larger number of divergences, can any valid conclusion be drawn from them? And finally if some at least of these agreements between Iren-lat. and Vulgate are at the same time agreements between Iren-arm. and Vulgate, then Irenaeus himself agreed with the Vulgate, and Dr. Souter's argument falls at once to the ground. Let us take as an instance the last verse adduced to show the translator's dependence on the Vulgate, Apoc. xix. 15. Here there are at least four disagreements ('eius . . ea,' 'romphaea,' 'pascet,' 'lacum,' against 'ipsius . . ipso,' 'gladius,' 'reget,' 'torcular') to set against the one agreement, 'furoris irae' of Iren-lat. and Vulg. against 'irae' alone of *g* Cyprian Primasius. But no known Greek authority omits either *τοῦ θυμοῦ* or *τῆς ὀργῆς* (though some invert the two words, and some insert *καί* between them), and the presumption is therefore strong that Iren-gr. had both. Since further Iren-lat. and Iren-arm. agree in giving two words in their renderings, the presumption is raised to certainty: the translators agree because both rendered their exemplar quite literally.

To the Introductory chapters a postcript is appended in order to draw attention to the evidence, under various heads, of the Armenian version of Books IV and V. I try there, in the first place, expanding the argument of the closing sentences of p. xviii, to show that the argument for the dependence of the Latin Irenaeus on the Vulgate would involve the dependence of the Armenian on the Vulgate also, since in most of the passages on which Dr. Souter relies the two versions agree exactly. These agreements, in truth, carry us back to the Greek original. Their meaning is simply that Irenaeus took the readings from his Greek Testament and that both his translators did their best to render him faithfully. Since the Vulgate also aimed at rendering the Greek of the apostles more faithfully than the Old-Latin had done, we have naturally a certain number of agreements between Iren-arm., Iren-lat., and Vulgate. Next, the evidence of the two versions is further compared, with special reference in § 2 (p. clxxii) to underlying Greek readings, in §§ 3, 4 (p. clxxiv) to readings where the evidence of Iren-lat. is uncertain or divided, in §§ 5, 6 (p. clxxv) to readings where Iren-arm. is supported against Iren-lat. by some good Old-Latin evidence. The results, while decidedly interesting, are far from unfavourable to the Latin translator. And the total amount of variation between the two versions is trifling compared to the residue of agreements.

In the preceding pages I have attempted at once to describe the genesis and rather complicated history of this volume, and by a fairly full analysis to correlate its different parts and sections to one another and to the main critical questions at issue. I have tried to do this objectively, but it may well be that I have not succeeded in holding the scales quite even. The reader must make his own allowance for this. It remains to indicate rather more fully my own judgement on the main question at issue: and I shall conclude this preface with an attempt to depict the place, as I conceive it, of the Latin translator in the development of Christian Latin. I am afraid that my conclusions differ from those of Dr. Souter, but I think the case is worth stating. From the clash of argument truth will emerge.

The century from A.D. 150 to 250 witnessed the creation and developement of the new language of Christian Latin. It took its rise within the confines of a society where foreign elements and foreign tongues were prevalent. The unwelcome intrusion of Greeks and Orientals on Roman ground was a favourite theme with the Latin satirists, and it was just in these greco-oriental circles that Christianity gained its first adherents. In Rome the official language of the Church (and originally no doubt the habitual language of most of the converts at home) was Greek,[1] and so remained

[1] The Greek of Hermas, the least educated of course of Roman Christians whose writings are extant in that

until at least the beginning of the third century; and the same conditions reproduced themselves, even if not to the same degree, elsewhere. The commencements of Christian Latin were made for the simpler and poorer Christians, in circles where any tradition of the purity of classical Latin, if it ever existed, had been entirely obliterated. In the Latin of the Church the vernacular idiom of the people entered into combination with the Greek (and to a small extent the Semitic) technical terms which the new religion brought with it from the East. The history of the language thus created was, so far as the vernacular element was concerned, the history of the gradual supersession, as Latin Christianity mounted the steps of the social ladder, of much of its homely phraseology by more correct equivalents: the contrast between St. Cyprian's own vocabulary and that of his Bible is already well marked in this respect. With regard to technical Christian phraseology the story of primitive Christian Latin consisted of a prolonged clash between mere transliteration from the Greek and vernacular representations in Latin, in which process sometimes the one element proved victorious, sometimes the other. Experiments were tried on different lines, and many of them were dropped or modified. The first Latin Christians rendered *παραβολαί* by *similitudines*, *βαπτίζειν* by *tinguo*, *ἄγγελος* by *nuntius*, but these renderings failed to establish themselves, and *parabola*, *baptizare*, *angelus*, have carried over the original words into all the languages of Western Europe. Conversely the transliterated Greek *hagios*, *mysterium*, *exomologesim facere*, *paroemiae*, *basilion*, *cata* were replaced by the Latin *sanctus*, *sacramentum*, *pœniteri*, *prouerbia*, *regnorum*, *secundum*. Or alternatively the Greek word was adopted but with a Latin termination, and thus trial was made of *euangelizator*, *baptizator*, *diacones*. But if in these cases the Greek form survived, and we are familiar only with *euangelista*, *baptista*, *diaconi*, the opposite happened when *hypodiaconus* and *prophetes prophetis* gave way to *subdiaconus*, *propheta*, *prophetissa*. Neither the more completely latinized *martyrorum* (with feminine *martyra martyrae*), nor the transliterated *martyras* acc. pl., became the final usage, but the intermediate *martyres*. *Concilium* and *synodus* remained side by side. On this head no general rule can be laid down. The language of the earliest Latin Churches was in a state of ebb and flow.

Now let us suppose the attempt made to represent in Latin the great work of Irenaeus at some date soon after its publication. Its Greek might not differ materially, in grammar or language, from the Greek of non-Christian writers: but what a multitude of words there would be for which a Latin Christian translator would have known no equivalents. If he aimed at a word for word translation, must he not have been driven to create a whole new vocabulary of Latin renderings? Tertullian was a man

language, does I think suggest either that his own Greek was influenced by knowledge of Latin or (perhaps more probably) that the Greek of his class in Rome was a Latinizing Greek.

of very different calibre and had at his fingers' ends all the treasures of Latin culture, nor was he hampered by the need of expressing a Greek original, yet how many novelties did not Tertullian add to our stock of Latinity?

Therefore I am not at all surprised that Dr. Souter has been able to draw up quite an impressive catalogue (pp. lxxiv–xcii) of 'Words which appear in the Latin Irenaeus and in the period between Tertullian and Augustine but not earlier'. Dr. Souter's knowledge of the Latin of the Christian centuries is incomparably greater than mine: but I think he has not allowed nearly enough weight to the argument that a literal translator, however early his date, would have been bound to use, and to coin if they were not in use already, many of the items which go to make up this formidable list.

Take for instance the Greek *ἀγέννητος*. Both *ingenitus* and *innatus* have a place in the list. Neither of them, that is to say, is found (apart from our version) before Tertullian, and they are therefore reckoned as adding to the cumulative proof of a relatively late date. Yet if a translator wanted to distinguish *ἀγέννητος* from *ἀγένητος infectus*, what in the world was he to do except invent, if they were not already current, the renderings in question? On the hypothesis of early date, there was not much Christian Latin literature in existence apart from the Bible, and *ἀγέννητος* is not a Scriptural term. Indeed the consideration that two alternative renderings are found rather suggests a time when Christian Latin terminology was still fluid: *innatus* in fact seems to have been superseded before Augustine.

To me it seems of far greater weight that we find in the Latin Irenaeus a certain number of familiar Christian phrases in forms for which after the middle of the third century few or no parallels can be adduced. Some of the most important of these I have cited above on p. xii: it is almost as incredible that any one in the later fourth century should have talked of 'Iohannes baptizator' as that any one should talk of 'St. John the Baptizer' or 'the Four Evangelizers' nowadays. In Dr. Souter's own list of 'Interesting words and phrases' (pp. xcix–cxi) there are others which leave on me the impression of definitely earlier date than the date to which he assigns our translation: and I will conclude this preface with brief notes on a few of them, (*a*) those of ordinary language, (*b*) those of specially Christian meaning.

Non-Christian phraseology

capit. Dr. Souter (p. c) admits that 'this use would, if alone, raise a presumption of an early date for the Latin Irenaeus'.

catholicus (p. c) in the sense of 'general' as opposed to 'particular'. With Christian writers this word tended soon to be confined to the technical meaning 'Catholic Church', Catholic faith', 'Catholics', and so on. Souter quotes no Christian authors for the other sense after Tertullian

save Marius Victorinus, and he no doubt learned his vocabulary as grammarian and not as Christian. If our translator writes 'quae sunt particularia praecepta et quae catholica', that perhaps, as far as it goes, suggests an early date.

enim. Dr. Souter writes in his *Pelagius: Introduction* (Texts and Studies, IX. 1), p. 154, that '*nam* appears to be late African rather than early African. . . . In the Latin Irenaeus *enim* is used almost to the exclusion of *nam*'.

inuicem, or specially *ab inuicem*, *ad inuicem*, *aduersus inuicem*, *ex inuicem*, *in inuicem*, *super inuicem*. I should be inclined exactly to reverse Dr. Souter's conclusion (p. ciii), 'the full developement of the usage of prepositions with *inuicem* suggests a comparatively late date'. I find: 1. *ab inuicem* Mt. xxv. 32 (*d*), Jo. v. 44 (*d e*), Act. xv. 39 (*d*), Gal. v. 15 (Cypr. *Test.* iii. 3, *ep.* 13. 5); *de montibus Sina et Sion* 1 'differet ab inuicem'; Cypr. *ad Demetr.* 19, *epp.* 4. 4 (476. 9),[1] 63. 13, 75. 1 and 2 (all these instances with 'separare'), 4. 4 (475. 23: 'ab se inuicem'). 2. *ad inuicem* Mc. iv. 41 (*d e*), ix. 34 (*k*), Lc. ii. 15 (*e*), iv. 36 (*d*), vi. 11 (*d e*), vii. 32 (*e*), viii. 25 (*d e*), xx. 14 (*d*), xxiii. 12, xxiv. 14, 17 (all *e*), Jo. iv. 33, vi. 52, xvi. 17 (all *d* and *e*), xvi. 19 (*e*), xix. 24 (*e* Cypr.), Act. iv. 15 (*d*). 3. *aduersus inuicem* 1 Cor. vi. 7 according to cod. L of Cypr. *Test.* iii. 44, but 4 *cum inuicem* according to codd. B M R T of the same passage (Greek μεθ' ἑαυτῶν), probably rightly. 5. *in inuicem* cod. P of the same passage; also Mc. ix. 50 (*k*), where 'in illa uicem' certainly represents 'in inuicem' (ἐν ἀλλήλοις), and Jo. xvi. 19 (*d*). 6. *post inuicem* Vita Cypriani 12 'contortis post inuicem digitis'. Here are six authorities, none of them later than the third century. I do not see how the Latin Irenaeus can be necessarily later because he uses this idiom. I should have thought it rather a mark of the earliest Christian Latin which dropped out in proportion as that Latin became literary.

quod quia quoniam (p. cix). About our translator's use of *quoniam* for the classical *quod* I should be inclined to emphasize the same considerations as in the last case. I should suppose the use to be characteristic of the earliest and least cultivated epoch of Latin Christianity, and to have gradually dropped out. The last thing that Souter's tables on p. cxi suggest to me is the conclusion that the predilection for *quoniam* (= 'that') is 'best explained as occurring in Africa during the second half of the fourth century'. The only fourth-century writer cited for any large employment of *quoniam* is Jerome in his Homilies: since the same writer's Commentaries show practically no trace of the use, it would appear to have been limited in Jerome's time to the spoken language. On the other hand it is current—to the partial exclusion of *quia* and the entire exclusion of *quod*—in *k*. For the version of Hermas known as the *Vulgata* (between A. D. 150 and 250) my own results are curiously discrepant from those cited by Dr. Souter. The explanation may be that his authority confined his results strictly to '*quod quia quoniam* after words of thinking and saying', whereas my own rough computation included every case where *quoniam* appeared to mean 'that' rather than 'since', and *quia* 'that' rather than 'because'. Anyhow while his figures for Hermas A are *quod* 21, *quia* 1, *quoniam* 5, mine are *quod* 20,

[1] *Thes. Ling. Lat.* refers to this letter, for what reason I do not know, as pseudo-Cyprian. It is true that the text of it in Hartel is inconceivably bad, but all that is needed to improve it is to follow almost blindly the readings of cod. R (Reginensis 116).

quia 24, *quoniam* 18.[1] In the early part of the *Shepherd* there are, as it seemed to me, quite a fair number of striking instances of *quoniam* = 'that'.

si quo minus (p. cvii). In spite of its occurrence in Ambrosiaster, this is an early (not very grammatical) phrase, characteristic of O. L. as against the Vulgate, and of the earlier type of O. L. against the later. Thus it is found in Lc. and Jo. half a dozen times in *d* and *e* respectively, but once only in *b* and *ff*.

Christian phraseology

ethnicus, gentilis, paganus (p. cii). I suspect that *ethnicus* went with *nationes*, just as *gentilis* with *gentes*: the first pair are the earlier, and *nationes* = ἔθνη (on which see Koffmane *Geschichte des Kirchenlateins* p. 22) soon dropped out. In Matt. xii. 42 Iren-lat. has *natio* for γενεά with *k* alone, see pp. 21, 236: the passage is not a direct quotation and so may represent the translator's own usage as easily as his bible's. Negatively it is important to note that he shows no knowledge of *paganus*.

indictoaudiens, indictoaudientia (p. lxxxiii: cf. *dictoaudientia* p. lxxix) The negative adjective and noun, both of them found in the translator's own language and the former in his citation of Is. i. 23, are extraordinarily rare. Indeed they are not found, so far as I know, outside the Old Latin Bible and our translator. To the few examples enumerated in my *Eccl. Occid. Mon. Iur. Ant.* i. 151, I can now add 2 Tim. iii. 2 ap. Cypr. *eccl. unit.* 16 (224. 20) 'parentibus indictoaudientes', where cod. R alone preserves the true reading, the other MSS and Hartel inserting 'non'

malignus (p. ciii), 'the devil', but no doubt as a rendering of ὁ πονηρός rather than ὁ διάβολος: in IV. xli. 2, 3 'filii maligni' is just an echo of Matt. xiii. 38 υἱοὶ τοῦ πονηροῦ, quoted in xli. 1. Even so, it is only cited in the authorities (e. g. Koffmane *op. cit.* p. 14) from Tertullian and the *de Rebaptismate* (contemporary with Cyprian) § 16 'siue maligni opus'—apart from the two metrical writers Commodian and Juvencus, to whom convenience of scansion may have recommended the word. Cyprian had already dropped it.

refrigero, refrigerium (p. xc). The noun expressed the Christian idea of the 'place of refreshment light and peace', and came to stay: the verb in the intransitive sense had a brief history, and in spite of the names of Gregory of Elvira and Jerome, cited by Souter, it would seem to be characteristically ante-Nicene. On the one hand it occurs in the Old Latin, in the Latin Barnabas, in Tertullian, in the early Passions of Perpetua, of Fructuosus, and of Montanus, in Christian inscriptions: on the other side it is already absent from Cyprian. It belonged to the Latin of the Christian people, and dropped rather early out of the current vocabular, of Christian literary writers.

sermo, sermones. The African Latin Bible normally used *sermo* for the rendering of λόγος

[1] Perhaps, however, Souter's authority meant by Hermas B (*quod* 12, *quia* 7, *quoniam* 9) the Vulgata, and by Hermas A the 'Palatine' version. If so, he used misleading symbols: for the Vulgata is quite certainly the older of the two.

and *uerbum* for the rendering of ῥῆμα. Yet even as represented in *k* and Cyprian it shows the beginning of the encroachments of *uerbum*: in Mt. vii. 24, 26, viii. 8, 16, xii. 32, 36, xiii. 19–23, xv. 23, Mc. xiii. 31, *k* has *uerbum* or *uerba*, and on two occasions Cyprian reinforces *k*, namely Mt. xii. 32 and 36. *d* has *sermo* predominantly in Matthew, *uerbum* exclusively in Mark. Our translator too is not consistent: he uses *Verbum* not *Sermo* for the Word of Jo. i. 1; but his general preference for *sermo* is marked, see Mt. xii. 36 (2/2 against both *k* and Cyprian!), xv. 6, Lc. xxiv. 44, Jo. iv. 41. And this is true not only of his Biblical text: Dr. Souter (*Pelagius* p. 155) says generally 'it is much more frequent in the Latin Irenaeus than *uerbum*'.

These instances, with those which I have collected further on in the body of this work, are enough, I hope, to acquit me of the charge of presumption in adhering to my view of a *relatively* early date for the Latin translator.

It is a curious feeling to part with a companion of more than thirty years. If I had nothing to do with the genesis of this volume, I have for half my life been concerned with its growth, its progress, often so slow as to seem little more than stagnation, and finally its completed achievement. It bears only too manifestly the signs of multiple authorship. It has raised more problems than it has settled. Nevertheless it can be said with truth that, neither on the part of those who have written nor on the part of those who have printed and published it, has there been any stint of time and toil. Dr. Sanday taught his disciples and coadjutors to work in patience, and to be content so to labour that other men may enter into our labours.

Postridie Natalis Domini A.S. MCMXXII.

INTRODUCTORY CHAPTERS

I

THE MSS OF IRENAEUS[1]

W. SANDAY

[*From the* Journal of Philology (*vol.* xvii *pp.* 81–94) A. D. 1888.]

IN a recent volume of essays[2] presented as a birthday offering to the veteran Professor, Hermann Reuter of Göttingen, by a group of his former pupils, nearly all of whom themselves hold chairs in different German Universities, the place of honour was deservedly given to an elaborate study by Dr Friedrich Loofs, now professor at Halle, on the MSS of Irenaeus. Dr Loofs has a claim to the special attention of English scholars from his excellent essay on the *Origines* of our own Church (*De antiqua Britonum Scotorumque Ecclesia*, Leipzig, 1882). The latest instalment of Gebhardt and Harnack's *Texte u. Untersuchungen* on Leontius of Byzantium [1887] is also his work and is characterised by the same thoroughness. And the essay on our present subject will abundantly maintain the reputation won by its predecessors: it is an admirable specimen of scientific investigation. Dr Loofs has really examined every corner in search of MSS of Irenaeus, and has shown remarkable sagacity and skill in tracing the history not only of the known MSS but of others, once known, which have been lost sight of.

The leading MSS of Irenaeus are three: Cod. Claromontanus (*C*) hitherto most commonly set down as of the 10th or 11th century, but which Loofs, with Mabillon, believes to be of the 9th (at the latest about the year 900), in the library of the late Sir Thos. Phillipps at Cheltenham[3]; Cod. Arundelianus (*A*) of the 12th or 13th century (so Brit. Mus. Catalogue; 13th Loofs) in the British Museum[4]; and Cod. Vossianus (*V*) which again Loofs is inclined to place earlier than the end of the 15th

[1] I have decided to reprint this early article of Dr Sanday's and to reprint it as it stood: my own notes are added within square brackets. C. H. T.]

[2] *Kirchengeschichtliche Studien Hermann Reuter zum Geburtstage gewidmet*, Leipzig (Hinrichs) 1888.

[3] Now in the Prussian State Library at Berlin, lat. 43 (Phillippicus 1669), 238 ff. s. ix; see Valentin Rose, *Katalog der lateinischen Handschriften* I (1893) p. 58.]

[4] B.M. cod. Arundel. 87.]

century to which Stieren assigns it, now at Leyden.[1] It seems to me so far as I can judge that Loofs is probably right in his dating of *Cod. C*[2]: the main point would be the lingering elements of Merovingian writing which may be seen in Harvey's *facsimile*. The later history of the MS is clear: its present number is 1669; in Meerman's catalogue it was 438; in the Claromontane library[3] 436. Loofs goes a step farther, and would trace it back from the Jesuit College to the Abbey of Corbie, on the strength of a marked coincidence in the title with an 11th century catalogue of the Corbie library printed by Becker[4] ('Herenei episcopi Ludunensis contra omnes hereses,' *sic* both in MS and Catal.), coupled with the fact that some of the Claromontane MSS are known to have come from Corbie. This conclusion seems to have higher claims to acceptance than the suggestion of Card. Pitra and M. Henri Omont, which has at first sight something to be said for it, that the MS came from the Grande Chartreuse. Loofs himself suggests, but with due reserve, that the MS which was there in the 14th century is rather to be identified with *Cod. A*. *Cod. V* tells its own story: a note at the beginning, not mentioned by Stieren, says expressly that it was brought from England by Laurentius Burellus (Bureau), Provincial of the Carmelites, and presented to the Carmelite monastery at Paris in 1494. How much older the MS is than this is perhaps less certain. Loofs would put it as far back as the end of the previous century. More important in its bearing upon the text of Irenaeus would be his contention that this MS is the same as the 'Cod. Vet.' of Feuardent, which would otherwise have to be reckoned among the lost MSS. Grabe, Massuet and Stieren had all denied the identity, chiefly on the ground of certain differences of reading between the MS as it is and apparent citations of it by Feuardent. Loofs however, after examining some 1180 readings, either bracketed in Feuardent's text or given in his notes or margin, only found about 30 that really differ, and these he thinks can be sufficiently accounted for in other ways. In such cases a certain margin may always be allowed for ambiguities or inexactnesses of statement on the part of an editor (compare Mr Robinson Ellis' preface to his recent edition of Orientius, p. 12). The following would be a small contribution to the list of divergences between Feuardent's MS (*F*) and Cod. Voss. taken from the quotations from the New Testament scattered throughout the text of Irenaeus: III. x. 5 (Luke ii 29) *dimittis V*, *dimittit F* (perhaps a misreading of Feuardent's); IV. vii. 1 (Luke ii 32) *ad reuelationem oculorum V* (an interesting

[1] Leidensis cod. 33 (Vossianus 63).]

[2] Prof. Westwood, to whom I have shown the facsimile, also thinks that it points to the latter part of the ninth century. [It can hardly be earlier than 850, or later than 900.]

[3] I. e. the library of the Jesuit College of Clermont at Paris, the MSS of which were sold in 1764.]

[4] G. Becker, *Catalogi bibliothecarum antiqui*, 55. 6, Bonn 1885, p. 139.]

reading to which there are other parallels), *ad reuelationem gentium F* (according to Feuardent, but it is probable that he is only quoting the variant *ad* for *in* and that *gentium* is a tacit correction of his own); IV. xxxiii. 4 (cf. Luke xi 21 ff.) *detinebat eum* (*om. F*) *quem sub sua potestate* (*om. F*) *devicit* (dormitante Feuardentio? *quem* is peculiar to *F* and *V*, as *aduersus hominem* for *aduersus homines* just above); III. xii. 1 (Acts i 16) *oportebat F*, *oportet V* (is not this too a correction of Feuardent's, mistaken for a reading of the MS?). The identity of the two MSS is clenched by the proofs which Loofs brings forward that Cod. Voss. was the very copy which was prepared for the printer, and from which the last five chapters of Book V (missing in all other MSS) were set up in type. The readings in which Feuardent's text differs from the MS are found in the margin; contractions ($\overline{gs}$ [gentes] $\overline{dni}$ $\overline{\chi pm}$) are in the margin written out in full; and two notes also written there reappear in Feuardent's edition.

By a similar process of reasoning, which might perhaps have been even more convincing if Loofs had been able to examine the question with Cod. Voss. before him as he did in the comparison with Feuardent, another uncertain quantity 'Cod. Pass.' (Passeratii, *P*), the readings of which are noted by Massuet, is tracked to the same original. Here 173 readings were tested, of which 39 (many of them blunders of the scribe) were found to be peculiar to *P* and *V*, while only 18 differed. It seems enough to account for this difference when we remember that our knowledge of the codex (if codex it was, as seems probable) is two degrees removed from the original. All that we possess is Massuet's notes of readings entered in the margin of an Erasmian copy, so that there is a lengthened chain at any point of which error might creep in. Allowing for this, there seems to be considerable probability that *Cod. V* represents Feuardent's 'Cod. Vet.', Passerat's MS, and the volume once possessed by Isaac Voss and now in the Leyden library, in one. For this simplification of the evidence we are indebted to Dr Loofs.

Besides these results in regard to the older MSS Loofs has also investigated fully the history of the so-called 'Mercer MSS', the originals of which have disappeared, but from which variants have been noted in a copy of the Erasmian edition of 1547, which came with the Voss collection to Leyden. There is no note in the book of any kind as to the source of these variants. The authority for the name 'Codd. Merceri' is a tradition traceable through Grabe to Dodwell and Voss. And there can be little doubt that Loofs is right in identifying their quondam owner with Josias (not Josuas, as Stieren wrongly has it after Harles-Fabricius) Mercerus or Mercier, a French Protestant scholar who has left something of a name in the history of Philology, and who died at Paris in 1626. Mercier owned an estate in the south of France and seems to have spent there much of the latter part of his life. There

would thus be some presumption that his MSS belonged to that region; and there are indications which would connect with the same locality a group of four 15th century MSS in the Vatican, brought to light and first described by Pitra in his *Analecta Sacra* tom. II (Paris, 1884). One of these, Ottob. 1154, appears to be without doubt the Ottobonian MS from which a few readings were cited by Massuet. Vatic. 188 was copied for Pope Nicholas V, and would therefore fall between the years 1447–1455. There is record of another MS procured by the same Pope before his elevation from France, and he appears to have been in treaty for a third which was promised but, as it would seem, not sent from the [Grande] Chartreuse. There is reason to suspect that Vatic. 188 is the MS a copy of which was sent to Erasmus and used by him as the foundation of his text. This and Ottob. 752 are nearly allied to but not identical with the Mercier MSS. The other two MSS, Ottob. 1154 and Vatic. 187, both belong to the same family, and are better representatives of it—Vatic. 187 probably the best.

These relations have been worked out by Loofs, who, besides his researches into the history of the MSS, has analysed (1) the evidence supplied by the ancient *Capitula* which he thinks goes back to the very beginnings of the Latin version of Irenaeus, if not to the Greek itself; and (2) a list of 69 readings given by Pitra from the Vatican MSS. The result is to bring out the broad division which runs through the MSS of Irenaeus: on the one hand *Codd. CV*, the archetype of which probably came from the north of France or England, and on the other hand the great class headed by *Cod. A* but including also the Mercier and Vatican MSS, which had its home nearer the original centre from which all the MSS must have travelled. The common archetype of all the extant MSS, which Dr Loofs calls B, he would assign to the early ages of the Church; the archetype (K) of the second family, *Codd. A Merc. Vatt.*, he would assign to the Caroline period; and that of the first family, *Codd. CV*, he would place somewhat earlier.

On the whole Dr Loofs is of opinion that the text of Irenaeus has been well preserved. It was not often copied. Gregory the Great tried in vain to procure a copy at Rome, and the preface to *Cod. A* describes the book as 'perrarus'. It seems therefore to be very possible that the extant MSS, though most of them late, were not separated by a great number of transcriptions from the original. As the practical upshot of his laborious researches, he thinks that a new edition of Irenaeus is not wanted: though Stieren only made a thorough examination of a single MS, *Cod. V*, and though the defects of Harvey's work are fully recognised, yet unless new MSS of greater importance than the Roman were discovered (as Loofs thinks might possibly be the case somewhere in France or England), the new edition would

not differ more from Harvey's than Harvey's does from Stieren's and so might be considered superfluous.

Before going further I must pause to pay a tribute of thanks to Dr Loofs for his essay. Within the limits which he has set for himself it is almost exhaustive: the work which has thus been done will not need doing again. This is due to the combined thoroughness and caution with which each step in the enquiry has been conducted. Dr Loofs is careful to weigh his words; and he does not force his evidence into bearing more than it will really carry. His learning is everywhere balanced by sound and patient judgment. The only part of his conclusions which I should have much reason to call in question would be the last—and that perhaps not without qualification.

It may be well to explain in few words from what side I have approached the subject. Dr Loofs' researches have had a special and deep interest for me from the fact that they supplement most opportunely a work on which I am myself engaged. In trying to retrace the history of the Latin Version of the New Testament it was impossible not to see the importance of Irenaeus; and the wish lay near at hand to possess the evidence which Irenaeus supplied in a full and accurate form. My friend the Rev. Willmore Hooper, at that time Fellow of Durham University and now Rector of Shadforth,[1] undertook at my suggestion to put together a *Nouum Testamentum Interpretis Irenaei*, similar to the collection which Rönsch has made for Tertullian. Mr Hooper had collated for this purpose *Codd. ACV*, and through the liberality of the authorities of the Library at Leyden was allowed to have in his possession and to collate the precious volume containing the notes of the Mercier MSS; he had also written out in full the quotations in Irenaeus, when his acceptance of a parish in which there was much to be done compelled him to relinquish a further share in the work. At this point too we were stopped by the difficulty of obtaining a collation of the Vatican MSS, and a hope which I had recently entertained of procuring this has not been fulfilled.[2] We are therefore in some doubt as to whether it will be well to wait until we can complete our collations, or to go to press with those which we already have. I am satisfied from a few (unselected) data which I have received, as well as from the arguments of Dr Loofs, of the secondary character of the Roman MSS. I believe that they would contribute very little to the final constitution of the text; but in a case like this, where the authorities are not many and where there is at least a certain degree of mutual independence in

[1 Since 1915 Vicar of Bossall, York.]

[2 Later on Dr Sanday obtained the desired collations; they are recorded in the margin of his copy of Massuet, which must have been sent out to Rome for the purpose.]

all of them, it is well to have the history of the text fully laid before one; and having gone so far towards completeness it seems a pity to stop short of it.

I have said that I should not expect the Roman MSS to contribute much to a corrected text, but 'not much' is not therefore equivalent to 'nothing'. There is just one of the readings noticed by Dr Loofs which makes me doubt whether the phenomena can be quite so simple as he imagines. The genealogical table of the MSS which he has drawn up meets by far the majority both of his data and of ours, but it does not meet all of them. In the last of Dr Loofs' readings, No. 69 (*Adv. Haer.* I. iii. 1 Stieren, I. i. 5 Harvey), the distribution of the evidence is very peculiar. All the MSS are wrong; but just that form of the reading for which the authority seems strongest is most wrong. The true reading is *ex agonia*: for this both the representatives of the first family, *C* and *V*, have *lex aeona*; and in this, strange to say, the oldest member of the second family, *A*, joins them. Nearest to the truth are Vat. 187 with *ex aeona*, and one of the Mercier MSS with the double reading *ey aeonia* and *ey aeona* (*sic*, see Stieren; Loofs, if I understand his notation, does not state the evidence quite correctly). The other readings are derivative, *ey eona* Ottob. 752, *ey ioniae* Vat. 188, *ex aeonum* Ottob. 1154 and Merc. II, *et aeonum* Erasmus: where we may remark by the way that the Erasmian text is much more closely allied to Ottob. 1154 than to Vat. 188, with which Dr Loofs would connect it. It would seem from this statement of the evidence that the principal corruption[1] must have come in through an archetype written in uncials: the rest were all either hopeless blunders (like *ey ioniae*) or else attempts to make some sort of Latinity out of the reading once corrupted (*ex aeonum*, for the Grecism of construction in which parallels could be found, though this is of course not a primitive reading but due to some scholar in the 14th century). But how do *ACV* come to be so wide of the mark, and Vat. 187, Merc. I, comparatively near it? On all the ordinary rules of genealogical evidence, where with two families of MSS the oldest member of one family goes with the whole of the other family, the reading in question ought to be that of the common archetype of all the MSS. Either one of two things must have happened: either *A* must have been affected by mixture with a text similar to that of *CV*, after the point at which it parted from the other members of its group; or Merc. I. Vat. 187 must contain an element derived from a source independent of all existing MSS. This, if correct, is an important conclusion, and a relation which has been found to subsist once may subsist anywhere again. This reading alone will I think be enough to make it worth while to have Vat. 187 examined.[2]

[1] The change of *x* to *y* probably took place in the 14th century.

[2] A third solution, which only occurred to me at the last moment, turns out to be the right one. In quoting

Before leaving the Vatican MSS I should be glad to take this opportunity to mention the notation for the MSS which we had been adopting: *ACV* as above; MM = the consent of the Mercier MSS; M = one of the two MSS; μ = the consent of the Mercier MSS *e silentio*, i. e. where there is no note against the Erasmian text. As the letter *V* was already engaged, and the Vatican MSS were all nearly of the same age, I proposed to take them simply in the order in which they stood in the catalogue and to designate them thus: *O* = Ottob. 752; *P* = Ottob. 1154; *Q* = Vat. 187; *R* = Vat. 188. As Ottob. 1154 was Massuet's original 'Cod. Ottobonianus' it might perhaps be well to transpose *O* and *P*; and we are not yet committed to the latter part of the notation.[1] But I am inclined to think that it would be more convenient than O^1 O^2 V^1 V^2 adopted by Loofs, which would make it difficult to express the differences between first and second hand.

The question of greatest moment arising out of the whole of this enquiry is that as to the present condition of the text of Irenaeus, and how far a new edition is necessary. A complete new edition would be a large and costly undertaking, and many no doubt will think that we can get on well enough with the passable text that we have. So far as the general text of the writer is concerned I doubt if it would be made very much more intelligible; but where we have to do with nice questions of wording, and with the premisses on which to base an exact scientific conclusion, there it seems to me that the printed editions fall very far short of the proper standard and that some further revision is urgently needed. This is especially the case with the Biblical quotations which, as is well known, are the first part of any patristic text to suffer. They have fared badly in the current editions of Irenaeus. Stieren collated one of the MSS, *Cod. V*, on the whole with commendable completeness and accuracy, but he was haunted by the unfortunate idea of a thing called the Itala, which he took from the outside column in Sabatier, and to which he thought that the quotations in Irenaeus ought to be conformed; never realising—what Sabatier alone might have taught him—that in the Gospels there are often as many as 14 or 15 different kinds of Itala still extant, not to speak of others that are now lost, and that the reading in Irenaeus might have belonged to any one of these.

the readings from Loofs and Harvey I had not noticed that Stieren gives the reading of the Arundel MS not as *lex aeona* but as *ex aeone*. This was enough to raise the suspicion that Harvey had by mistake attributed to the Arundel MS the reading of the Claromontane. Mr Maunde Thompson has been kind enough to refer to the MS for me, and he finds that, as I expected, it has *ex aeona*. This of course falls in easily enough with the rest of the evidence, and the arguments raised on the assumption of the reading *lex aeona* fall to the ground. There is no necessity to suppose any mixture either between the MSS of the second family and those of the first, or between MSS of the second family and some unknown MS outside. There is also less reason to look for a new element of importance in Vat. 187.

[1] I find nothing to show whether the suggested transposition of *O* and *P* was carried out, but I imagine not. *O* is therefore still Ottob. 752, *P* Ottob. 1154.]

Harvey was not hampered by this delusion, but he does not seem to have had any systematic opinion on the subject at all. His collation of the MSS was wider than Stieren's, but it was very negligently made, and his statement of the various readings is most defective. A few examples will show how the case really stands.

There is a well-known Western reading ἐστὶν for ἦν in John i 4. Irenaeus had this reading. All the leading MSS (we cannot speak for *Codd. Vatt.*) give *in eo uita est*[1]: all the editors, I believe without an exception, *in ipso uita erat.* Harvey notes no variants at all; Stieren notes that Cod. Voss. has *eo* for *ipso.* The whole character of the text is falsified; nor is it merely an error of judgment in the selection of a wrong reading, but the reader has not a word of warning that a single MS reads differently. Another reading, where there is not quite the same conspiracy of silence, though the MSS are all ranged on one side and the editors on another, is Matt. xxiii 34 *effugabitis de ciuitate in ciuitatem.* Harvey says nothing: Stieren notes that Codd. *ACMMV* are against him and read *fugabitis.* The common European reading is *persequemini*: *e* (Cod. Palatinus) has *fugietis*: unfortunately the verse does not seem to be quoted by any African writer. There is more excuse for the editors in the next reading of which I shall speak. In Matt. xxiii 37[2] (quoted IV. xxxvii. 5) the editors, except Massuet, read *Quotiens uolui congregare filios tuos, quemadmodum gallina pullos suos sub alas.* Massuet has *sub ascellas.* Harvey's note enables us to take his measure as an editor: '*ascellas*, CLERM.; *ascillis*, AR.; *assellis*, FEU. marg. and VOSS.; EDD. *alas.* But the words are identical'—as if the fact that the two words were identical, *ala* being merely a contraction of *axilla*, made it a matter of indifference which Irenaeus wrote! He goes on: 'the last word of the quotation, *deserta*, [*Quapropter relinquetur uobis domus uestra deserta*] is omitted in the CL. MS [he might have added VOSS.] from its partial similarity to the preceding word.' *Vestra . . . deserta* is not such a very great amount of similarity; but the omission of course corresponds to an important variant in the Greek text of St Matthew. Harvey was an accomplished man, but a note like this shows the happy-go-lucky style of editing which was in vogue thirty years ago. Stieren says naively [*alas*] *sic scripsi cum plurimis editoribus*, and he then goes on to quote all the MSS, except the silence of Mercier's, against himself. There was however this excuse, which the editors do not make for themselves but which may be made for them: the same verse is quoted in IV. xxxvi. 8, and there *CVμ* have *alas* and *A* only *ascillas.* In spite of this preponderance of authority, I am

[1 Dr Sanday was referring to Iren. III. xi. 1: the collator of the Roman MSS notes that *OR* read *eo* for *ipso*. In fact Irenaeus cites the verse also in I. viii. 5, where MSS and printed texts appear to agree in reading *in eo uita est.*]

[2 = Luc. xiii 35, under which in our text (p. 65) the evidence of the other Old Latin authorities is given.]

by no means sure that *A* has not the right reading. If it has not, there would be a parallel in the fact that whereas the first clause of the verse is quoted by Irenaeus four times, in three of these it is given with *colligere*, in the fourth with *congregare*: *colligere* is as a rule African, *congregare* European. The only trace that I can find of *ascillas* or *ascellas* is in the anonymous writer *Ad Vigilium de Iudaica incredulitate* c. i (printed with the works of Cyprian, Appendix p. 120 ed. Hartel). Many an ancient reading like this, we may be sure, lies buried under the superincumbent mass of later tradition. I will give another example. Matt. xiii 17 is quoted twice by Irenaeus (IV. xi. 1 and xxii. 1): in both places the editors print *Multi prophetae et iusti cupierunt uidere* &c. In the second place Stieren notes that Voss. reads *concupierunt*: he might have added Clarom., of which however he had no complete collation, only a few notes. Harvey professed to have collated this MS but makes no sign of any kind. In the first passage MSS as well as editors have *cupierunt*. Most fortunately however the context betrays them, and shows that both MSS and editors are wrong. Irenaeus quotes the verse and then goes on: *Quemadmodum igitur concupierunt et audire et uidere, nisi praescissent futurum eius aduentum?* clearly showing that he (i.e. the Latin translator) really wrote *concupierunt*, though it was altered early by the scribes.[1] It has dropped out of other texts beside this of Irenaeus: it is lost in many MSS of Cyprian *Testim.* II 27, and it has disappeared from *e* (Cod. Palatinus) though it is retained in the older text of *k* (Cod. Bobiensis; cf. Old-Latin Texts II pp. lxxi, lxxxi). Matt. xxvi 38 has had a rather similar history. This too is quoted twice by Irenaeus (I. viii. 2 and III. xxii. 2). In the second place there are several variants which are very imperfectly noted by the editors. I strongly suspect that what Irenaeus really wrote was *nec dixisset Quid tristis est anima mea* (representing Greek τί περίλυπος; compare the reading τί στενή in Matt. vii 14). Harvey prints *quod*, for which he wrongly quotes *C*: the true reading of *C* as well as *V* is *quid*, which is also practically supported by *quia* in *A*. In the first place (I. viii. 2) all the MSS and editors have *Quam tristis*, which Grabe ingeniously suggests stands for *quoniam*, through a wrong resolution of the contraction $\overline{qm}$. Again I believe that Irenaeus wrote, neither *quoniam* nor *quam*, but *quid*, just as I have no manner of doubt that Cyprian wrote *Quid* in Matt. vii 14 (so the best MSS [*LVB*] of *Testim.* III 6): in *Cod. A* of Cyprian and in *k* (Cod. Bobiensis) this has become *Quia*; in Cypr. *Codd. WM* and in *a b* (Codd. Vercellensis and Veronensis) *Quam*. There is no recognition of either ὅτι or τί in the Greek variants of Matt. xxvi 38; but it is certain that the translator

[1 In Appendix I p. 207 *infra* an allusion to the same verse is cited, and there all authorities accessible to us gave *concupi(u)erunt*.]

of Irenaeus had one or other of these readings before him, and probable (in spite of the occurrence of *Adv. Haer.* I. viii. 2 in the Greek of Epiphanius without either of them) that ὅτι or τί formed part of the original Greek of Irenaeus, if not of the Greek text of the Gospels from which he is quoting: ὅτι would come in naturally enough to introduce the quotation, and τί quite as easily through the doubling of the initial π in περιλυπος. If the Latinity of *quid tristis* and *quid lata* seems curious, that is, I am afraid, no argument against its having had a place in the oldest form of the Latin Version: it is hardly more curious than τί πλατεῖα, τί στενή.

I will only give one more example, but that a rather wholesale one, of the omissions especially in Harvey, and at the same time of the nuggets of interesting matter that are to be found among the variants of the MSS of the Latin Irenaeus. *Adv. Haer.* II. xxxii. 1 is not a long chapter, filling a little less than a page of Harvey's edition. On this Harvey has no note of any sort or kind: Stieren has several, in one of which he tells us that practically all his MSS have the form *peierare*, but that he prefers to read *periurare*, and in another of which he endorses Heumann's very misplaced conjecture of *sique* for *si quo* (in the phrase *si quo minus*). Stieren however does note the traces of a usage which is perhaps more distinctly recognised by grammarians now than it was in his day, the tendency of the MSS to omit the second *non* in the phrase *non solum non . . . sed et* or *sed ne quidem*; and he notices one very remarkable reading of *Codd. CV*, entirely ignored by Harvey, *incausa* for *sine caussa* as a rendering of εἰκῇ in the text which Irenaeus used of Matt. v 22. We may parallel this with *iniussu*; and I cannot help suspecting that it was the original reading, though in another place where the verse is quoted (IV. xvi. 5) all the MSS have *sine causa*, and though I have not been able to find any other instance of the phrase. It was not to be expected that Stieren should notice another remarkable reading, though an obvious scribe's blunder, in *Cod. C*, *pascitur* for *irascitur* in the allusion to the same verse Matt. v 22. I call this remarkable, not because there is anything out of the common in the confusion of the letters, but because of the strange coincidence at this very point and in this very word in the best extant MS of the African text, Cod. Bobiensis (*k*). There is matter in this coincidence (which as we have seen is not the only one) to set us thinking, and to bring up the whole question not only of the version of Irenaeus and its relation to the various texts of the Old Latin New Testament, but of the origin of those texts themselves. I am not prepared to go into those large and very difficult questions at present, but I think I shall have said enough to show that the materials which have been collected as a preliminary step for settling and illustrating the text of Irenaeus have not been collected without a reason.

The importance of Irenaeus rises or falls according to the date at which we place his Latin translator: and I confess that it was a satisfaction to me to find from an incidental expression of Dr Loofs' (p. 60), that he too holds with Massuet and Lipsius that Tertullian was acquainted with the Latin Irenaeus when he wrote his treatise against the Valentinians (i. e. probably somewhere in the latter part of his life, in round figures 210–230 A. D.). I cannot claim to have made any profound study of this point, but the passages quoted by Massuet in the dissertation reprinted by Stieren (II p. 230 f.) seem to me to give this proposition at least a *prima facie* probability. I might express myself more confidently were it not for the weighty opinion of Dr Hort that 'the Greek text alone of Irenaeus was known to Tertullian, and that the true date of the translation is the fourth century' (*Introd.* p. 160). I am well aware of the difficulties which the other view raises as to the history of the Old Latin Bible; nor am I as yet in a position to say that those difficulties can be overcome. At the same time I am disposed to think that they are not insuperable, and if only they can be solved I am not at all sure that they will not be found to contain the key to the whole problem. Will not Dr Hort be willing to instruct us on this as on so many other topics by setting forth in full the reasons which have led him to the conclusion which I have just quoted? It is a charity to the enquirer to have the avenues barred to him which lead nowhere. In the progress of science negative results are a gain as well as positive; and the disappointment of finding one gleam of light shut out might possibly be compensated by having light from an opposite quarter let in.[1]

[1] Just as the above reaches me in type my attention is called to an interesting article by Nöldechen in the current number of Hilgenfeld's *Zeitschrift* (1888, Heft II, p. 207 ff.), which seeks to throw new light on the date and place at which Tertullian's treatise against the Valentinians was written. I hope to return to this subject and the relation of Tertullian to the Latin Irenaeus on a future occasion.

II

DID TERTULLIAN USE THE LATIN IRENAEUS?[1]

[F. J. A. HORT][1]

§ 1. THE ARGUMENTS OF MASSUET

ERASMUS, the first editor of Irenaeus, was disposed to think that the Latin work in his hands was the original: he doubted whether Irenaeus wrote in Greek. Feuardent, the first editor who did much to improve the text or illustrate the matter, supposed Irenaeus to be the translator of his own Greek work. In 1689 Dodwell, in his *Dissertationes in Irenaeum*, maintained that the translation must at least be later than the days of Tertullian, as otherwise he must have used it when borrowing from Irenaeus, and this the discrepancies of language proved him not to have done. In his admirable edition of 1702 Grabe courteously expressed dissent from this conclusion, and opposed to the somewhat slender evidence adduced by Dodwell two well chosen sentences, which seemed to him to shew Tertullian to have 'imitated' the translation. He pointed out that Irenaeus could not himself be the author of a version which contained clear misrenderings, and suggested that it was probably written in Gaul about the end of the second century. The Benedictine Massuet followed at greater length in 1710, suppressing Grabe's name, as he does too often elsewhere, but declaring that no one except Dodwell could possibly maintain the opposite view. After transcribing three passages, more telling at the first reading than the second, and holding that many more were like them, he urged pertinently enough the force of coincidences between the two Latin renderings in places where they misrepresented the Greek, and gave some instances in illustration, two of them being Grabe's quotations.

[1] References in square brackets have been added to the paging, sections, or apparatus criticus, as the case may be, of editions which have appeared in the Berlin series of Greek Fathers—Epiphanius by Holl, Hippolytus by Wendland—or the Vienna series of Latin Fathers—Tertullian by Kroymann—since the time when Dr. Hort wrote: in the case of codex Claromontanus (C) of Iren-lat. the references are to Mr. Bate's collation now in the Bodleian, under the press-mark 131 I. e. 13–15. After some hesitation I have, in order to save the expense of a lengthy apparatus, incorporated into Dr. Hort's text without special notice in each case such readings of C, as (1) appear to restore the true text, (2) do not affect Dr. Hort's arguments. C. H. T.]

i

Tert. *adv. Valent.* 37 [211. 1]

Est, inquit, *ante omnia Proarche*, inexcogitabile *et inenarrabile* [et innominabile] quod *ego* nomino *Monoteta*. *Cum hac* erat alia *uirtus, quam et ipsam* appello *Ennoteta*. [Monotes et Henotes], id est, Solitas et Unitas, *cum unum* essent, protulerunt non proferentes Initium *omnium* intellectuale innascibile [inuisibile] quod *sermo* [Monada] *uocauit*. Huic [Monadi] adest consubstantiua *uirtus quam* appellat Unio. *Haec* igitur *uirtutes* Solitas Unitas [Monas] Unio ceteras prolationes *aeonum* propagarunt.

lin. 3. et innominabile] the MSS have a second *inenarrabile*. [Not so, according to Kroymann.]
lin. 7. The MSS omit *Monotes et Henotes* by homoeot. [Not so, according to Kroymann.]
lin. 11. The MSS omit *inuisibile* [not so, according to Kroymann] and (lin. 12) *Monada*.
lin. 13. consubstantiua] the MSS *cum substantia*.
lin. 16. The MSS omit *Monas*: editors prefer to supply *Singularita* (from what follows) before *Unitas* [but Kroymann after *Unitas*].
lin. 17. aeonum] the MSS *eorum*.

Epiph. *Haer.* xxxii 5. 4

Ἔστι τις πρὸ πάντων Προαρχή, προανεννόητος, ἄρρητός τε καὶ ἀνονόμαστος, ἣν ἐγὼ Μονότητα ἀριθμῶ. ταύτῃ τῇ Μονότητι συνυπάρχει δύναμις, ἣν καὶ αὐτὴν ὀνομάζω Ἑνότητα. αὕτη ἡ Ἑνότης ἥ τε Μονότης τὸ ἓν οὖσαι προήκαντο μὴ προέμεναι Ἀρχὴν ἐπὶ πάντων, νοητήν, ἀγέννητόν τε καὶ ἀόρατον, ἣν Ἀρχὴν ὁ λόγος Μονάδα καλεῖ. ταύτῃ τῇ Μονάδι συνυπάρχει δύναμις ὁμοούσιος αὐτῇ, ἣν καὶ αὐτὴν ὀνομάζω τὸ Ἕν. αὗται αἱ δυνάμεις, ἥ τε Μονότης καὶ Ἑνότης, Μονάς τε καὶ τὸ Ἕν, προήκαντο τὰς λοιπὰς προβολὰς τῶν αἰώνων.

[lin. 4. ἀριθμῶ Codd. Vat. Ven., καλῶ Holl, with xxxii 6. 4 and Hipp.

Iren. I xi 3 (v 2 Harvey)

Est quidem *ante omnes Proarche*, proanennoetos *et inenarrabilis* et innominabilis, quam *ego Monotetam* uoco. *Cum hac* Monoteta est *uirtus, quam et ipsam* uoco *Henotetam*. Haec Henotes et Monotes *cum* sint *unum* emiserunt cum nihil emiserint Principium *omnium*, noeton et agenneton et aoraton, quam Archem *sermo* Monada *uocat*. Cum hac Monade est *uirtus* eiusdem *substantiae* ei, *quam* et eam uoco Hen. *Hae* autem *uirtutes*, id est Monotes et Henotes et Monas et Hen, emiserunt reliquas emissiones *aeonum*.

lin. 1. Grabe suggests *quaedam*.
[lin. 2. proanennoeies C
lin. 9. noethen C
lin. 10. ageneton C aoroton C
lin. 11. arche C monoda C
lin. 16. thenotes C]

Here there are at most two substantial coincidences between Tert. and Iren-lat. They both omit *ἐπί* in l. 9. *Ἐπί* is confirmed by the rather free but often verbal condensation of the same passage in Hipp. *Haer.* vi 38. 2, and is doubtless genuine: but it is easy to imagine that two translators might independently prefer 'First Principle (or Beginning) of all things' to the more recondite phrase 'First Principle over all things'. They both have *inenarrabilis* for *ἄρρητος*, as also Iren. I vi 1 = Tert. 26 (*inenarrabilis* Iren. I vii 2 = *inenarrativus* Tert. 27): but the more literal *ineffabilis* is rare, and apparently not used by Tert., while the common *inenarrabilis* expresses well the sense here. *Virtus* and *sermo* are usual renderings of *δύναμις* and *λόγος*. On the other hand, not to mention Tertullian's Latin equivalents of

Greek words transliterated in Iren-lat. (*proanennoetos*, *inexcogitabilis*; *noetos*, *intellectualis*; *agennetos*, *innascibilis*; [? *aoratos*, *invisibilis*, lost by homoeot.[1]]), we find *profero* twice (once *propago*) for *emitto* (προίεμαι); *prolatio* for *emissio* (προβολή); *initium* for *principium* (ἀρχή); *consubstantiuus* (or perhaps *-tialis*, for the reading is uncertain) for *eiusdem substantiae* (ὁμοούσιος); *nomino* (possibly after all a corruption of *numero*) for *uoco* (ἀριθμέω, loosely represented in Hippolytus, it is true, by καλεῖ, not however καλέω); and *appello* twice for *uoco* (ὀνομάζω). In all these cases Tert. not merely differs from Iren-lat., but uses words not likely to be suggested by the words of Iren-lat., and at the same time nearer to the Greek original. It would indeed be enough to refer to the series ἀριθμέω, ὀνομάζω, καλέω, ὀνομάζω, expressed by Tertullian as *nomino* [? ? *numero*], *appello*, *uoco*, *appello*, while Iren-lat. obliterates all distinctions by using *uoco* throughout. The most striking difference, however, is in the rendering of the intentionally paradoxical statement that Henotes and Monotes προήκαντο μὴ προέμεναι Ἀρχήν (so also Hipp.). Tertullian preserves faithfully his author's obscurity, *protulerunt non proferentes Initium*: but Iren-lat., absorbed in making the sentence construe easily, produces only smooth nonsense, *emiserunt cum nihil emiserint Principium*.

ii

Tert. *adv. Val.* 35 [210. 1–22]

Sunt qui nec principatum Bytho defendant sed postumatum, Ogdoadem ante omnia praemittentes, ex Tetrade quidem et ipsam, sed et aliis nominibus deriuatam. *Primo* enim constituunt *Proarchen*, secundo *Anennoeton*, *tertio Arrheton*, *quarto Aoraton*: ex *Proarche* itaque processisse *primo et quinto loco Archen*, *ex Anennoeto secundo et sexto loco Acatalepton*, ex *Arrheto tertio et septimo loco Anonomaston*, ex Inuisibili *quarto et octauo loco Agenneton*. . . . Et *Ogdoas prima* conclusa est.

Epiph. *Haer.* xxxii 7. 1 (cf. Hipp. *Haer.* vi 38)

Ἄλλοι δὲ πάλιν αὐτῶν τὴν πρώτην καὶ ἀρχέγονον Ὀγδοάδα τούτοις τοῖς ὀνόμασι κεκλήκασι· πρῶτον Προαρχήν, ἔπειτα Ἀνεννόητον, τὴν δὲ τρίτην Ἄρρητον, καὶ τὴν τετάρτην Ἀόρατον· καὶ ἐκ μὲν τῆς πρώτης Προαρχῆς προβεβλῆσθαι πρώτῳ καὶ πέμπτῳ τόπῳ Ἀρχήν, ἐκ δὲ τῆς Ἀνεννοήτου δευτέρῳ καὶ ἕκτῳ τόπῳ Ἀκατάληπτον, ἐκ δὲ τῆς Ἀρρήτου τρίτῳ καὶ ἑβδόμῳ τόπῳ Ἀνονόμαστον, ἐκ δὲ τῆς Ἀοράτου Ἀγέννητον, πλήρωμα τῆς πρώτης Ὀγδοάδος.

lin. 9. τόπῳ is due to Hipp.
Epiph. (not Hipp.) inserts τῆς Ἀρχῆς before τῆς Ἀνεννοήτου.

Iren. I xi 5 (v 3)

Alii autem rursus ipsorum primam et archegonon Octonationem his nominibus nominauerunt: *primum Proarchen*, deinde *Anennoeton*, *tertiam* autem *Arrheton*, et *quartam Aoraton*: et de prima quidem *Proarche* emissum esse *primo et quinto loco Archen*, *ex Anennoeto secundo et sexto loco Acatalepton*, et de *Arrheto* [autem] *tertio et septimo loco Anonomaston*, de Aorato autem *quarto et octauo loco Agenneton*, pleroma hoc *primae Ogdoadis*.

[lin. 5. anennoethon C
lin. 10. achalemithon C* achatalemithon C² (read acatalempton A. S.)
lin. 11. arreto C autem: *om* C
lin. 14. agenethon C]

[1 But see above, p. xxxvii, note on l. 11 of Tert.]

Here the coincidences are conspicuous enough. Yet with one exception they are valueless as evidence. Tertullian and Iren-lat. are both somewhat capricious as to translating Greek Gnostic terms or simply transcribing them: it can hardly be surprising, however, that both alike should leave untranslated terms which are evidently not epithets but names, and each breaks the rule once, Iren-lat. having *Ogdoas* and *Octonatio*, Tertullian *Aoratos* and *Inuisibilis*. These foreign words, with Latin for Greek ordinal numbers and *locus* for τόπος, are what catch the eye in both Latin texts. On the other hand, if we had to declare their relations from this single passage, we should reasonably question their independence of each other when we find them both possessing *quarto et octauo loco* before *Agennetos*, though it is absent from both the Greek authorities. Nevertheless there are other reasonable explanations available; for the texts used by both Hippolytus and Epiphanius might have one common ancestor, and those used by Tertullian and Iren-lat. another; or, more probably, symmetry might at once suggest to both ⟨Latin⟩ writers the interpolation, and prescribe to both its exact form.

iii

Tert. *adv. Val.* 36 [210. 16]

Cum, inquiunt, *cogitauit* proferre, *hoc Pater* dictus *est*: cum protulit, quia *uer*o protulit, hic Veritas appellata *est: cum semetipsum uoluit* probari, h⟨in⟩c Homo pronuntiatus est: *quos autem praecogitau*it cum protulit, tunc *Ecclesia* nuncupata *est*: sonuit Homo Sermonem, et *hic est Primogenitus Filius*, et Sermoni accessit Vita, *et* Ogdoas *prima* conclusa *est*.

[lin. 5. hinc *codd.* according to Kroymann, not hoc.]

Epiph. *Haer.* xxxv 1

Ὅτι ὅπερ ἐνενοήθη προβαλεῖν ὁ Προπάτωρ, τοῦτο Πατὴρ ἐκλήθη· ἐπειδὴ δὲ ὃ προεβάλετο ἀλήθεια ἦν, τοῦτο Ἀλήθεια ὠνομάσθη. Ὅτε οὖν ἠθέλησεν αὐτὸν ἐπιδεῖξαι, τοῦτο Ἄνθρωπος ἐλέχθη· οὗς δὲ προελογίσατο ὅτε προέβαλε, τοῦτο Ἐκκλησία ὠνομάσθη· καὶ [ὁ] Ἄνθρωπος τὸν Λόγον, οὗτός ἐστιν ὁ Πρωτότοκος υἱός. ἐπακολουθεῖ δὲ τῷ Λόγῳ καὶ ἡ Ζωή· καὶ οὕτως πρώτη Ὀγδοὰς συνετελέσθη.

Iren. I xii 3 (vi 2)

Quando *cogitauit* aliquid emittere Propator, *hoc Pater* uocatus est: at ubi quae emisit *uer*a fuerunt, hoc Alethia uocatum *est*: *cum* ergo *uoluit semetipsum* ostendere, *hoc* Anthropos dictus *est: quos autem praecogitau*erat posteaquam emisit, hoc *Ecclesia* uocata *est*: [locutus est] Anthropos Logon, hoc (al. *hic*) *est Primogenitus Filius*, subsequitur autem Logon et Zoe: *et* sic *prima* Octonatio completa *est*.

[lin. 3. ad hubi (*sc.* ad ubi) C
quae: qui C
lin. 9. locutus est: *om* C
lin. 10. hoc: *ita* C
lin. 12. et (cf. Epiph.): I have restored this from C.]

The only verbal coincidences that it was possible for two independent translators to avoid are *cogito* for ἐννοοῦμαι and *praecogito* for προλογίζομαι. The first was the obvious rendering of the Greek; and as the same 'purpose' of Propator is meant in

both cases, it was natural that the identity should be marked by both translators through verbal repetition. The plural in Iren-lat. *quae . . . uera fuerunt* of line 3 for the singular ὅ, resting assuredly in any case on a different Greek reading, finds an echo in Tertullian only in printed editions; the MSS read not *uera* but *uero*, probably a rendering of ἀληθείᾳ, which makes better sense than ἀλήθεια. In line 1 *quando* and *cum* both doubtless represent ὅτε, which is not the Epiphanian reading: but here Tertullian alone seems to have preserved what Irenaeus wrote, and the absolute transitive προβαλεῖν to have given rise to two different corrections, the change of ὅτε to ὅπερ (or ὅτι, if ὅτι ὅπερ is duplicate) and the interpolation of *aliquid*. Without better texts it is impossible to draw any conclusion from the agreement of sense between *locutus est* and *sonuit* where the Greek has nothing: for the Greek is certainly corrupt, and probably Iren-lat. too, *locutus est* being omitted by the best MS and another good MS. Besides six Greek terms translated by Tertullian, there remain eight words (particles neglected) rendered differently by the two writers: and here again we have Iren-lat. using *uoco* not only for καλέω but twice for ὀνομάζω, for which Tertullian has once *appello* and once *nuncupo*.

To these three passages Massuet says that he could add many others; and then he proceeds to give instances in which Tertullian has, he states, adopted mistakes of Iren-lat., as he could not have done had the Greek text lain before him.

iv. The first instance is easily dismissed. Tertullian's 'insignioris apud eos *magistri*' (*adv. Val.* 37) certainly corresponds to 'alius uero quidam, qui et clarus est *magister* ipsorum' of Iren-lat. (I xi 3), where Epiphanius has preserved nothing but ἄλλος; but Pearson (ap. Dodwell, *Diss. in Iren.* iv 25) wrote conjecturally ἄλλος δέ τις ὁ καὶ Ἐπιφανὴς διδάσκαλος αὐτῶν, and it has been usual till lately to assume the Epiphanes named by Clement of Alexandria to be meant, as Epiphanius undoubtedly took for granted. Pearson's conjecture has now been confirmed by the occurrence in Hippolytus (*Haer.* vi 38. 2) of ⟨just these words⟩ with merely ὁ καί omitted in the condensation. At present the inclination is rather to abolish Epiphanes altogether. At all events, if there was such a person, and Irenaeus meant to refer to him, the allusion was indirect, for ἐπιφανής is certainly here an adjective, as Tertullian and Iren-lat. understood it.

v. Massuet's next instance, virtually taken from Grabe, is a passage in which it is said (I ii 3) that the Valentinian Sophia, after bringing forth οὐσίαν ἄμορφον, primo quidem contristatam propter inconsummationem[1] generationis, post deinde timuisse *ne* hoc ipsum *fine*m habeat' ('metuere postremo *ne finis* quoque insisteret,' Tert. *adv.*

[1 C reads here *inconsumatam*.]

Val. 10), where the corrupt extant Greek is ἔπειτα φοβηθῆναι μήτε (al. μηδὲ) [καὶ] αὐτὸ τὸ εἶναι τελείως ἔχειν.[1] Petau's conjecture μὴ καὶ αὐτὸ τὸ εἶναι τέλος ἔχῃ, if not in all points certain, at least expresses the probable sense; for the fear was surely not, as Grabe and Massuet suppose, lest the imperfect offspring should never reach perfection, but lest even its imperfect being should come to an end. If so, the Latins are right, and may well be independently right.

vi. A few lines further on we read that 'Pater . . . *Horon* . . . praemittit *in imagine sua*, sine coniuge, *mas*culo-*femina*' (I ii 4), Tertullian having '*Horon* . . . promit *in imagine sua*, *femina-ma*rem (so the MSS [2]), and the Epiphanian Greek being "Ορον . . . προβάλλεται ἐν εἰκόνι ἰδίᾳ, ἀσύζυγον, ἀθήλυντον. The supposed error shared by both Latins is the ablative case of the last word, in agreement with the preceding *imagine*, the Greek accusative being certainly right. The frequency with which the superposed line denoting final *m* is wrongly lost and won in Latin MSS would in any case deprive this instance of any value: but it happens that the ablative in Tertullian is due to editors. Indeed probably enough in Iren-lat. it is due to scribes. With better reason Massuet might have appealed to the word itself, ἀρρενόθηλυν, which manifestly underlies both Latin renderings; for though ἀθήλυντον might easily have been made by scribes out of ἀρρενόθηλυν with the help of the τόν which heads the next sentence, it is unquestionably the original word. A remarkable Valentinian fragment quoted by Epiphanius speaks of a Pentad Προυνίκων ἀθηλύντων, whose names are *Carpistes*, *Horothetes*, &c. [xxxi 6. 9], three of which are given in Irenaeus as names of Horos; this peculiar epithet ἀθήλυντος (elucidated by the writer's use of θηλύνω [*ib.* 5. 5]) being employed in evident contrast to three groups of Prunici who receive the rival epithet ἀρρενόθηλυς [*ib.* 5. 7–9], just as in Irenaeus ἀρρενόθηλυς is contrasted with ἄζυγος [Iren. I xi 5]. Similarly in a previous report of Epiphanius [xxxi. 4. 3] *Horos* and others of these names are given to ἀμιγῆ τινα αἰῶνα καὶ ἀθήλυντον (where ἀμιγής corresponds to ἀσύζυγος here), and further on we read of ἐν ὄνομα μέσον καὶ ἀθήλυντον [*ib.* 4. 7]: and again the combinations ἄθηλυν καὶ ἄζυγον καὶ μόνον and μίαν οὖσαν καὶ ἄζυγον, ἄθηλυν, ἀπροσδεῆ, occur in Pythagorean phraseology cited by Hippolytus when he is comparing Pythagorean with Valentinian doctrine (*Haer.* vi 29. 3, 4). Ἀρρενόθηλυν must therefore have been a corruption of what Iren. wrote; and we should have here a clear mark of Tertullian's dependence on Iren-lat., were it not equally easy to suppose them to have followed two Greek copies derived from an exemplar which was faulty here. To a scribe unversed in Valentinian

[1] Epiph. *Haer.* xxxi 12. 2, Holl p. 404 l. 3, who reads in the text μήτι καὶ αὐτὸ τὸ εἶναι τέλος ἔχῃ and in the apparatus suggests the addition of αὐτῇ after τὸ εἶναι.]

[2] According to Kroymann they have *feminam marem*.]

distinctions ἀρρενόθηλυν would seem the right word here, and it had occurred as a Valentinian term four pages back.

vii. Lastly Massuet alleges two errors common to the two Latins from a neighbouring sentence on the restrictive restoration of Sophia by Horos from the collapse which followed her vain endeavour to search out the incomprehensible Father: χωρισθείσης γὰρ τῆς Ἐνθυμήσεως ἀπ' αὐτῆς σὺν τῷ ἐπιγινομένῳ πάθει αὐτὴν μὲν ἐντὸς (? ἐ. τοῦ) Πληρώματος μεῖναι, τὴν δὲ Ἐνθύμησιν αὐτῆς σὺν τῷ πάθει ὑπὸ τοῦ Ὅρου ἀφορισθῆναι καὶ ἀποσταυρωθῆναι[1]: 'separata enim intentione ab ea cum *appendice passione ipsam quidem* infra [read *intra* with Grabe] *Pleroma* perseuerasse, concupiscentiam *uero eius* cum *passione ab Horo* separatam *et cruci fixam*' (Iren-lat. I ii 4): 'et *ipsam quidem* in *Pleroma*tis censu mansisse[2], Enthymesin *uero eius* et illam *appendic*em *passione*m *ab Horo* relegatam [the MSS *abhorrere ligatam*] *et cruci fixam* (Tert. *adv. Val.* 10). Part of an earlier sentence must also be taken into account: ἀποθέσθαι τὴν προτέραν ἐνθύμησιν σὺν τῷ ἐπιγενομένῳ [al. ἐπιγιν.] πάθει: 'deposuisse pristinam intentionem cum ea quae acciderat[3] passione' (Iren-lat. I ii 2): 'totam †animationem†[4] Enthymesin cum passione quae insuper acciderat exposuit' (Tert. *ib.* 9). *Appendix passio*, to which Massuet first calls attention, is a quaint but not, as he supposes, an erroneous translation of ἐπιγινόμενον πάθος. The πάθος is represented according to the Stoic conception as an ἐπιγινόμενον or *accidens* of the ἐνθύμησις: thus Posidonius ἀντιλέγει τοῖς περὶ τὸν Χρύσιππον οὔτε κρίσεις εἶναι τὰ πάθη δεικνύων οὔτε [as Zeno is just before reported to have said] ἐπιγιγνόμενα κρίσεσι, according to Galen *de Hippoc. et Plat.* v 1, p. 429 Kühn; ζητεῖ [Chrysippus] πότερα κρίσεσιν ἐπιγίγνεται τὰ πάθη . . . ἢ τοι κρίσις ἢ ἑπόμενόν τι ταύτῃ πάθος ἄλογον, iv 1, p. 365. And to the same conception in a more specific form belongs the later language about πάθη as προσαρτήματα or *appendices*: thus according to Clement the Basilidians προσαρτήματα τὰ πάθη καλεῖν εἰώθασι (*Strom.* ii, p. 488 [112. 1]; cf. *Dict. of Chr. Biography* i 275 a); Galen refers to τῷ τοῦ ἀρρωστήματος [sc. πάθους, so called by Chrysippus] προσαρτήματι (*ubi sup.* iv 5, p. 396); M. Aurelius says ἐὰν χωρίσῃς τοῦ ἡγεμονικοῦ τούτου τὰ προσηρτημένα ἐκ προσπαθείας (xii 3); and Tertullian himself has the phrase 'ceteris *appendicibus*[5] sensibus et *affectibus*' (*adv. Marc.* i 25), the adjectival employment of *appendix* found there and here being likewise supported by several examples in the lexicons. The rendering is therefore sufficiently correct, and its use by Tertullian is quite natural: but in Iren-lat. it is surprising. The coincidence of the two writers cannot be accidental, more especially as they both

[1] Epiph. *Haer.* xxxi 12. 7. Holl reads by conjecture ἐπιγενομένῳ.]
[2] Probably read *censu remansisse* with Gelenius: the MSS have *censura mansisse*.]
[3] C accederat.] [4] Should we read *anteriorem* for *animationem*? C. H. T.]
[5] Alternatively he has 'nemo affectum sine casibus suis patitur' *de spect.* 15.

use the obvious word *accido* in the earlier passage, which Massuet neglects to cite. But the difficulty of understanding how a simple translator like the author of the Latin Irenaeus should choose so highflown a version of ἐπιγινομένῳ points rather to a second Greek original, probably ἐπαρτωμένῳ, than to the other alternative.

viii. Massuet's second point is *crucifixam* as the rendering of ἀποσταυρωθῆναι, which he contends, after Grabe, must have its classical i. e. military sense, 'fenced off as with a palisade.' There can be little doubt that some kind of separation is contemplated, and none that, as ἀφορισθῆναι alludes to the name Horos, so ἀποσταυρωθῆναι alludes to the name Stauros. But there is, I believe, no evidence that the Valentinians had in view a palisade except the confused and later account in Hippolytus (*Haer.* vi 31. 5), where no doubt we find εἰς φρουρὰν καὶ χαράκωμα among other things. On the other hand Irenaeus (I iii 5) expressly distinguishes the functions belonging to the two names, τήν τε ἑδραστικὴν καὶ τὴν μεριστικήν, καὶ καθ' ὃ μὲν ἑδράζει καὶ στηρίζει, Σταυρὸν εἶναι, καθ' ὃ δὲ μερίζει καὶ διορίζει, Ὅρον[1]: and the passages of Scripture given as cited by Valentinians in reference to Stauros (Luke xiv 27; ix 23; iii 17 [the 'fan', doubtless from its shape]; 1 Cor. i 8; Gal. vi 14) are conclusive for the Cross. The separative power which seems to be assigned to the Cross in combination with its office of stablishing has nothing to do with fencing, but consists in purification (e. g. as shown by the winnowing fan and St. Paul's crucifixion to the world: cf. κεκαθάρθαι καὶ ἐστηρίχθαι I ii 4). Such is probably the force of ἀποσταυρόω in an obscure passage of Clement[2] quoted by Massuet, apparently founded on the Valentinian language, ὅτι [κατὰ Πλάτωνα, sc. *Phaed.* 83 D] ἑκάστη ἡδονή τε καὶ λύπη προσπασσαλοῖ τῷ σώματι τὴν ψυχὴν τοῦ γε μὴ ἀφορίζοντος καὶ ἀποσταυροῦντος ἑαυτὸν τῶν παθῶν. And so in Irenaeus (I iii 3), where the healing of the woman with the issue of blood is identified with the restoration of Sophia, both characteristics of Stauros as the Cross are combined in the statement that ἔστη καὶ ἐπαύσατο τοῦ πάθους, ἡ γὰρ ἐξελθοῦσα δύναμις τούτου, εἶναι δὲ ταύτην τὸν Ὅρον θέλουσιν, ἐθεράπευσεν αὐτὴν καὶ τὸ πάθος ἐχώρισεν ἀπ' αὐτῆς.[3] The Latin rendering of ἀποσταυρωθῆναι is therefore imperfect only, not erroneous: what seems to be the true sense 'was crucified away', i. e. 'removed by virtue of crucifixion' (cf. Col. ii 11–15; iii 5), was, if understood, still too complex and subtle to be expressed in Latin without periphrasis, and, if not understood, was sure to be taken as equivalent to σταυρωθῆναι—if indeed σταυρωθῆναι was not actually read by Iren-lat. and Tertullian, the perplexing preposition being rejected by a scribe.[4]

[1] Epiph. *Haer.* xxxi 15. 1; Holl gives twice καθά (as from the MSS) for καθ' ὅ.] [2] *Strom.* ii 108. 2.]
[3] Epiph. *Haer.* xxxi 14. 11; Holl reads (by conjecture from Iren-lat. *filii*) τοῦ υἱοῦ for τούτου.]
[4] Just as ἀποστερηθῆναι became the reading of our existing MSS. of Epiphanius; for ἀποσταυρωθῆναι is conjectural though certain.

Against the supposition that Tertullian followed Iren-lat. are the facts that Tertullian has *Enthymesis*, not *intentio*, although *Enthymesis* does not occur in Iren-lat. till several pages further on, where in sense as well as language the personification first appears; and that he shews no sign of the false antithesis of *intentio* and *concupiscentia* in Iren-lat., due probably, as Grabe suggests, to a corrupt reading ἐπιθύμησιν in the second place. Both facts are compatible with the theory of dependence; but they are unfavourable to it.

§ 2. DETAILED COMPARISON OF IREN. I i 1–ii 1 AND PARALLEL PASSAGES

[A. TEXT ALONE]

Tert. *adv. Valent.* 7–9	Epiph. [*Haer.* xxxi 10. 5]	Iren. I i 1–ii 1
[183. 18] (*cf.* supernitates supernitatum et . . . sublimitates sublimitatum in habitaculum dei sui)	Ἐν ἀοράτοις καὶ ἀκατονομάστοις ὑψώμασι	In inuisibilibus et inenarrabilibus altitudinibus
[184. 3] αἰῶνα τέλειον	τέλειον αἰῶνα προόντα·	perfectum aeonem qui ante fuit:
hunc . . . appellant . . . Προαρχήν et Προπάτορα (?), etiam Bythion	τοῦτον δὲ καὶ Προαρχὴν καὶ Προπάτορα καὶ Βυθὸν καλοῦσιν.	hunc autem et Proarchen et Propatora et Bython uocant . . .
innatum inmensum infinitum inuisibilem aeternumque (definiunt).	ὑπάρχοντα δ' αὐτὸν ἀχώρητον καὶ ἀόρατον, ἀΐδιόν τε καὶ ἀγέννητον,	cum autem a nullo caperetur et esset inuisibilis, sempiternus, et ingenitus,
[184. 11] infinitis retro aeuis in maxima . . . quiete, in otio plurimo placidae . . . diuinitatis.	ἐν ἡσυχίᾳ καὶ ἠρεμίᾳ πολλῇ γεγονέναι ἐν ἀπείροις αἰῶσι [χρόνοις].	in silentio et in quiete multa fuisse in inmensis aeonibus.
(dant) ei . . . cum ipso . . . Ennoean, quam et Charin et Sigen insuper nominant.	συννυπάρχειν δ' αὐτῷ καὶ Ἔννοιαν, ἣν δὴ καὶ Χάριν καὶ Σιγὴν ὀνομάζουσιν.	cum ipso autem fuisse et Ennoeam, quam etiam Charin et Sigen uocant.
et forte accedunt [? accedit] (in illa commendatissima quiete) mouere eum de proferendo tandem initio rerum a semet ipso. hoc uice seminis in Sige sua uelut in genitalibus	καί ποτε ἐννοηθῆναι ἀφ' ἑαυτοῦ προβαλέσθαι τὸν Βυθὸν τοῦτον ἀρχὴν τῶν πάντων καὶ καθάπερ σπέρμα τὴν προβολὴν ταύτην, ἣν προβαλέσθαι ἐνενοήθη, καὶ	et aliquando uoluisse a semet ipso emittere hunc Bythum initium omnium, et uelut semen prolationem hanc praemitti uoluit, et eam deposuisse

lin. 6. The ductus litterarum of the very corrupt transcription suggests Προπάτορα rather than the τὴν Ἀρχήν of editors. *Bythion* may, as edd. assume, be a corruption of Bython.

lin. 19. The MSS and early edd. have *mouere*: *monere* is an improbable correction.

lin. 22. The MSS and edd. before Rigault have *uelut in* (not *ueluti*).

lin. 5. Ven. Vat. supply Προαρχὴν καί.

lin. 13. χρόνοις (Ven.), altered in other MSS to χρόνων, is doubtless a gloss (Dindorf). [Holl reads χρόνων.]

[lin. 6. python C]

lin. 7. In the previous clause (passed over by Epiphanius as tautologous) ἀχώρητος is rendered *quem nulla res capere possit*.

[lin. 14. ipso: *om* C ennoean C]

lin. 21. In the Greek text of Iren-lat. ἣν must have dropped out after ταύτην [unless praemitti is a corruption of quā emitti C.H.T.].

uuluae locis collocat.

suscipit illa statim et praegnans efficitur et parit . . . et quem parit Nus est, simillimum patri et parem per omnia;
denique solus hic capere sufficit (inmensam illam et incomprehensibilem) magnitudinem patris.
et ipse Pater dicitur et Initium omnium et proprie Monogenes;

cum illo processit et femina cui Veritas [nomen]
Bythos et Sige, Nus et Veritas prima quadriga . . . matrix et origo cunctorum.

Nus simul accepit prolationis suae officium, emittit et ipse a semetipso Sermonem et Vitam

ad initium uniuersitatis et formati (?) Pleromatis totius emissa . . .
Hominem et Ecclesiam procreat. habes Ogdoadem . . . ex coniugationibus masculorum et feminarum.

[185. 19] . . . Sermo et Vita, Homo et Ecclesia, quod in patris gloriam fructificasset, . . . gestientes et ipsi tale quid patri de suo

καταθέσθαι ὡς ἐν μήτρᾳ τῇ συνυπαρχούσῃ ἑαυτῷ Σιγῇ.
ταύτην δὲ ὑποδεξαμένην τὸ σπέρμα τοῦτο καὶ ἐγκύμονα γενομένην ἀποκυῆσαι Νοῦν, ὅμοιόν τε καὶ ἴσον τῷ προβαλόντι,
καὶ μόνον χωροῦντα τὸ μέγεθος τοῦ πατρός.

τὸν δὲ Νοῦν τοῦτον καὶ Μονογενῆ καλοῦσι καὶ Πατέρα καὶ Ἀρχὴν τῶν πάντων,
συμπροβεβλῆσθαι δὲ αὐτῷ Ἀλήθειαν·
καὶ εἶναι ταύτην πρώτην . . . τετρακτύν, ἣν καὶ ῥίζαν τῶν πάντων καλοῦσιν· ἔστι γὰρ Βυθὸς καὶ Σιγή, ἔπειτα Νοῦς καὶ Ἀλήθεια.
αἰσθόμενόν τε τὸν Μονογενῆ τοῦτον ἐφ' οἷς προεβλήθη, προβαλεῖν καὶ αὐτὸν Λόγον καὶ Ζωὴν πατέρα πάντων τῶν μετ' αὐτὸν ἐσομένων καὶ ἀρχὴν καὶ μόρφωσιν παντὸς τοῦ πληρώματος.

. . . προβεβλῆσθαι . . . Ἄνθρωπον καὶ Ἐκκλησίαν, καὶ εἶναι ταύτην . . . Ὀγδοάδα . . . εἶναι γὰρ σὺν ὧν ἕκαστον ἀρρενόθηλυν . . . κατὰ συζυγίαν . . .

τὸν δὲ Λόγον τῇ Ζωῇ καὶ τὸν Ἄνθρωπον τῇ Ἐκκλησίᾳ . . .
εἰς δόξαν τοῦ πατρὸς προβεβλημένους, βουληθέντας καὶ αὐτοὺς

quasi in uulua eius quae cum eo erat Sige.
hanc autem suscepisse semen hoc et praegnantem factam generasse Nun, similem et aequalem ei qui emiserat,
et solum capientem magnitudinem patris.

Nun autem hunc et Unigenitum uocant et Patrem et Initium omnium,
una autem cum eo emissam Veritatem:
et hanc esse primam . . . quaternationem, quam et radicem omnium dicunt: est enim Bythus et Sige, deinde Nus et Alethia.
sentientem autem Unigenitum hunc in quae prolatus est, emisisse et ipsum Logon et Zoen, patrem omnium eorum qui post se futuri essent et initium et formationem uniuersi Pleromatis.
. . . emissum . . . Hominem et Ecclesiam et esse hanc . . . Octonationem . . . esse enim illorum unumquemque masculofoeminam . . . secundum coniugationem . . .
Logon autem Zoae, id est Vitae, et Anthropon cum Ecclesia . . .
in gloriam patris emissos uo-

This favours the emendation of *Signe sue* (so the MSS) to *Sige sua* (the construction in the Greek) rather than to *Sigae suae* (the construction in Irenlat.).
[lin. 43. Perhaps *simul ac cepit*. C. H. T.]
[lin. 44. Read here *ex* with Kroymann.]
[lin. 58. Read *fruticasset* with the older MSS.]

lin. 23. All MSS seem to have *καταθέσθαι*. [Holl needlessly adds by conjecture a second *ἐν* after *μήτρᾳ*.]

[lin. 45. zoen: + et C
lin. 56. zoe C]

offerre, alios ebulliunt fetus, proinde coniugales . . .
hac Sermo et Vita decuriam Aeonum simul fundunt, illac Homo (?) et Ecclesia (?) . . .

reddo nunc nomina quos decuriam dixi: Bythios et Mixis [ ]
et Hedone, Acinetos et Syncrasis, Monogenes et Macaria.
duodenarius numerus hi erunt, Paracletus et Pistis, Patricos et Elpis, Metricos et Agape, Aenos et Synesis, Ecclesiasticus et Macariotes, Theletus et Sophia.

διὰ τοῦ ἰδίου δοξάσαι τὸν πατέρα προβαλεῖν προβολὰς ἐν συζυγίᾳ· τὸν μὲν Λόγον καὶ τὴν Ζωήν, μετὰ τὸ προβαλέσθαι τὸν Ἄνθρωπον καὶ τὴν Ἐκκλησίαν, ἄλλους δέκα Αἰῶνας,
ὧν τὰ ὀνόματα λέγουσι ταῦτα, Βύθιος καὶ Μῖξις, Ἀγήρατος καὶ Ἕνωσις, Αὐτοφυὴς καὶ Ἡδονή, Ἀκίνητος καὶ Σύγκρασις, Μονογενὴς καὶ Μακαρία . . .
Αἰῶνας δώδεκα . . .
Παράκλητος καὶ Πίστις, Πατρικὸς καὶ Ἐλπίς, Μητρικὸς καὶ Ἀγάπη, Αἴνους καὶ Σύνεσις, Ἐκκλησιαστικὸς καὶ Μακαριότης, Θελητὸς καὶ Σοφία.

lentes et ipsos de suo clarificare patrem emisisse emissiones in coniugatione:
Logon quidem et Zoen, posteaquam emissus est Homo et Ecclesia, alteros decem Aeonas quorum nomina dicunt haec: Bythius et Mixis, Ageratos et Henosis, Autophyes et Hedone, Acinetos et Syncrasis, Monogenes et Macaria . . .
Aeonas duodecim . . .
Paracletus et Pistis, Patricos et Elpis, Metricos et Agape, Aenos et Synesis, Ecclesiasticos et Macariotes, Theletos et Sophia.

[186. 12] Hoc erit Pleroma istud arcanum.

Τοῦτο τὸ ἀόρατον καὶ πνευματικὸν κατ' αὐτοὺς Πλήρωμα . . .

Hoc inuisibile et spiritale secundum eos Pleroma . . .

[186. 21] solus ille Nus ex omnibus immensi Patris fruitur notione, gaudens et exultans;

et uoluerat . . . ceteris quoque communicare quae norat, quantus et quam incomprehensibilis Pater.

Τὸν μὲν οὖν Προπάτορα αὐτῶν γινώσκεσθαι μόνῳ λέγουσι . . . τῷ Νῷ . . . μόνος δὲ ὁ Νοῦς . . . . ἐτέρπετο . . . καὶ . . . ἠγάλλετο·
καὶ διενοεῖτο καὶ τοῖς λοιποῖς αἰῶσιν ἀνακοινώσασθαι τὸ μέγεθος τοῦ Πατρός, ἡλίκος τε καὶ ὅσος ὑπῆρχε, καὶ ὡς ἦν . . . ἀκατάληπτος ἰδεῖν.

Et Propatorem quidem eorum cognosci soli dicunt . . . Nu . . . Solus autem Nus . . . delectabatur . . . et . . . exultabat;
et excogitabat reliquis quoque Aeonibus participare magnitudinem Patris, quantus et quam magnus existeret, et quemadmodum erat . . . incomprehensibilis ad uidendum.

sed intercessit mater Sige . . . etsi de Patris nutu aiunt factum, uolentis omnes in desiderium sui accendi.

κατέσχε δὲ αὐτὸν ἡ Σιγὴ βουλήσει τοῦ Πατρὸς διὰ τὸ θέλειν πάντας αὐτοὺς εἰς . . . πόθον ζητήσεως τοῦ προειρημένου Προπάτορος αὐτῶν ἀναγαγεῖν.

continuit autem eum Sige uoluntate Patris, quoniam uellet omnes hos in . . . desiderium exquisitionis Patris sui adducere.

. . . tacita cupidine cogno- . . . ἡσυχῇ πως ἐπεπόθουν τὸν . . . tacite quodammodo de-

[lin. 73. Read *Helpis* with the MSS, and compare J. H. Moulton's *Grammar of N. T. Greek* i, p. 44, Dessau, *Inscr. Lat. Sel.* 7314, 7406[a], 7746, 7882[d] (bis), 7928, 7980, 7991, 8031, etc. A. S.]
[lin. 74. Aenus one of the two older MSS, Aeinus Kroymann.]
[lin. 77. Read *illud* with Kroymann.]

[lin. 88. *οὐ κατάληπτος* Holl as from the MSS.]

[lin. 68. authophyae C
lin. 69. sincrasis C
lin. 74. sinesis C
lin. 75. macariothes C
lin. 80. solo C no C
lin. 90. sige: sine C
lin. 92. in: *om* C]

scendi Patrem uruntur . . .

ex illis duodecim aeonibus quos Homo et Ecclesia ediderant nouissima natu Aeon (. . . Sophia . . . nomen est).

προβολέα τοῦ σπέρματος αὐτῶν ἰδεῖν . . .

προήλατο δὲ πολὺ ὁ τελευταῖος καὶ νεώτατος τῆς Δωδεκάδος τῆς ὑπὸ τοῦ Ἀνθρώπου καὶ τῆς Ἐκκλησίας προβεβλημένης [codd. -νος] Αἰών, τουτέστιν ἡ Σοφία.

[lin. 98. ὁ πολύ Holl by conjecture.]

[lin. 101. According to Holl Vat. has προβεβλημένος, Ven. προβεβλημένης.]

siderabant prolatorem seminis sui uidere . . .

praesiliit autem ualde ultimus et iunior de Duodecade ea quae ab Anthropo et Ecclesia emissa fuerat Aeon, hoc est Sophia.

[B. Parts of the above Passage, with Notes]

Tert. *adv. Val.* 7	Epiph. [*Haer.* xxxi 10. 5]	Iren-lat. I i 1
[184. 3] Hunc substantialiter quidem *Aeon*a Teleion appellant, personaliter uero *Proarchen et* . . . [n. l.] etiam (?) *Byth*ion	Λέγουσί τινα εἶναι . . . τέλειον Αἰῶνα προόντα· τοῦτον δὲ καὶ Προαρχὴν καὶ Προπάτορα καὶ Βυθὸν καλοῦσιν.	Dicunt esse quendam . . . perfectum *aeon*em qui ante fuit : hunc autem et *Proarchen et* Propatora et *Byth*on uocant

For the descriptive *perfectum Aeonem* Tert. has a Greek proper name ('appellant'), *Aeona Teleion*[1], with inverted order. After εἶναι Iren. has ἐν ἀοράτοις καὶ ἀκατονομάστοις ὑψώμασι, Iren-lat. 'in inuisibilibus et inenarrabilibus altitudinibus', loosely represented in Tertullian's context by 'supernitates supernitatum et . . . sublimitates sublimitatum' and again by 'in sublimibus habitanti'. No other evidence.

[184. 5] Innatum, inmensum, infinitum, *inuisibil*em aeternumque definiunt. . . . infinitis retro aeuis in maxima et altissima quiete, in otio plurimo.	ὑπάρχοντα δ' αὐτὸν ἀχώρητον καὶ ἀόρατον, ἀΐδιόν τε καὶ ἀγέννητον, ἐν ἡσυχίᾳ καὶ ἠρεμίᾳ πολλῇ γεγονέναι ἐν ἀπείροις αἰῶσι [χρόνοις].	Cum autem a nullo caperetur, et esset *inuisibil*is, sempiternus, et ingenitus, in silentio et in quiete multa fuisse in inmensis aeonibus.

If Tert. followed Iren-lat., he must have altered every word but *inuisibilis*: the refractory ἀχώρητος, soon afterwards *incapabilis* in Iren-lat., is probably represented by *inmensus* and *infinitus* combined. As Iren-lat. has the at least ambiguous *aeonibus*, Tert.'s *aeuis* is noteworthy.

[1 There can be no doubt now that Tert. wrote these words in Greek letters. A. S.]

[184. 14] dant ei secundam in ipso et *cum ipso* personam *Ennoean, quam* et *Charin et Sigen* insuper nominant.	συννπάρχειν δ' αὐτῷ καὶ Ἔννοιαν, ἣν δὴ καὶ Χάριν καὶ Σιγὴν ὀνομάζουσιν.	*Cum ipso* autem fuisse et *Ennoeam quam* etiam *Charin et Sigen* uocant.

Iren-lat., as we so often find, has the vague *uocant*: Tert.'s *nominant* is close to the Greek. No other evidence.

[184. 16] mouere [-ri?] eum de proferendo tandem *initi*o rerum *a semetipso*.	καί ποτε ἐννοηθῆναι ἀφ' ἑαυτοῦ προβαλέσθαι . . . ἀρχὴν τῶν πάντων.	et aliquando uoluisse *a semetipso* emittere . . . *initi*um omnium.

Here as elsewhere the great Gnostic word προβάλλομαι becomes *emitto* in Iren-lat., *profero* in Tert.

[184. 17] *hoc* [hac *codd.*; ? hanc] uice *semi*nis in *Sig*ae suae [Signe sue *codd.*; ? Sige sua] uelut in . . . *uulu*ae locis collocat.	καὶ καθάπερ σπέρμα τὴν προβολὴν ταύτην . . . [καὶ] καταθέσθαι ὡς ἐν μήτρᾳ τῇ συνυπαρχούσῃ ἑαυτῷ Σιγῇ.	et uelut *semen* prolationem *hanc* . . . et eam deposuisse quasi in *uulua* eius quae cum eo erat *Sige*.

[lin. 1. The best MSS. have *hoc*.]

Comparison as to the construction is hindered by the confusion in Iren-lat. and uncertainty of reading in Tert.

[184. 19] *Susc*ipit illa statim et *praegnans* efficitur et parit . . . et quem parit *Nu*s est, *simil*limum patri *et* parem per omnia. deniqùe *solu*s hic *cap*ere sufficit inmensam illam et incomprehensibilem *magnitudinem patris*.	ταύτην δὲ ὑποδεξαμένην τὸ σπέρμα τοῦτο καὶ ἐγκύμονα γενομένην ἀποκυῆσαι Νοῦν, ὅμοιόν τε καὶ ἴσον τῷ προβαλόντι καὶ μόνον χωροῦντα τὸ μέγεθος τοῦ πατρός.	Hanc autem *susc*episse semen hoc et *praegnan*tem factam generasse *Nu*n, *similem et* aequalem ei qui emiserat, et *solu*m *cap*ientem *magnitudinem patris*.

No tangible evidence.

[185. 1] Ita et ipse *Pat*er dicitur *et Initium omnium et* proprie Monogenes.	τὸν δὲ Νοῦν τοῦτον καὶ Μονογενῆ καλοῦσι καὶ Πατέρα καὶ Ἀρχὴν τῶν πάντων.	Nun autem hunc *et* Unigenitum uocant *et Pat*rem et *Initium omnium*

Tert. has the Greek *Monogenes* where Iren-lat. translates.

[185. 3] *cum* illo processit et femina cui *Verita*s [nomen].	συμπροβεβλῆσθαι δὲ αὐτῷ Ἀλήθειαν.	una autem *cum* eo emissam *Verita*tem

Again Tert. has not *emittor*, but *procedo*.

[185. 6] ergo *Bythos et Sige, Nus et* Veritas, *prima* quadriga defenditur . . ., matrix et origo cunctorum.	καὶ εἶναι ταύτην πρώτην . . . τετρακτύν, ἣν καὶ ῥίζαν τῶν πάντων καλοῦσιν· ἔστι γὰρ Βυθὸς καὶ Σιγή, ἔπειτα Νοῦς καὶ Ἀλήθεια.	et hanc esse *prima*m . . . quaternationem, quam et radicem omnium dicunt: est enim *Bythus et Sige*, deinde *Nus et* Alethia.

[lin. 1. *Bythios* codd., as regularly in Tert. A. S.]

Coincidences and differences both insignificant.

[185. 8] Nus simul accepit *prolati*onis suae officium, *emitti*t *et ipse* a semetipso Sermonem et Vitam.	αἰσθόμενόν τε τὸν Μονογενῆ τοῦτον ἐφ' οἷς προεβλήθη προβαλεῖν καὶ αὐτὸν Λόγον καὶ Ζωήν.	sentientem autem Unigenitum hunc in quae *prolat*us est *emi*sisse *et ipse*um Logon et Zoen.

[lin. 1, 3. See notes above, p. xlv.]

Here the Latins agree in *prolat*us (-io) followed by *emitto*. Tert. ⟨next⟩ translates where Iren-lat. keeps the Greek terms: but this proves nothing.

[185. 11] *initium* uniuersitatis *et formationem* [or *formam*: codd. formaci] *Pleromatis* totius. . . . (Ogdoadem) . . .	πατέρα πάντων τῶν μετ' αὐτὸν ἐσομένων καὶ ἀρχὴν καὶ μόρφωσιν παντὸς τοῦ Πληρώματος . . . (Ὀγδοάδα) . . .	patrem omnium eorum qui post se futuri essent, et *initium et formationem* uniuersi *Pleromatis*. . . . (Octonationem) . . .

[lin. 3. So Hort, from Oehler: but Kroymann's MSS *formati*. A. S.]

All insignificant.

§ 3. DETAILED COMPARISON OF RENDERINGS FROM IRENAEUS I ii 1–vi 1 BY TERTULLIAN AND IREN-LAT.

Tert. *adv. Val.* 9	Epiph. [*Haer.* xxxi 11]	Iren. I ii 1, 2
187. 1 communicare	ἀνακοινώσασθαι	participare
10 societate	ἐπιπλοκῆς	complexu
prorumpit	προήλατο	praesiliit
12 exorsum	ἐνήρξατο	exorsa
illis aliis qui *circa* Nun	ἐν τοῖς περὶ τὸν Νοῦν.	in eis quae (qui *Massuet, Stieren*) sunt *erga* Nun.
13 deriuerat,	ἀπέσκηψεν,	deriuauit,

[lin. 6. Read *deriuarat* with best MSS; *deriuerat* is a 'vox nihili'. A. S.]

Grabe points out the medical use of ἀποσκήπτω of the migration of a morbid humour in Tert. himself; and there is much other evidence: the word is much used of any diversion. So *deriuo* intransitive Tert. *Apol.* 21; *Pud.* 21.

187. 15	sub praetextu dilectionis	προφάσει ἀγάπης	sub occasione dilectionis
18	extenditur affectione	(στοργὴν) ἐκτεινόμενον	extenderetur
19	deuorari	καταπεπόσθαι	absorptum
	dissolui	ἀναλελύσθαι	resolutum
	in reliquam substantiam	εἰς τὴν ὅλην οὐσίαν	in uniuersam substantiam
	reliquam must be τὴν ἄλλην.		
21	incursasset	συνέτυχε	occurrisset
	fundamentum: ? στερεούσης	στηριζούσῃ	confirmat
	uniuersitatis	τὰ ὅλα	omnia
23	periculo exempta	ἐπεσχῆσθαι	abstentum
24	persuasa	πεισθέντα	credentem
188. 2	exposuit	ἀποθέσθαι	deposuisse

	Tert. *adv. Val.* 10	Epiph. [*Haer.* xxxi 12]	Iren. I ii 3, 4
188. 3	exitum et restitutionem	πάθος, ἐπιστροφήν	passionem reuersionem
19	ignorantia pauor maeror	ἄγνοια λύπη φόβος ἔκπληξις	ignorantia taedium timor stupor
189. 2	in haec	ἐπὶ τούτοις	super haec
6	purgatam	κεκαθάρθαι	mundatam
7	coniugio restitutam	ἀποκατασταθῆναι τῇ συζυγίᾳ	restitutam coniugi
11	ut naturalem quendam impetum Aeonis	φυσικήν τινα Αἰῶνος ὁρμὴν τυγχάνουσαν	ut naturalem quendam Aeonis impetum
12	informem et inspeciatam quatenus nihil apprehendisset	ἄμορφον καὶ ἀνείδεον διὰ τὸ μηδὲν καταλαβεῖν	informem et sine specie quoniam nihil apprehendisset
13	infirmum	ἀσθενῆ	inualidum

	Tert. *adv. Val.* 11	Epiph. [*Haer.* xxxi 14]	Iren. I ii 5
189. 14	extorrem	ἀφορισθῆναι	separata
15	coniugi[? -io] reducem	ἀποκατασταθῆναι τῇ ἰδίᾳ συζυγίᾳ	redintegrata suae coniugationi
16	de patris cura atque prospectu	κατὰ προμήθειαν τοῦ πατρός	secundum prouidentiam Patris
22	concinnatio	καταρτισθῆναι	consummatos
190. 3	coniugiorum	συζυγίας *genitive*	coniugationis
	innati coniectationem	ἀγεννήτου κατάληψιν	innati comprehensionem
4	et idoneos efficere generandi in se agnitionem Patris quod...	γινώσκοντας ἱκανοὺς εἶναι ἀναγορεῦσαί[1] τε ἐν αὐτοῖς τὴν τοῦ πατρὸς ἐπίγνωσιν, ὅτι τε . . .	cognoscentes sufficientes⟨siue⟩ idoneos esse: declarasse quoque in eis Patris agnitionem, quoniam . . .

Tert. has got the right constr. but has some form of *γεννῆσαι* for *ἀναγορεῦσαι* and twice (? by interpret. only) omits *τε*: he also has rightly *αὐτοῖς*.

[1] [Kroymann very ingeniously restores *ἀναγορεῦσαι* as what Tert. had before him, and reads ⟨*re*⟩*generandi* in Tert.'s text. A.S.]

Iren-lat. is thrown out by the loss of the second *τε*, and thus makes the first *τε quoque*, *εἰς* for *se*, and separates *ἱκανοὺς εἶναι* from the following verb.

190. 9 incomprehensibile quidem patris causam esse perpetuitatis ipsorum	*τὸ μὲν αἴτιον τῆς αἰωνίου διαμονῆς τοῖς λοιποῖς τὸ ἀκατάληπτον τοῦ πατρός*	causam quidem aeternae perseuerationis iis omnibus incomprehensibile Patris
10 generatio formatio	*γένεσις μόρφωσις*	generatio formatio
16 tum prolatus	*ἄρτι προβληθείς*	nunc emissus
17 edocuit	*ἐδημιούργησε*	operatus est
18 peraequati	*ἐξισωθέντας*	adaequatos
ueram inducerentur quietem	*τὴν ἀληθινὴν ἀνάπαυσιν [εἰσ]ηγήσατο*	ueram requiem induxit
Tert. *adv. Val.* 12		Iren. I ii 6
190. 20 forma et scientia peraequantur [*? γνώσει*]	*μορφῇ καὶ γνώμῃ ἴσους κατασταθῆναι*	forma et sententia similes factos
191. 4 refecti constabiliti	*ἀναπαυσάμενα στηριχθέντα*	requiescentia confirmata
13 optimum atque pulcherrimum . . . florebat	*κάλλιστον καὶ ἀνθηρότατον . . .*	optimum et florentissimum
19 in honorem et gloriam Patris	*εἰς τιμὴν καὶ δόξαν τοῦ Βυθοῦ* (*? πατ.* Hipp.)	in honorem et gloriam Horam / Horthi } *codd.* A M Bythi *cod.* F [*and* C Bithy]
191. 20 pulcherrimum Pleromatis sidus	*τελειότατον κάλλος τι καὶ ἄστρον τοῦ Πληρώματος*	perfectissimum decorem quendam et sidus Pleromatis
If Tertullian had *καὶ κάλλιστον* for *κάλλος τι καί*, he might omit *τελειότατον*, having *τέλειον* just after.		
21 Soter	*Σωτήρ*	Saluator
22 de patritis (patruitis *codd.*)	*πατρωνυμικῶς*	patronymice
192. 3 satellites	*δορυφόρους*	satellites
4 par genus	*ὁμογενεῖς*	eiusdem generis
Tert. *adv. Val.* 14	Epiph. [*Haer.* xxxi 16]	Iren. I iv 1
192. 22 explosa est	*ἐκβεβράσθαι*	deferuisse
193. 1 nec forma nec facies ulla	*ἄμορφος καὶ ἀνείδεος*	informis et sine specie
2 (flectitur) a superioribus Christus	(*οἰκτείραντά τε αὐτὴν*) *τὸν Χριστόν*	(misertum autem eius) superiorem Christum
? ἐκ τῶν ἄνω	[*τὸν ἄνω Χριστόν* edd. (including Holl) by conjecture.]	
3 deducitur (? did.) per Horon	*διὰ τοῦ Σταυροῦ ἐπεκταθέντα*	per crucem extensum extensum : ostensum C
4 informet de suis uiribus	*τῇ ἰδίᾳ δυνάμει μορφῶσαι*	sua uirtute formasse
5 scientia	*γνῶσις*	agnitio
6 odor	*ὀδμή*	odoratio
7 potiorum desiderio	*ὀρεχθῇ τῶν διαφερόντων*	concupiscat eorum quae meliora essent

194. 1	destituta et passioni illi suae intricata multiplici atque perplexae [All MSS and edd. have *ut* for *et*: *intricata* is Kellner's emendation for *intrichea* of MSS: Hort has anticipated Kroymann in emending the *perplexa* of the MSS to *perplexae*. A. S.]	συμπεπλέχθαι τῷ πάθει . . . ἀπολειφθεῖσαν . . . πολυμεροῦς καὶ πολυποικίλου	complexa fuerat passionem . . . derelicta . . . multifariae et uariae fuerit C*
2 } 15 }	maeror metus (timor) consternatio ignorantia [So *An.* 53 'Sen. *ad Marc.* 10.']	λύπη φόβος ἀπορία ἄγνοια	tristitia timor consternatio ignorantia lin. 14. Iren-lat. has *consternatio* several times for ἀπορία etc.
	Tert. *adv. Val.* 15	Epiph. [*Haer.* xxxi 17]	Iren, I iv 2
195. 2	consternatio pauor	λύπη ἔκπληξις	tristitia pauor
	Tert. *adv. Val.* 16		Iren. I iv 5
195. 16	pigebat	ὤκνησεν	pigritatus est
18	largito ei . . . patre . . . aeonum summam potestatem Certainly wrong	ἐνδόντος αὐτῷ πᾶσων τὴν δύναμιν τοῦ Πατρὸς καὶ πᾶν ὅτι ἐξουσίαν παραδόντος, καὶ τῶν αἰώνων δὲ ὁμοίως	ei . . . Patre . . . omnia sub potestate tradente, et aeonibus autem similiter Iren-lat. rightly [patris C.]
19	uti in ipso . . . omnia conderentur (Col. i 16) Many Latins, as Tert. *adv. Marc.* i 16, v 19, have *conderentur* here. [But all the MSS have *confoederentur*: and how this can have come from *conderentur* I do not see. A. S.]	ὅπως ἐν αὐτῷ τὰ πάντα κτισθῇ	ut in eo . . . omnia conderentur
20	emittit	ἐξέπεμψεν [*rather* ἐκπέμπεται]	misit
	coaetanei	ἡλικιῶται	coaetanei
22	concussa	ἐντραπεῖσαν	reueritam
	uelamentum	κάλυμμα	coopertionem
23	obduxit	ἐπιθέσθαι	inposuisse
	ueneratio et uerecundia	αἰδῶ	reuerentia
196. 3	agnitio	γνῶσις	agnitio
5	neglegentia	ἀμελήσαντα	neglexisse
	exterminium	ἀφανισθῆναι	exterminari
6	exercitata et uiruosa (*vdlr*) [Read *uiriosa* with the older MSS. A. S.]	ἐκτικὰ καὶ δυνατά	habilia et possibilia

7	confudit	*συγχέαι*	commiscuisse
8	massaliter solidata	*πῆξαι*	coagulasse
	commutans	*μεταβαλεῖν*	transtulisse
	habilitatem *codd.* habitabilit. A ? aptabilit.	*ἐπιτηδειότητα*	aptabilitatem

[A is Oehler's symbol for his codex Vindobonensis—according to Kroymann an entirely worthless authority.]

9	aequiperantias corpulentiarum	*συγκρίματα καὶ σώματα*	congregationes et corpora

A total blunder

11	pessima	*φαύλην*	mala
	passionalis	*ἐμπαθής*	passibilis

Tert. *adv. Val.* 17 — Iren. I iv 5

196 15	gaudio	*χαρᾷ*	gratulatione
16	contemplatio	*θεωρία*	uisio
18	subauit . . . in illos	*ἐγκισσήσασαν αὐτούς*	delectatam in conceptu eorum

[The correct text is undoubtedly Rigalt's emendation *subsuriit* (for MSS *substruit*), overlooked by Oehler, but accepted by Kroymann. A. S.]

19	conceptus spiritalis	*κύημα πνευματικόν*	partus spiritalis

Epiph. [*Haer.* xxxi 18] — Iren. I v 1

197. 2	imaginatione (? *ἀπεικόνισε* ?)	*ἀπεκύησε*	quod enixa est

Tert. *adv. Val.* 18

197. 6	consubstantiuus	*ὁμοούσιος*	eiusdem substantiae
8	prolatis Soteris disciplinis	*προβαλεῖν παρὰ τοῦ Σωτῆρος μαθήματα*	emisisse a Saluatore doctrinas

[Hort has omitted *τά* before *παρά*. A. S.]

13	occulto nihil sentiens	*λεληθότως*	latenter

Tert. *adv. Val.* 20 — Iren. I v 2

198. 17	sublimantia atque uergentia	*ἀνωφερῶν καὶ κατωφερῶν*	sursum aduolantium et deorsum deuergentium
21	primogenitalis	*ἀρχεγόνου*	primogenitae

[*primigenitalis* Kroymann rightly with the older MSS. A. S.]

199. 1	noeros	νοητούς	intellectuales
	[*sc.* νοερούς]		
1	*om.*	οὐκ (post οὐρανούς)	quos
			[The translator doubtless had *οὕς* in his MS, whether by corruption from *οὐκ*, the reading of Epiphanius, or by dittography from *οὐρανούς* (omitting *οὐκ*), the reading of Tertullian.]
4	deuersatus	διατετριφότα	conuersatus
	Tert. *adv. Val.* 21	Epiph. [*Haer.* xxxi 19]	Iren. I v 4
199. 18	inualitudinis	ἀτονώτερον	superiorem
			[*sc.* ἀνώτερον ; wrong.]
20	absque me non est (Is. xlv. 5)	πλὴν ἐμοῦ οὐδείς	praeter me nemo
	Tert. *adv. Val.* 22		
200. 2	maeror	λύπη	tristitia
3	angelorum et	καὶ τοὺς ἀγγέλους	*om.*
	Tert. *adv. Val.* 23		
200. 20	inflabellatus (? ἐμπεφυσῆσθαι)	ἐμπεφυκέναι (ἐκπεφυκέναι *codd.*) [Not so, according to Holl.]	inesse
	Tert. *adv. Val.* 24		Iren. I v 5
201. 3	fluxili et fusili (order inverted)	κεχυμένου καὶ ῥευστοῦ	effusili et fluida
			[C has *effusibili*, but the other form is better Latin. A. S.]
9	afflatu	ἐμφυσῆσαι	insufflasse
14	supertextam	περιτεθεῖσθαι	circumdatam
	Tert. *adv. Val.* 25		Iren. I v 6
201. 21	afflatus	ἐμφύσημα	insufflatio
24	sermoni perfecto	τοῦ τελείου [λόγου]	perfectae rationis
		[The MSS omit λόγου.]	
202. 5	ecclesiae supernae speculum	ἀντίτυπον τῆς ἄνω ἐκκλησίας	exemplum superioris ecclesiae

Tert. *adv. Val.* 26	Epiph. [*Haer.* xxxi 20]	Iren. I vi 1
202. 13 adnuerit	πρόσκλισιν ποιήσηται [MSS πρόσκλησιν.]	declinauerit
emitti	ἐκπεπέμφθαι	emissum
in animalis comparationem	ὅπως τῷ ψυχικῷ συζυγέν [MSS τῶν ψυχικῶν.]	uti . . . animali coniunctum
14 erudiri cum eo et exerceri in conuersationibus	συμπαιδευθὲν αὐτῷ ἐν τῇ ἀναστροφῇ	coeruditum ei in conuersatione
19 prosicias [prospicias the older MSS, wrongly.]	ἀπαρχάς	primitias
22 inenarrabili	ἀρρήτῳ	inenarrabili
203. 1 administrationis causa	ἀπὸ δὲ τῆς οἰκονομίας	a dispositione autem
2 congressui et conspectui et contactui et defunctui	ὁρατὸν καὶ ψηλαφητὸν καὶ παθητόν	uisibile et palpabile et passibile
Tert. *adv. Val.* 27	**Epiph. [*Haer.* xxxi 22]**	**Iren. I vii 2**
203. 10 filium naturalem	υἱὸν ἴδιον	filium suum
11 prolatum	προβαλέσθαι	emisisse
17 per effigiem	ἐν εἴδει	in figura
20 principalis Tetradis	τῆς ἀρχεγόνου καὶ πρώτης τετρακτύος	primogenitae et primae quaternionis [It is strange that Hort should not have noticed that *quaternionis* is a masc. noun, and that we must therefore read *quaternationis* with C. A. S.]
204. 2 insubditiuum	ἀπαθές	impassibile
5 innixus	ἐπεκτα[ν]θέντος	extensus
imagines	τύπους	exempla
Tert. *adv. Val.* 28		**Iren. I vii 3, 4**
204. 9 diuidunt	τέμνουσι	diuidunt
13 successurus	χωρήσει	transibit
Tert. *adv. Val.* 30	**Epiph. [*Haer.* xxxi 20]**	**Iren. I vi 2**
205. 21 ? operationes	πράξεως	operationem
Tert. *adv. Val.* 32	**Epiph. [*Haer.* xxxi 21]**	**Iren. I vii 1**
208. 1 despoliari / deponere	ἀποδυσαμένους	exspoliatos
3 neque detentui neque conspectui obnoxii . . . inuisibiliter [detenui MSS]	ἀκρατήτως καὶ ἀοράτως	inapprehensibiliter et inuisibiliter

5 distribuentur	ἀποδοθήσεσθαι	reddi
16 ignis arcanus	τὸ ἐμφωλεῦον . . . πῦρ	qui latet . . . ignis
Tert. *adv. Val.* 33	Epiph. [*Haer.* xxxiii 1]	Iren. I xii 1
209. 10 Cogitatio	Ἔννοια	Ennoea [Enoeam C]
Voluntas	Θέλημα [Θέλησις Hipp. vi 38. 5]	Thelesis
Tert. *adv. Val.* 34	Epiph. [*Haer.* xxxii 7]	Iren. I xi 5
209. 19 et masculum et feminam	ἀρρενόθηλυν	et masculum et feminam
Tert. *adv. Val.* 38	Epiph. [*Haer.* xxxii 1]	Iren. I xi 2
211. 13 desultricem et defectricem	ἀποστᾶσάν τε καὶ ὑστερήσασαν	discedentem et destitutam [descendentem (*om* et) C]
Tert. *adv. Val.* 39	Epiph. [*Haer.* xxxv]	Iren. I xii 4
211. 22 constabilire	στήριγμα	firmamentum
212. 2 sacramentum	μυστήριον	mysterium

III

THE DATE OF THE LATIN IRENAEUS: A FRAGMENT

W. SANDAY

§ 1. TERTULLIAN AND THE LATIN IRENAEUS

THE first question that arises bearing upon the date of the Latin Irenaeus turns upon the literary relations of the translator to Tertullian. In regard to this we had the great advantage of access to an inquiry conducted for his own satisfaction by the late Dr. Hort, whose manuscript was kindly placed at our disposal by his representatives. It is printed above (*pp.* xxxvi–lvi). It should be remembered not only that this was not corrected for the press by Dr. Hort, but that the whole enquiry had been carried out without any thought of publication. There are few writers whose work would bear reproduction under such conditions so well. [The additions made to it by ourselves take almost entirely the form of utilisation of the new material contained in the editions of Tertullian by Kroymann and of Epiphanius by Holl, and in Mr. Bate's collation of codex C of Irenaeus.] The conclusion at which Dr. Hort arrived is expressed in his Introduction to *The New Testament in the Original Greek* (1881), p. 160: 'We are convinced . . . not only by the internal character of this biblical text but by comparison of all the passages of Irenaeus borrowed in substance by Tertullian, that the Greek text alone of Irenaeus was known to him, and that the true date of the translation is the fourth century.'

A similar opinion has since been expressed by von Harnack in his *Chronologie d. altchristl. Litt.* vol. ii, p. 319; by Prof. Hermann Jordan of Erlangen in a study entitled 'Das Alter und die Herkunft der lateinischen Übersetzung d. Hauptwerkes d. Irenaeus' in the volume of essays in honour of Theodor Zahn (Leipzig, 1908), and by Dr. Souter in our own volume. It should however perhaps be noticed that Loofs in 1888[1] and O. Bardenhewer in 1902[2] still adhered to the view of Grabe and Massuet that the Latin Version was older than Tertullian.

The two last-named writers did not go into the question in detail. And after the full and careful examination of the whole question by Hort, von Harnack, Jordan, and

[1] See above, p. xxxv.

[2] *Geschichte der altkirchlichen Litteratur*, i. 500.

Souter, the view represented by these four scholars must be held to be in possession of the field. And yet, as in any case three of the four qualify their opinion to the extent of believing that there is at least some literary connexion between the Latin Irenaeus and Tertullian, and that, if Tertullian did not make use of the translation, the translator may have made use of Tertullian, room is perhaps still left for a little further examination and discussion of the date. I will base such remarks as I have to make on the fuller statements of Hort and Souter, taking note also of the discussions in Jordan, *op. cit.* pp. 141–162.

I believe we shall do well, in any methodical examination of this problem, to begin by stating it in its simplest and lowest terms. We will for the present be content to ask if there are any traces of literary connexion between Tertullian and the Latin Irenaeus, leaving as yet entirely open all questions as to the nature and extent of that connexion, and as to the side on which the dependence lies. We will come to these further questions in due course.

I think we may take it as proved that the two texts (Tert. and Iren-lat.) are *in the main* independent of each other. The variety in the rendering of Greek words, brought out most fully by Dr. Hort, but also confirmed by Jordan's ingenious comparison of the sixteenth-century version of Billius, points to this conclusion, which does not seem to be overthrown by such coincidences as occur in the transliteration of Greek names, or in the rendering of Greek words, in regard to which the translators had no great amount of choice open to them. Broadly speaking, what we find seems to be something of this kind. There is a rather considerable amount of coincidence. But this is balanced by an equal or even greater amount of noticeable difference. And the proportion of agreement and difference seems to be irregular; it is not easy to trace any law, or special tendency, running through it. The general impression that one receives is rather that of accident than of design or deliberate choice. But, although the phenomena favour broadly the hypothesis of independence, there is just a residuum of passages which from this point of view deserve at least closer consideration.

We will take first the three test-passages quoted by Massuet which are printed in full above (pp. xxxvii–xxxix).

I do not think that there is any reason to question the detailed treatment of these by Dr. Hort. Perhaps a word or two of further comment is suggested by the appearance since he wrote of fully critical if not definitive editions of the relative portions of Tertullian[1] and Epiphanius, the one in the Vienna *Corpus* of Latin Church writers and

[1 It would be difficult in any case to speak of a 'definitive' edition of Tertullian: but at least the work of Kroymann cannot lay claim to that title. See for instance the admirable collection of notes by E. Löfstedt *Zur Sprache Tertullians*, Lund and Leipzig, 1920.]

the other in the series of Early Greek Patristic writings published by the Berlin Academy.

In the first of the three passages [p. xxxvii *supra*] the new editor of Epiphanius, Dr. Karl Holl, adopts in his text (p. 445) the reading καλῶ in place of ἀριθμῶ. But it must still be doubtful whether this is right: ἀριθμῶ is the reading of both the leading MSS, though καλῶ is substituted in a second reference to the passage some sixteen lines lower down; Tert. has *nomino*, which Hort very tentatively proposed to correct to *numero*; καλῶ is supported by Iren-lat. and by an echo of the passage in Hippolytus. It hardly seems necessary to change the reading of Tert.; one might even say that it was like him to prefer the free and idiomatic *nomino* to the more literal *numero*. But in any case his evidence is thrown on the side of ἀριθμῶ as against καλῶ.[1] On the other hand it is characteristic of Iren.-lat. to make the one word *voco* do duty for several of its synonyms, and the quotation in Hippol. is short and distinctly free. The strongest point in Holl's favour is the appearance of καλῶ in the second quotation by Epiphanius. But even so, I think that I should be inclined to sum up against him, and to restore ἀριθμῶ.

In Massuet's second passage [p. xxxviii *supra*] the two Latin authorities pair off against the two Greek, Tert. and Iren-lat. inserting *quarto et octavo loco* which Hippol. and Epiph. omit. There are four main possibilities: (i) that the coincidence between Tert. and Iren-lat. is not accidental, but that one of these writers was influenced by the other; (ii) that the coincidence is accidental, and that the two writers independently made the insertion for the sake of symmetry; (iii) that Hippol. and Epiph. accidentally made the same omission; or (iv) that the two Greek writers and the two Latin writers were using different texts of the Greek Irenaeus. I do not think it can be said either that direct literary dependence is less probable than any of the other causes, or that an original difference of reading in the two lines of Latin and Greek transmission is less probable than accidental coincidence of insertion or omission. All four possibilities must be kept open.

In Massuet's third passage [p. xxxix *supra*] the divergence of rendering is very great. It is to be observed that here Iren.-lat. retains the Greek form where Tert. translates, until we come to the end of the quotation where Tert. has *ogdoas*, Iren-lat. *octonatio*. The only notable coincidences are those pointed out by Hort, *cogito* for ἐννοοῦμαι followed by *praecogito* for προλογίζομαι. It would be too much to infer literary connexion from this, though the possibility should not be excluded.

[1 I cannot but think that *nomino*, so far as it goes, points to καλῶ and not ἀριθμῶ. But I entirely agree that we must accept ἀριθμῶ as the probable reading of Epiph.—C. H. T.]

So far, one or two examples of ambiguous bearing, but nothing decisive. There is more significance in the next group of passages, those in which Massuet thought he detected mistakes in Iren-lat. reproduced in Tertullian. The mistakes may not be clear, but the coincidences at least are marked.

We may pass over the first of these passages commented upon by Dr. Hort [iv, p. xl *supra*] as not yielding anything important for our special purpose. [The passages which now follow for discussion are taken in the order in which they occur in Irenaeus.]

α. In the passage Iren-lat. I. ii. 2 [pp. xlix, l *supra*] the most marked coincidence is *deriuauit* (*deriuarat* Tert.) as the rendering of *ἀπέσκηψεν*, of a disease 'migrating' or changing its point of incidence from one part of the body to another. This might not have been so striking if it had stood alone, because the words appear to be technical equivalents. In that case the more noticeable fact would be that both writers are familiar with the technical usage; this would seem to imply a rather more than average medical knowledge. But besides this there are the further coincidences, *exorsa* Iren-lat. = *exorsum* Tert. (Gr. *ἐνήρξατο*), and the insertion at the same point of *id est Sophiam* (*id est in Sophiam* Tert.). These, taken together, decidedly favour the hypothesis of literary connexion.

β. If we could argue from the older printed texts of Tertullian, *Adv. Val.* 10, the coincidence with Iren-lat. I. ii. 3 [p. xl *supra*] would be striking and important. But unfortunately the coincidence in the opening words only fills a lacuna in the archetype of the MSS and was supplied by Pamelius from the Latin Irenaeus, 'primo quidem contristari propter inconsummationem[1] generationis', so that no argument can be drawn from these words. But of real importance is the approximation in the second clause 'post deinde timuisse, ne hoc ipsum finem habeat' (Iren-lat.)='metuere postremo ne finis quoque insisteret' (Tert.). The MSS of Epiphanius [Holl, p. 404] have *φοβηθῆναι μηδὲ* (so V[1] for *μήτε*) *αὐτὸ τὸ εἶναι τελείως ἔχειν*. For this the editors since Petavius (Dindorf and Holl) read *μὴ καὶ αὐτὸ τέλος ἔχῃ* emending from the Latin. But I am by no means sure that the reading of the MSS does not give a good sense, 'because the process of generation was incomplete, feared that the resultant existence might be incomplete also'. There is an antithesis between *ἡ γένεσις* and *τὸ εἶναι*: i. e. the process had not attained *τέλος* in the Platonic or Aristotelian sense, because it had no *μορφή*, which depended on the male (see Harvey), and so she feared for its very existence. If this is good Greek, as I am inclined to think it is, then one of two things would follow: either both the Latins would represent a divergent reading, or they would coincide in

[1] The true reading in Iren-lat. is, as Harvey saw, probably *inconsummatum* (*inconsumatam* cod. C), a literal rendering of *τὸ ἀτελές*.

a rather markedly free rendering. A common divergent *reading* need not necessarily imply literary connexion between the two Latin renderings. But if these renderings are both free paraphrases of τελείως ἔχειν, it seems difficult to escape the idea of literary connexion.

γ. In the next section, Iren. I. ii. 4, we come to a passage where Tert. and Iren-lat. go against the Greek, and yet the Greek is certainly right. The epithet ἀθήλυντον is represented in Iren-lat. by *masculofemina*[*m*], and in Tert. by *feminam marem*, both apparently presupposing a variant ἀρρενόθηλυν. Dr. Hort thinks (p. xli *supra*) that the two writers independently made use of Greek MSS with this reading. Perhaps Tert. is more easily explained if the Latin translator intervened, but this is a conclusion for which we are not yet prepared; and we shall have to reconsider the passage along with the others.

δ. But the crowning instance of all in favour of the hypothesis of direct dependence is the passage set forth at length on pp. xlii, xliii. Here beside the transliterations of Pleroma and Horos, there are the striking parallels:

intentio in both the Latins for ἐνθύμησις

appendix passio for ἐπιγινόμενον πάθος

separatam et crucifixam, Iren-lat. (=*relegatam et crucifixam*, Tert.), for ἀφορισθῆναι καὶ ἀποσταυρωθῆναι.

The coincidence in *intentio* is all the more noticeable, because on the second occurrence of ἐνθύμησις Tert. transliterates, while Iren-lat. has *concupiscentia*: that is to say, Iren-lat. either presupposes an existing corruption in the Greek or by an error of eyesight has read ἐνθύμησις as if it were ἐπιθύμησις. In any case the translator is wrong, where Tert. is right.

Dr. Hort has illustrated amply the idea (taken from the Stoics) of the πάθος as an ἐπιγινόμενον or 'accident' of the ἐνθύμησις. He has also shown that the πάθη were described at a later date as προσαρτήματα or *appendices*, and that Tert. himself has used this word adjectivally in *Adv. Marc.* i. 25 (and the word also occurs in *Ieiun.* 17, *Anim.* 55, *Res. Carn.* 8 [Jordan, p. 159]—see the *Thesaurus Ling. Lat.* s. v.). The coincidence of rendering by *appendix* is heightened by a similar coincidence a few lines higher up —*cum ea quae acciderat passione*, Iren-lat., and *cum passione quae insuper acciderat*, Tert.

Perhaps it is natural that both writers should render ἀποσταυρωθῆναι by *crucifixam*, because of the prominence of the Cross in Christian tradition. It seems more doubtful whether this can have been the meaning originally intended by the Valentinians. The way in which they connect Ὅρος and Σταυρός seems rather to suggest the meaning 'palisade' or 'fence'. It seems not unnatural to suppose a play upon the double sense of the word. The Christian's Association with the Cross cuts him off, forms a safe-

guard or bulwark against corrupting pleasures[1] (Gal. vi 14 'through whom the world is crucified to me, and I to the world'). In this conception the two ideas seem to meet.

Hort seems to argue against the idea of a play upon the double sense. He says: 'The separative power which seems to be assigned to the Cross . . . has nothing to do with fencing, but consists in purification.' Is not this contained rather in the compound *ἀποσταυροῦν* with the further idea of mortification?[2]

In any case the group of coincidences taken together suggests strongly some form of literary dependence. The same may be said, as we have seen, of the passage which introduces *deriuarat* and *exorsa*.

But if we find ourselves driven to this conclusion, the further question arises, on which side is the dependence? Has Tertullian used the Latin Irenaeus or the Latin Irenaeus used Tertullian?

Antecedently the latter hypothesis (that Iren-lat. used Tert.) does not seem probable. That a translator, struggling with a difficult author, should happen to be aware of a treatise which made incidental use of that author, and should take the trouble to look up this treatise on the chance that it might suggest a few turns of phrase to him, seems to be a far-fetched and roundabout proceeding, unlike the direct and simple methods of antiquity. There is no other evidence that the translator of Irenaeus was driven to have recourse to such aid. He was a capable person, who went steadily about the task before him, making a few mistakes here and there, but not (so far as we can see) conscious of weakness or likely to lean upon others. It is natural to ask: if he used Tertullian to that extent, why did he not use him more? In particular, if he had Tertullian before him, how did he come to write *concupiscentia* where Tertullian rightly has *Enthymesis*? May we not say that he is always closer to the original where Tertullian recasts and paraphrases?

[1] Cf. Stieren, p. 42.

[2] Iren-lat. I. ii. 4 seems to represent a more elementary form of the Valentinian doctrine of Ὅρος and Σταυρός than I. iii. 5. In the first passage they are synonyms: both Ὅρος and Σταυρός may be said as well to keep in as to keep out, both therefore had the function of 'purification and stablishing and restoration' on the one side, and of 'separation and fencing off' on the other. Later on, the Valentinian theologians turned the idea of Σταυρός over and over in their minds with a view to further refinements and subtleties, and distinguished—what apparently the first Valentinians had not done, Σταυρός being one of many synonyms for Ὅρος I. ii. 4—the Σταυρός function from the Ὅρος function. In the passages quoted from our Lord's words in I. iii. 5 the Σταυρός citations are distinguished from the διορστική (= Ὅρος) citation. But in the passages cited in the same section from John the Baptist and St. Paul the πτύον and σταυρός have still both functions: the fan *purifies* the threshing floor and *separates* away the chaff; the Cross has relation both to the ἀπολλύμενος and to the σωζόμενος: therefore these passages really take us back to the earlier conception of Ὅρος = Σταυρός, and were probably quoted at the earlier stage. They are, strictly, inconsistent with the view which made the one process only Σταυρός, the other only Ὅρος.

At the same time there is just this one argument on the other side. The particular phrases on which we are inclined to base the theory of literary dependence are such as we might naturally ascribe to Tertullian. They have that combination of picturesqueness, incisiveness, force, and freedom, that is otherwise characteristic of him. They have what we might call a Tertullianic colour. The question is whether they have this in such degree that we can identify them as his. Can we say that the Latin Irenaeus would not be capable of them? I do not think we can.

The chief example is *appendix passio* for τὸ ἐπιγινόμενον πάθος. It is true that Tert. has a certain fondness for the word *appendix*. But we have no sufficient ground for thinking that the translator of Irenaeus might not also have hit upon it.[1] On the whole, the impression that we receive is that the phrase, with the rest of its context, is his own, and that in this case Tertullian is the borrower.

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§ 2. ARGUMENT FROM ORTHOGRAPHY AND DICTION

If we may trust the argument of the preceding section, we have seen reason to think that there is a distinct probability that the Latin version of Irenaeus was already accessible to Tertullian when he wrote his treatise against the Valentinians in A. D. 207. If that is so its date might be represented as ± 200. It would not be well to place it too near the actual completion of the Greek Irenaeus, because although the Latin Version was in any case based upon a very good Greek text, it is not altogether free from mistakes which imply the existence of at least one or two stages between it and the autograph. See especially the readings in I. ii. 4, *ἀρρενόθηλυν* for *ἀθήλυντον*, and *ἐπιθύμησιν* (*concupiscentiam*) for *ἐνθύμησιν*.

The question that now arises is how far the second argument (from orthography and diction) goes to confirm or contradict the first. At this point we are met by a difference of opinion between our two leading workers on this part of the subject, Dr. A. Souter and Mr. C. H. Turner. We see at once that they are relying upon different classes of data which happen to correspond (at least preponderantly) to the two terms which in our heading are combined, orthography and diction.

Both have earned a special right to speak under these respective heads. Dr. Souter, when he wrote his chapter, had already for 'some six or seven years' been engaged upon a close comparative study of the language of the Version, of which he has given us

[1] If *appendix passio* was a technical term of the Gnostics, the use of it might be a further indication of date. [I imagine Dr. Sanday by this suggestion meant 'of early date'. A late fourth-century writer would know little of Gnostics at first hand.—C. H. T.]

the fruits in the elaborate lists which will be found below, (pp. lxxiv, xcvi, xcix). In any case these lists possess a permanent value as a collection of material for the history of the Later Latin. On the other hand Mr. C. H. Turner was entitled to speak with peculiar authority on a branch of intensive study which he had made specially his own. His work on the Latin Versions of the Early Canons (*Ecclesiae Occidentalis Monumenta Iuris Antiquissima*) had directed his attention to the phenomena of early MSS., and the notes interspersed among his texts had shown with what minute learning and acumen he had availed himself of the opportunities presented to him.

It might have been hoped that these two independent lines of inquiry would have converged upon the same result. But, unfortunately, they do not—at least at first sight. Dr. Souter is led to infer from his lexical lists that 'our translator wrote in Africa in the period 370–420'. Mr. C. H. Turner, in the notes which he has brought together on pp. 229 ff., does not attempt to specify any precise date, but clearly suggests that the translation is considerably earlier. I do not think that I should be speaking too strongly if I were to interpret his comments as pointing to the third century rather than the fourth. I do not indeed think that I have found anything among these comments that would be incompatible with the date just mentioned, ± A. D. 200.

Before attempting to decide between these two divergent conclusions, it may be well to point out that the probative force of the evidence in the two cases is not quite equal. There are larger deductions to be made from the logical weight of the argument for the later date than for the earlier. The great inequalities in the distribution of Christian Latin literature throughout the first five centuries always have to be borne in mind. It happens that by far the greatest mass of this literature falls just, or at least approximately, within the very fifty years indicated (A. D. 370–420).

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IV

THE DATE AND PLACE OF THE LATIN TRANSLATOR OF IRENAEUS

[A. SOUTER]

DR. HORT'S enquiry into the problem of the Latin Irenaeus, printed for the first time in Chapter II of this volume, is the justification of the summary verdict expressed in his *Introduction to the New Testament* (§ 220, p. 160):—'We are convinced, however, not only by the internal character of this biblical text [i.e. that of the translator], but by comparison of all the passages of Irenaeus borrowed in substance by Tertullian, that the Greek text alone of Irenaeus was known to him, and that the true date of the translation is the fourth century. The inferior limit is fixed by the quotations made from it by Augustine about 421.'

Hort's judgment seems to have attracted less attention than might have been expected. It ought to have been taken for granted that a man of Hort's character and learning would not have come to such an opinion without good arguments. Yet in 1904 we find the date given as 'saec. ii–iii' in the index of authors attached to the *Thesaurus Linguae Latinae*, which represents average opinion at the time of its publication. No notice was taken of Hort's view in Zahn's article *Irenaeus* in Herzog-Hauck's *Realencyklopädie*, Bd. ix [1901], p. 402, in which he stated that the view of Grabe and Massuet that Tertullian had used the Latin version in his work *Against the Valentinians* was controvertible. In 1904 Harnack, in his *Chronologie der altchr. Literatur bis Eusebius*, Bd. ii, pp. 315–320, questioned the traditional date, denied Tertullian's use of the translation, but was inclined to place it rather in the third than in the fourth century.[1] Approaching the subject from a different side altogether, that of the Latin philologist, I had myself about 1906, on the basis of a collection of materials which will be presented further on (pp. lxxiv ff.), arrived at the opinion that it was a fourth-century work. It was therefore with no small excitement that soon after I received at the hands of Dr. Sanday, wet from the press, an important paper of Hermann Jordan entitled *Das Alter und die Herkunft der lateinischen Übersetzung des Hauptwerkes des Irenaeus*,

[1] I borrow the references to Zahn and Harnack from Jordan's work presently to be mentioned.

one of those presented to Theodor von Zahn on his seventieth birthday[1] (October 10, 1908), in which, after a discussion comprising fifty-eight pages, he comes by a somewhat different road from myself to identical conclusions, not only as to the date but also as to the locality of origin, namely North Africa.

It will be best to begin by summarising Jordan's argument. After a recapitulation of previous opinions on the subject, which is fuller than that of Hort, he seeks for knowledge of Irenaeus' work in writers of the West posterior to him. He first passes in review the passages of Tertullian *Against the Valentinians* (of date between 202 and 208), in which Irenaeus is used. His method is much the same as that of Hort, and his conclusion is the same; Tertullian knew only the Greek, not the Latin, Irenaeus. The Greek text he knew differed considerably from that known to Epiphanius, and agreed in many respects with that which the Latin translator had before him. Jordan makes some valuable new points in showing from chapter 6 of Tertullian's work, where he speaks of his own method of exposition, that he must have had the Greek Irenaeus before him, and that Tertullian's book, which had the object of circulating Irenaeus' views *in Latin*, would have been useless if Irenaeus' work already existed in a complete Latin translation. He ingeniously shows what the effect would have been if Tertullian had used Iren-lat., by printing a corresponding part of the sixteenth-century Latin translation by Jacobus Billius, who did use the older translation in making his own. Those resemblances between Tert. and Iren-lat. which are not to be explained as due to a different Greek text from that employed by Epiphanius are due to Iren-lat.'s use of Tertullian, a conclusion to which I myself also came some considerable time ago. Jordan shows how he used only the earlier part of Tertullian's work, and that to no great extent, in fact only in passages of real difficulty. After dealing with Tertullian, Jordan successively examines Cyprian, Novatian,[2] the author of the Pseudo-Origenian homilies, Victorinus of Pettau, Arnobius, Lactantius, Commodian, Pseudo-Tertullian *Against all Heresies*,[3] Rufinus' translation of Eusebius, and Jerome, and proves that none of these authors shows certain knowledge of the latinized Irenaeus: in cases where Irenaeus is really used by them, it need only be the original Greek. The same applies to an author whom he does not mention, namely 'Ambrosiaster'. In my edition of this author's *Quaestiones Veteris et Novi Testamenti*

[1] And published under the title *Theologische Studien, Theodor Zahn zum* 10. *Oktober* 1908 *dargebracht* (Leipzig, Deichert).

[2] A remark by the way, cited from Haussleiter, *Theologisches Literatur-Blatt* 1900, col. 172, to the effect that Novatian's biblical citations come, 'wie es scheint,' direct from the Greek, is inconsistent with the fact that he uses a MS like *a* in citing St. John's Gospel.

[3] It is strange that the author overlooks Kroymann's edition of Pseudo-Tertullian *Aduersus Omnes Haereses* (1906: pp. 213–226), where Irenaeus is cited in the notes on almost every page.

(p. 501) I have marked eleven passages of Irenaeus which seem to have been known to Ambrosiaster, but there is no clear trace in that work of any knowledge of the Latin translation.

It is in Augustine that we get the first undoubted use of the translation. In Book I § 3 (5) of the anti-Pelagian work *Contra Iulianum* (of date about 421) two passages of Iren-lat. are cited, and in a form which shows that Augustine had a somewhat better MS than any of ours at his disposal, as might be expected. Yet the translation can have enjoyed no great vogue, because in the time of Gregory the Great (about 600) no copy could be found either at Lyons or at Rome. Further, Jordan decides that the quotation from Irenaeus in Agobard of Lyons *De Iudaicis Superstitionibus* cannot be from our translation, but must be an independent translation from the Greek. Again, he regards the manuscript of the Latin Irenaeus mentioned by Sirmond in the preface to his edition of Alcimus Avitus (1643) as identical neither with the existing Codex Claromontanus (Turner's opinion [1]) nor with the existing Codex Arundelianus (saec. xiii) (Loofs' opinion), but as either the archetype of the family to which the latter belongs or a direct copy of that archetype.

Jordan sums up this most valuable part of his paper by pointing out that we are thus free to date the Latin translation at the most suitable time between 207 and 421. The evidence collected by him points in his opinion to the conclusion that the translation is no earlier than the fourth century. If it was not produced within twenty years of the original, it is less likely to have been produced about 250, at which time the Gnostic heresies were practically dead. With the beginning of the fourth century men began to fall back more and more on the earliest teachers of the Church, and this tendency was most of all manifest in the second half of the fourth century. By about 350 the Latinization of the Western Church had been completed. Following Dodwell with all reserve, he sees in the Priscillianist heresy an occasion for the preparation and issue of a translation of Irenaeus. Priscillian had learnt from the Gnostics, and the Priscillianists were accused of Gnosticism by their opponents. Combining the evidence of Augustine and Gregory, he argues that the translation cannot have been made in Lyons or Rome, and suggests as its probable home either Spain or, more probably, North Africa, where Augustine read it. It arose in a corner, and remained unknown till it reached in the ninth century the place where the original had been written.

Jordan devotes barely two pages to linguistic considerations, but expresses the opinion that there is nothing in the language of the translation inconsistent with a fourth-century origin. With Massuet he regards the translator as a Greek, who had

[1] [See *Journal of Theological Studies*, ii. 148: but I must not be taken as wedded to it, though my argument for a connexion between the readings of C and the readings of Agobard still seems to me strong. C. H. T.]

acquired a tolerable knowledge of Latin. He very properly remarks that the translator appears to have exercised no influence over the formation of the Christian Latin language of the third and fourth centuries. The translator also ignores the rules of rhythmical prose. The brevity of Jordan's treatment of the linguistic aspect of the question will, I hope, be fairly supplemented by the fact that by inclination I have put my main strength into this very department.

The next section of Jordan's paper deals excellently, if briefly, with the Bible text in the translation. As his conclusions are substantially identical with my own, it will be unnecessary to state here what must be repeated at a later stage. In one respect, however, his inquiry extends farther than ours, namely in this, that he takes Old Testament quotations into account as well as New. This fact is valuable for our investigation. He decides that the translator's Biblical text, in instances where he is not translating the quotations exactly from the original, proclaims him a writer of the fourth century.

The conclusions at which Jordan has arrived in this masterly investigation are a great encouragement to my researches, which tend to the same result. All persons in the Church who could have profited by Irenaeus' work at the time it was written could read the work in Greek. The Church was then almost universally Greek. No person would have then undertaken the wearisome and unnecessary task of translating such a long work into Latin. There is no instance before the fourth century of a Latin translation of any Greek Christian work at all comparable in length to that of Irenaeus. On *a priori* grounds we should expect the translation of Irenaeus to belong to that period in the history of the Western Church when the larger and more important works of the early Greek Fathers were translated by Jerome, Rufinus, and others into the Latin tongue. In their day translation had become a real necessity, if the Western Christians were to have any knowledge of the great contributions made by the Greeks to theology. By that time the two halves of the Empire had fallen apart and were commonly under different emperors. A knowledge of Greek had become in the West the possession of the few, and these persons of high education. By this time, too, the Church had penetrated much more deeply into the lower strata of society, where Latin, and that too rather unliterary Latin, would alone be understood. This would be still truer of some parts of the Empire than others, truer for instance of Africa than of Gaul.

The suggestion of Dodwell that the translation was prepared with the immediate purpose of refuting the Priscillianists seems hardly to be required. While it is true that Irenaeus wrote his work as a refutation of the Gnostics, there is so much valuable

theological construction in it, it is such a worthy monument of the early Church, that for that reason alone it merited translation. After the earlier parts of the work Gnostic names and beliefs do not obtrude themselves. There is hardly a great subject in theology that is not handled, and well handled, principally on the basis of a profound knowledge of Holy Scripture, which is constantly and copiously cited in evidence. The roots of many later beliefs can be seen in this work, which can never safely be left out of account by the historian of Christian doctrine. Were it only as a commentary on many important passages of Scripture, it deserved to be translated into Latin, for very much the same reasons that the works of Origen merited the same honour. I would therefore respectfully suggest that it is quite unnecessary, though it may be right, to suppose that the translation was undertaken on polemical grounds.

It appeared to me some fifteen years ago that the translation was a long enough piece of Latinity to yield up the secret of its date, if not also of its locality, to a minute philological study. I am informed that a study of vocabulary and idiom such as I have undertaken would fix to within fifty years at all events the date of any work in any growing language such as our own. Only the blind and ignorant partisan of the classical literature in the narrower sense will maintain that Latin stopped growing after the Ciceronian or Augustan age. It is perfectly evident to any one who has earned by experience the right to speak on the subject that Latin grew in vocabulary and developed in idiom down to the fifth century at least. A minute comparison of the language of the Latin Irenaeus with that of the other surviving authors of the period A. D. 185 (207)—421, as far as their language is known, ought, in view of the abundance of literary material surviving from this period, to point the way to some particular half-century of the period as the probable date of the translation. It will also be possible to suggest a particular locality. What will be admitted by all experts is that the translation belongs to the less literary class of Christian Latin writings.

It was necessary to do the preliminary work of collecting the material one's self. There exists no study of the Latinity of St. Irenaeus such as has been furnished for some other authors. In a large piece of work like this absolute fullness and accuracy can hardly have been attained, though every effort has been made to attain them. The method adopted has been to go through the translation and mark every word and usage of which the existing authorities give no instance prior to Tertullian. At the same time attention has been paid to the idiosyncrasies of the translator, even in cases where they can be paralleled earlier than Tertullian. Something may be elicited even from these, when the study of the grammar and idiom of the later Latin writers has got beyond the very elementary stage at which it at present stands. The principal part of the investigation, however, is the list of words, alphabetically arranged, which

are not cited before Tertullian. To each of these is attached the Greek equivalent, wherever the original is extant, and at least one reference to the Latin Irenaeus. Then after the Iren-lat. reference come in chronological order the names of all authors who are known to have used the word. Prof. John E. B. Mayor, the greatest Latin lexicographer of British race, though he never published a Latin Dictionary, somewhere remarks, *à propos* of the backward state of Latin lexicography, that if he desires to know the usage of a particular word he consults perhaps a hundred volumes. This procedure is unfortunately still necessary for the greater part of the Latin vocabulary, and if the present writer cannot be positive that he has consulted a hundred volumes in each case, he is quite certain that he has consulted the greater part of a hundred volumes.

It will perhaps be of service to some if I endeavour to enumerate at this point the works which have been consulted. The greater part of them can be summarily mentioned.

Thesaurus Linguae Latinae (Leipzig, 1900, and later), which has been published as far as *disputatio*, and then of *f* down to *flumen*. The full value of this vast collection of material will be best realized when we arrive at my actual lists, and it becomes possible to compare what is given for this part of the alphabet with what I have been able to collect for the rest.

Archiv für lateinische Lexikographie, 15 vols. (Leipzig, 1884–1908).

Thesaurus Linguae Latinae Epigraphicae . . . by G. N. Olcott, published as far as ARGE (fasc. 1–18) (Rome, 1904–1911).

Nouveau Dictionnaire Latin-Français, par E. Benoist et H. Goelzer (Paris, 1893). This dictionary, in spite of the fact that it contains more words than any other and is published at a low price, is hardly known in this country. In it is incorporated (for the greater part of the alphabet) most of the results of the work of the two great continental collectors of the nineteenth century, Hermann Rönsch and Carl von Paucker. Both Rönsch and Paucker had read Irenaeus with considerable care, but it will be seen how much they have left to be done when I mention that I have found considerably over a hundred Latin words there which had escaped them and are therefore in no dictionary. The chief works of Rönsch and Paucker are:—

H. Rönsch, *Itala und Vulgata*[2] (Marburg, 1875), still unsuperseded.

" " *Collectana Philologa* herausg. v. Carl Wagener (Bremen, 1891).

C. v. Paucker, *Spicilegium Addendorum Lexicis Latinis composuit adnotavit* C. P. (Mittau, 1875).

" " *Supplementum Lexicorum Latinorum*, edited by Rönsch, and comprising the letters A to L (Berlin, 1884).

G. Koffmane, *Geschichte des Kirchenlateins* (Breslau), Erster Bd., Erstes Heft, 1879 (pp. 1–92), Zweites Heft, 1881 (pp. 93–168). A useful pioneer work, which has unfortunately been little more than begun.

G. Goetz, *Corpus Glossariorum Latinorum*, vol. vi and vol. vii (fasc. 1), containing *Thesaurus Glossarum Emendatarum* (Leipzig, 1899–1900–1901).

Neue-Wagener, *Formenlehre der lat. Sprache*[3] (Berlin, 1892–1905), much more useful for the

earlier than for the later authors. It suffers from being the revision of only one reviser, which necessitated the lapse of long intervals between the publication of the various parts.

The indexes to authors of the period in the Vienna *Corpus Scriptorum Ecclesiasticorum Latinorum*, Teubner's *Bibliotheca Scriptorum Graecorum et Latinorum*, and (in a less degree) the *Monumenta Germaniae Historica* (*Antiquissimi Aevi*).

In addition the following (among other) special works:—

TERTULLIAN: H. Hoppe, *Syntax und Stil des Tertullian* (Leipzig, 1903). For the *Acta SS. Perpetuae et Felicitatis* I use the index in J. A. Robinson's edition (Cambr. 1891) and cite as Tert.

PORFYRIO: the index in A. Holder's edition (Innsbruck, 1894).

CYPRIAN: E. W. Watson, *Style and Language of St. Cyprian* in *Studia Biblica et Ecclesiastica*, vol. iv (Oxford, 1896); L. Bayard, *Le Latin de Saint Cyprien* (Paris, 1902).

SCRIPTORES HISTORIAE AUGUSTAE: C. Lessing, *Scriptorum Historiae Augustae Lexicon* (Leipzig, 1906).

FIRMICUS MATERNUS: concerning his *Mathesis* (written between 335 and 337) the index to the edition of Kroll-Skutsch-Ziegler (Leipzig, 1897–1913): concerning his *De Errore Profanarum Religionum*, written in 347, the absolutely complete index in K. Ziegler's Teubner edition (Leipzig, 1908), a great boon.

HILARY: J.-A. Quillacq, *Quomodo Latina Lingua usus sit S. Hilarius Pictaviensis episcopus* (Tours, 1903).

AMBROSIASTER: A. Souter, *A Study of Ambrosiaster* (Cambridge, 1905), and unpublished collections.

Acta Archelai: ed. C. H. Beeson (Berlin, 1906).

Ps-PHILO = *The Biblical Antiquities of Philo*, now first translated from the Old Latin Version by M. R. James (London, 1917).

PACIAN: A. Grüber, *Studien zu Pacianus von Barcelona* (Munich, 1901). The edition of Ph. H. Peyrot (Zwolle, 1896) I have been unable, in spite of repeated efforts, either to procure or to see.

HIERONYMUS: H. Goelzer, *Étude lexicographique et grammaticale de la Latinité de S. Jérôme* (Paris, 1884), supplemented by the index to Dom G. Morin, *Anecdota Maredsolana*, vol. iii, pars iii (Maredsous, 1903).

SS. (= *Sacra Scriptura*): for the Vulgate I have used the following concordance:—S. M. Bechis, *Repertorium Biblicum seu Totius Sacrae Scripturae Concordantiae* . . . 2 parts (Turin, 1887–1888).

*SS. This symbol has been used when a word occurs only in the Old-Latin, not in the Vulgate.

NICETA OF REMESIANA: ed. A. E. Burn (Cambridge, 1905). The index, which sometimes omits important words, has been supplemented by personal reading.

AUGUSTINE: copious personal (unpublished) collections on one-third of his surviving works.

GREGORY OF ELVIRA: Pseudo-Origenian *Tractatus* and Homilies on the Canticles; personal reading.

SULPICIUS SEVERUS: H. Goelzer, *Grammaticae in Sulpicium Severum Observationes* (Paris, 1883).

TYCONIUS: the index to Burkitt's edition, *The Rules of Tyconius* (Cambridge, 1894).

PELAGIUS: personal reading of material in great part unpublished.

MARCELLUS EMPIRICUS: S. Chabert, *De Latinitate Marcelli in libro De medicamentis* (Paris, 1897).

FULGENTIUS: O. Friebel, *Fulgentius, der Mythograph und Bischof* (Paderborn, 1911).

THEODORE OF MOPSUESTIA (Latin version of the Commentary on the minor Pauline epistles): ed. H. B. Swete (Cambridge, 1880–1882). His lists and index.

CAESARIUS OF ARLES: personal reading of all his sermons contained in the Appendix to St. Augustine.

ABBREVIATIONS

(An indication of the writer's subject is given in cases where it is not in any way theological)

Acta Archel. = Acta Archelai (translated from Greek).
Act.-Petr. = Acta Petri.
Act.-Saturnin. = Acta Saturnini.
Adamnan. = Adamnanus.
Alc.(Alcim.)-Auit. = Alcimus Avitus.
Aldh. = Aldhelm.
Ambr. = Ambrose.
Ambst. = 'Ambrosiaster'.
Amm. = Ammianus Marcellinus (hist.).
Anecd.Mareds. = Anecdota Maredsolana (ed. G. Morin).
Anon.-Hiob = Anonymous commentary on the Book of Job.
Anon. de Mach. = Anonymus de machinis bellicis (milit.).
Anthol. = Anthologia Latina (poet., sometimes Christian).
ap. = apud.
Apic. = Apicius. (gastron.).
Apring. = Apringius.
Apul. = Apuleius.(philos.).
Arnob. = Arnobius.
Arnob.-Iun. = Arnobius Junior.
Assumpt.-Moys. = the Latin version of the 'Assumption of Moses'.
Auell. = the *Auellana Collectio* of papal letters of dates between about 380 and 600.
Aug. = Augustine of Hippo.
Auien. = Auienus (astron.).
Aur.-Vict. = Aurelius Victor (hist.).
Aus. = Ausonius (poet.).
Auxent. = Auxentius.
Barn. = the Latin version of the Epistle of 'Barnabas'.
Bened. = S. Benedict's 'Rule'.
Boet. = Boethius (philos.),
Cael.-Aur. = Caelius Aurelianus (med.).
Caesar. = Caesarius of Arles.
Call. = Callistratus (legal).
Can.-Murat. = 'Muratorian' Canon.
Candid.(Candid. Arrian.) = Candidus the Arian.
Canon. = Canons of Councils, sometimes translated from the Greek.
Capitol. = Capitolinus (hist.).
Capreol. = Capreolus of Carthage.
Carm. de fig. = Carmen de figuris (gramm.).
Carm. adu. Marc. = Carmen aduersus Marcionitas.
Carm. de resurr. = Carmen de resurrectione.
Cass.-Fel. = Cassius Felix (med.)
Cassian. = Cassianus.
Cassiod. = Cassiodorus.
Censor. = Censorinus (chronol.).
Chalc. = Chalcidius, translator of Plato.
Char. = Charisius (gramm.).
Chron. A. 354 = Chronographus anni 354.
Claud.-Don. = Claudius Donatus (gramm.).
Claud.-Mam. = Claudianus Mamertus.
Clem.(Clem. *ad. Cor.*) = the Latin translation of the Epistle of Clement of Rome.
Cod.-Iust. = Justinian's Code (legal).
Cod.-Theod. = Theodosian Code (legal).
Coll.-Mos. = Mosaicarum et Romanarum legum collati .
Commod. = Commodian.
Consent. = Consentius.
Consult.-Vet. = Consulta Veterum (legal).
Coripp. = Coripus.
Cornel. = pope Cornelius.
Cypr. = Cyprian.
Cypr.-Tol. = Cyprian of Toulon, biographer of Caesarius of Arles.
Damas. = Damasus.
Descr.-Orb. = Descriptio Orbis (geogr.).
Dict. = Dictys Cretensis (hist.).
Did.(*Didasc.*)-*Apost.* = Didascalia Apostolorum, translated from the Greek.
Dig. = Justinian's Digest (legal).
Diom. = Diomedes (gramm.).
Dion.-Exig. = Dionysius Exiguus.
Diosc. = Dioscurides, translated from the Greek (med.).
Don.(Donat.) = Donatus (gramm.).
Ennod. = Ennodius.
Epiph. = Epiphanius (metrol., transl. from Greek).
Epist.-Alex. = Epistula Alexandri Magni, in Latin (hist.).
Epist.-Pontif. = Collection of Papal Letters.
Euagr.(*alterc.*) = Euagri Altercatio Simonis Iudaei et Theophili Christiani.
Eucher. = Eucherius.
Eustath. = Eustathius, translator of Basil's *Hexameron*.
Facund. = Facundus of Hermiana.
Fau.-Eul. = Fauonius Eulogius (gramm.).
Faust.-Rei. = Faustus Reiensis, of Riez.
Ferrand. = Ferrandus of Carthage.
Fest. = Festus (gramm.).
Filast. = Filaster (hist.).
Firm. = Firmicus Maternus (astrol., afterwards Christian).
Firmil. = Firmilian.
Florent. = Florentinus (legal).
Foebad. = Foebadius of Agen.
Fortun.-gramm. = Fortunatus grammaticus.
Fulg.(Fulg.-Rusp.) = Fulgentius of Ruspe.
Garg.-Mart. = Gargilius Martialis (med.).
Gaudent. = Gaudentius of Brescia.
Gelas. = pope Gelasius.
Gennad. = Gennadius of Marseilles.
Geogr. = Geographi Latini Minores.
Gest. Aquil. = Gesta Aquileiensia (ed. Kauffmann).
Gild. = Gildas.

Gloss. = a Glossary (gramm.).
Gramm. suppl. = Anecdota Helvetica (gramm.).
Greg.-Illib. = Gregory of Elvira, author of Pseudo-Origenian *Homilies*, etc.
Greg.-M. = Gregory the Great.
Greg.-Tur. = Gregory of Tours (hist.).
Grom. (*Grom. Vet.*) = Gromatici Veteres (measurers of camps, etc.).
Heges. = Hegesippus, translator of Josephus (hist.).
Herm. = Hermas, one or other of the two Latin translations of *The Shepherd*.
Hesych. = Hesychius.
Hier. = Jerome.
Hil. = Hilary of Poitiers.
Hilarian. = Hilarianus.
Hist. Apoll. = History of Apollonius, King of Tyre (hist.).
Hygin. (fab.) = Hyginus, the writer of fables.
Ict. = Iurisconsultus (legal).
Ignat. = Ignatius (lat.).
Impp. = Imperatores (legal).
Innoc. = Pope Innocent I.
Inscr. = Inscription.
Inscr.-Christ. = a Christian inscription.
Iordan. = Iordanes (hist.).
Isid. = Isidore of Seville.
Itin.-Alex. = Itinerary of Alexander the Great (hist.).
Itin.-Burdig. = the 'Bordeaux Pilgrim' (hist.).
Itin.-Eucher. = The Peregrinatio, which used to be called that of Silvia, but is more probably the work of Etheria.
Iul.-Ruf. = Iulius Rufus (rhetor.).
Iul.-Val. = Iulius Valerius (hist.).
Iulian. = Julian the Pelagian, of Eclanum.
Iuriscons. = a jurist (legal).
Iustin. = Justin (hist.).
Iuuenc. = Juvencus.
Lact. = Lactantius.
Lampr. = Lampridius (hist.).
Laurent. = Laurentius.
Lepor. = Leporius.
Lib.-gener. = Liber generationum (chron.).
Lib.-Iubil. = the Latin translation of the Book of Jubilees.
Liberat. = Liberatus of Carthage.
Liu.-*epit.* = the Oxyrhynchus epitome of Livy (hist.).
Lucif. = Lucifer of Cagliari.
Lup.-Eufron. = Lupus et Eufronius.
Macr. (Macrob.) = Macrobius (gramm.).
Mar.-Merc. = Marius Mercator.
Mar.-Victorin. = Marius Victorinus Afer.
Marc.-Emp. = Marcellus Empiricus (med.).
Mart.-Cap. = Martianus Capella (gramm.).
Max.-Taur. = Maximus of Turin.
Maximin. = Maximinus.
Merc. *vide* Mar.-Merc.
Metrol. = Metrologici Scriptores.
Min.-Fel. = Minucius Felix.
Mirac.-Steph. = De Miraculis Sancti Stephani.
Mod. = Modestinus (legal).
Nazar. = Nazarius (panegyr.).
Nectar. = Nectarius.
Nicet. = Niceta of Remesiana.
Non. = Nonius (gramm.).
Not.-dign. = Notitiae dignitatum (hist.).
Not.-Tiron. = Notae Tironianae (gramm.).
Nouat. = Novatian.
Nouell. = Justinian's 'Novels' (legal).
Op. impf. in Mt. = Opus imperfectum in Mattheum, a commentary attributed in the MSS. to Chrysostom, but in reality the work of a Western Arian.
Opt. = Optatus.
Oribas. = Oribasius, translated from Greek (med.).
Orig. = Origen, especially the anonymous Latin translation of part of the commentary on Matthew.
Orig. gent. Rom. = Origo gentis Romanae (hist.).
Oros. = Orosius.
Pacian. = Pacianus of Barcelona.
Pallad. = Palladius (agric.).
Paschas. = Paschasius of Lilybaeum.
Pass.-Perp. = Passio Perpetuae.
Pass.-Petr.-Paul. = Passio Petri et Pauli.
Pass.-Tarach. = Passio Tarachi, etc.
Paul. (Paul. [*dig.*]) = Paulus (in the *Digest*) (legal).
Paul.-Nol. = Paulinus of Nola.
Paul.-Petr. = Paulinus of Petricordia (Périgueux).
Pelag. = Pelagius.
Pelagon. = Pelagonius (veterin.).
Petr.-Chrys. = Peter Chrysologus of Ravenna.
Petr. diac. = Petrus diaconus.
Physiogn. = Physiognomonici scriptores.
Phil. (see Ps.) = Pseudo-Philo (Gk. saec. ii, Lat. saec. iv).
Plin.-Val. = Plinius Valerianus (med.).
Pomp. (Pomp. [*gramm.*]) = Pompeius *grammaticus*.
Pont. = Pontius (hist.).
Porf. = Porfyrio (gramm.).
Possid. = Possidius of Calama.
Potam. = Potamius of Lisbon.
Praedest. = 'Praedestinatus'.
Primas. = Primasius.
Prisc. = Priscian (gramm.).
Priscill. = Priscillian.
Prosp. = Prosper of Aquitaine.
Prud. = Prudentius.
Ps- = Pseudo (prefixed to the names of authors, to whom works are wrongly attributed), in Ps-Ambr., Ps-Apul., Ps-Arnob., Ps-Ascon., *Ps-Auell.*, Ps-Aug. (generally = Caesarius), Ps-Cypr., Ps-Don., Ps-Fulg., Ps-Hier., Ps-Hil., Ps-Ignat., Ps-Iul.-Ruf., Ps-Lact., Ps-Orig. (= Gregory of Elvira), Ps-Phil., Ps-Porc.-Latr., Ps-Rufin., Ps-Sen., Ps-Soran., Ps-Tert.
Public. = Publicius.
Querol. = Querolus (dramatic poem).
Rufin. = Rufinus.
Ruric. = Ruricius of Limoges.

Rust.-Help. = Rusticus Helpidius.
Rustic. = Rusticus diaconus Romanus.
SS., *SS. (see above, p. lxxi).
Salu. = Salvian of Marseilles.
Scaev. (*dig.*) = Scaevola, cited in the *Digest* (legal).
Schol.-Hor. = a scholiast on Horace (gramm.).
Schol.-Lucan. = a scholiast on Lucan (gramm.).
Schol.-Iuu. = a scholiast on Juvenal (gramm.).
Sedul. = Caelius Sedulius.
Ser.-Samm. = Serenus Sammonicus (med.).
Serm.-Arrian. = Sermon by an Arian.
Seru. = Servius (gramm.).
Sidon. = Sidonius Apollinaris (poet and letter-writer).
Siric. = pope Siricius.
Sol. (Solin.) = Solinus (hist.).
Soran. = Soranus (med.).
Sort.-Sangall. = *Sortes* preserved in a St. Gall manuscript.
Spart. = Spartianus (hist.).
Steph. ap. Cypr. = pope Stephen (in the works of Cypr.).
Sulp.-Seu. = Sulpicius Severus.
Symm. = Symmachus (letter-writer).
Symm.-pap. = pope Symmachus.
Tert. = Tertullian.
Theod.-Mops. = the Latin version of Theodore of Mopsuestia's commentary on shorter Pauline Epistles.
Theod.-Prisc. = Theodore Priscian (med.).
Tom.-Damas. = Tome of Damasus, published in C. H. Turner's *Ecclesiae Occidentalis Monumenta Iuris Antiquissima* (i, p. 283).
Tract. c. Arr. = a sermon against the Arians.
Tract. in Luc. = a sermon on a passage of St. Luke's Gospel.
Treb.-Poll. = Trebellius Pollio (hist.).
Tycon. = Tyconius (Tichonius).
Val.-Cem. = Valerianus Cemenelensis, of Cimiez.
Veg. = Vegetius (milit. veterin.).
Ven.-Fort. = Venantius Fortunatus.
Verec. = Verecundus.
Vict.-Vit. = Victor Vitensis (hist.).
Victorin. (Victorin.-Poetou.) = Victorinus of Pettau.
Vigil.-Thaps. = Vigilius of Thapsus.
Vincent.-Lirinensis = Vincent of Lerins.
Vis.-Paul. = Visio Pauli (a translation from the Greek).
Vita-Fulg. = Vita Fulgentii.
Ulp. = Ulpian (legal).
Vopisc. = Vopiscus (hist.).
Zacch. = Zacchaeus.

Even if the lists should be decided by experts to have failed of their object, they will at least be useful to the philologist. For most words they provide a fuller history than can be obtained elsewhere. Romance and English lexicographers may welcome them. Without further preface they may now follow in this order: first, words which occur in other authors from Tertullian onwards; second, ἅπαξ εἰρημένα or words confined to Irenaeus; third, noteworthy idioms, which may on investigation be found to teach something. The lists themselves are followed by an account of the conclusions to which they appear to point. An asterisk attached to a word indicates that it is wanting in Benoist-Goelzer's *Dictionnaire* or in the *Thesaurus Linguae Latinae*.

A. WORDS FOUND IN THE LATIN IRENAEUS AND IN THE PERIOD BETWEEN TERTULLIAN AND AUGUSTINE, BUT NOT EARLIER

ablatio IV. xxxiii. 8; *SS., Tert. Hil. Hier. Symm. Aug. etc. (*Gloss.* = ἀφαίρεσις).
abominatio V. viii. 3; SS. Tert. Lact. Hil. Sulp.-Seu. Zeno Filast. Hier. Aug. etc. (*Gloss.* = ἀπευχή, ἀποτροπιασμός, βδέλυγμα).
absconse (λάθρα) IV. xxiii. 1; xl. 3: *SS. Hygin. (fab.), Greg.-Illib. Hier. (?) Aug. (*Gloss.* = λάθρα).
absorbo III. xx. 1; V. viii. 1; Lact. (?) Ser.-Samm. Hier.
accensio II. xvii. 4; *SS. Hier. Paul.-Nol. Aug. (*Gloss.*).
acceptabilis II. x. 4; SS. Tert. Lact. Ps-Phil. Ambst. Siric. Greg.-Illib. Ambr. Heges. Hier. Paul.-Nol. Aug. Nicet. (Salu. Theod.-Mops.) (*Gloss.* εὐπρόσδεκτος).

acceptatio III. v. 2 (not in *Thes.*); Tert. (*Gloss.* = *ἄποχον γραμμάτιον*).
adamplio (*αὐξάνω*) I. xxvii. 2; IV. xxviii. 2; *SS. Ambr. (?), seven inscriptions, four from Rome, of which one belongs to the second century, and another is of date A. D. 191, one from Puteoli, one from Ravenna, and one from Issa (Illyricum).[1]
adapertio II. xxvii. 2; xxviii. 6; SS. Hier. Greg.-Illib. Paul.-Nol. Aug. (*Gloss.* = *ἄνοιξις*).
adductor (*προσαγωγεύς*) I. xiii. 6; *Anthol.*
adgenero II. x. 1; Tert.
adinpletio (*ἔκβασις*) V. xxx. 3; III. xii. 1; *SS. Tert. Lact. Hil. Ambr. Paul.-Nol. Aug.
adinuenio (*ἐξευρίσκω, ἐπινοέω, παρεπινοέω*) I. iii. 6; x. 3; xv. 4; SS. Tert. Call. *Inscr.* (A. D. 203) Lact. Lucif. Ambst. Cael.-Aur. Hier. Dict. Aug. (Vincent.-Ler. Commod.)
adinuentio (*μέθοδος, ἀνεύρεσις*) I. ix. 1, xvi. 1; SS. Lucif. Zeno Ambst. Ps-Phil. Priscill. Hier. Paul.-Nol. Aug. (Vincent.-Ler. Theod.-Mops.) (*Gloss.* = *ἐπιτήδευμα, ἐπιτήδευσις*).
adinuentor I. xxviii. 1; *SS. Ps-Cypr. (Vincent.-Ler.).
adnuntiatio I. xxvii. 3; SS. Herm. Tert. Arnob. Lact. Mar.-Victorin. Ambst. Ambr. Aug.
adoperor I. xxv. 4; Sol. (?) (*Thes.* lacks the Iren. passage).
adunatio I. xxx. 2; Cypr. Chalc. (Boet. Cassiod.) (*Gloss.* = *ἄθροισις*).
adunio I. xxx. 4; II. xii. 2; (*Avell.* [saec. vi]).
aegrimonium II. xviii. 2; *SS. Herm. (?) (*Gloss.* = *ἀσθένεια, ἀρρωστία, νόσος*).
Aethiopissa IV. xx. 12; SS. Donat. Hier. Aug.
agonia (*ἀγών*) I. ii. 2; SS. (*Gloss.*).
agonista IV. xxxvii. 7; Aug. (Arnob.-Iun. *Gloss.*).
alfabetum II praef.; Ps-Tert. Hier. (*Thes.* omits Iren.).
allegorice V. xxxv. 2; Tert. Arnob. Hil. Porf. Seru. Ps-Sen. Hier. Greg.-Illib. Ps-Rufin. Aug.
allegorizo III. xii. 11; Tert. Hier. Aug.
angelicus (*ἀγγελικός*) I. xv. 6; SS. Tert. Cypr. *Inscr.* of Africa [fourth cent. (and later)] Lact. Chalc. Diom. Ambst. Hier. Prud. Aug. (Vincent.-Ler.).
antifrasis II. xiv. 7; Char. Diom. Donat. Hier. Aug. (*Gloss.*).
antitypum I. xxiv. 3; *Did.-Apost.*
apocatastasis (*ἀποκατάστασις*) I. xvii. 1; Ps-Apul. Firm. (*Thes.* lacks Iren.).
apocryfus (*ἀπόκρυφος*) I. xx. 1; Tert. Ambst. Hier. Aug. (Commod. Theod.-Mops. *Gloss.*).
aporia (*ἀπορία, ἀμηχανία*) I. v. 4; viii. 2; *SS. Char. Iul.-Ruf. (Theod.-Mops. *Gloss.*).
aporior (*ἀπορέω*) I. ii. 3; SS. Ambst. Gaudent. (Theod.-Mops. *Gloss.*).
apostasia (*ἀποστασία*) I. iii. 3; Lucif. Ambst. Aug. (Salu. Theod.-Mops.).
apostata I. xxvi. 2; II. i. 5; III. iii. 2; SS. Tert. Cypr. Hil. *Acta Archel.* Ambst. Hier. *Cod.-Theod.* Aug. (*Gloss. Thes.* lacks Iren.).
apostaticus (*ἀποστατικός*) I. xv. 6; Tert. Ps-Cypr. Lucif. Pacian. Pelagon. Aug. (*Thes.* lacks Iren.).
apostolicus (*ἀποστολικός*) I. iii. 5; III. iii. 3; V praef.; Tert. *Inscr.* of Rome [fourth cent. (and later)] Hil. Siricius Maximus Damas. *Acta Archel.* Ambst. Ambr. Greg.-Illib. Gaudent. Hier. Prud. Paul.-Nol. Aug. *Cod.-Theod.* Prosp. (Vincent.-Ler. Theod.-Mops. Greg.-Tur.).
appelitor II. vii. 1; SS. Arnob. Lampr. Greg.-Illib. Amm. *Cod.-Theod.* Hier. Heges. Aug. (Fulg.).
apprehensio II. xviii. 6; IV. xxxix. 1; Hier. Macr. Cael.-Aur.
aptabilis II. xiii. 10; Gaudent.
arguitio (*ἔλεγχος*) I. xviii. 1; *SS. Tert. (?) Hil. Hier. Aug. (Theod.-Mops.).

[1] I get these facts from the *Thesaurus Linguae Latinae Epigraphicae, A Dictionary of the Latin Inscriptions*, by George N. Olcott (Rome, 1904, and later: see p. lxx *supra*). This work contains much that is not in the *Thesaurus Linguae Latinae.*

baptisma (*βάπτισμα*) I. iii. 3; xxi. 1; II. xxii. 3; SS. Tert. Nouat. Cypr. Hil. Tycon. Ambst. Ambr. Hier. Filast. *Didasc.* Greg.-Illib. Nicet. Aug. Pelag. etc.
baptismus uel *baptismum*[1] I. xxvi. 1; xxx. 12; 14; SS. Tert. Cypr. Firmil. Lact. Hil. Tycon. Ambst. Ambr. Hier. Greg.-Illib. Nicet. Aug. Pelag. etc.
baptizator IV. iv. 3; *SS. Tert. Aug. (Ps-Aug.). *Thes.* lacks Iren.
beatifico III. xxii. 1; SS. Clem.-*ad Cor.* Potam. Lucif. *Acta Archel.* Ambst. Rufin. Paul.-Nol. Aug. Mar.-Merc.
beneplacitum IV. vi. 3; SS. Ps-Phil. Aug. (*lect. dub.*).
blasfematio (*βλασφημία*) praef. 2; *SS. Tert.
blasfemia (*ἀσέβεια, βλασφημία*) I. xv. 5; xxviii. 1; SS. Tert. Clem.-*ad Cor.* Herm. Nouat. Cypr. Hil. Mar.-Victorin. Potam. Lucif. Ambst. Hier. Nicet. Aug. Pelag. Gaudent. Rufin. Filast. Prud. etc. (*Gloss.*).
blasfemium V. xxxiv. 3; SS. ap. V. xxviii. 2; *SS. Hil. Ps-Cypr. Ambst. Prud. (Arnob.-Iun. Commod. *Auell. Act.-Petr.* Greg.-Tur.).
blasfemo II. xi. 2; SS. Tert. Herm. Nouat. Cypr. Hil. Lucif. Mar.-Victorin. Ambst. *Acta Archel.* Greg.-Illib. Foebad. Hier. Aug. Paul.-Nol. Nicet. Rufin. Prud. Filast. Cassian. etc. (Commod. Ps-Aug. *Gloss.*).
blasfemus (*βλάσφημος*) I, praef. 1; III. xii. 12; SS. Tert. Herm. Nouat. Cypr. Hil. Lucif. Ambst. Hier. Gaudent. Prud. Rufin. Aug. etc.
brabium III. xviii. 2; SS. Tert. Clem. Ambr. Hier. Prud. Aug. (Eucher. Theod.-Mops. *Gloss.* = *βραβεῖον*).

calamiscus II. xxiv. 3; *SS. (Eucher. *Gloss.* = *καλαμίσκος*).
capabilis II. xiii. 5; *Epist.-Alex.* Hier. Aug. Mar.-Merc. Cassian. Lepor. Ps-Arnob. (Gennad. Greg.-M. Cassiod.).
catechizatio IV. xxiv. 1; *Didasc.-Apost.*
catechizo III. xii. 15; IV. xxiv. 1; SS. Tert., *ap.* Cypr., Aug. Euagr. (*alterc.*) Hier. (Theod.-Mops. *Gloss.*).
centuplus V. xxxiii tit.; SS. Hil. Hier. Aug. Rufin. Cassian. Paul.-Nol. Salu. Max.-Taur. (Alc.-Auit.).
charisma III. xi. 9; IV. xxvi. 5; xxvii. 2; SS. Tert. Hil. Tycon. Ambst. Ambr. Hier. Ps-Ambr. Greg.-Illib. Pacian. Prud. Nicet. Cassian. (*Gloss.*).
choicus (*χοικός*) I. v. 5; SS. Tert. Hier. (*Gloss.*).
circularis (*κυκλικός*) I. xvii. 1; Chalc. Mar.-Victorin. Aug. Fau.-Eul. Mart.-Cap. (Boet. Dion.-Exig. Cassiod.).
circumleneo (*circumtineo*) (*περιέχω*) I. xvii. 1; xxx. 3; *SS. Clem. Chalc. *Serm.-Arrian. Descr.-Orb.* (see *circumcontineo*).
circumtermino IV. xxxvi. 2; Mar.-Victorin. Aug. (Isid.).
circumuentor IV. i. 1; *Sort-Sangall.* Lampr. Ambst. Rufin. Cassian.
clarificatio IV. xi. 1; Cypr. Hil. Ambst. Aug. (*al.*).
coaduno (*συναχέω*) I. xi. 1; V. xxxiv. 2; SS. Ulp. Lucif. Dict. Aur.-Vict. Hier. Aug. Orig. *Cod.-Theod.* (Theod.-Mops. Ps-Aug. *Cod.-Iust. Gloss.* = *συνάπτω, συνάγω*).
coapostolus III. xii. 5; Lucif. Priscill. Ambst. Ps-Rufin. Aug. (etc.).
coascendo (*συναναβαίνω*) I. xv. 3; Orig. (*Epist.-Pontif.*).
coexsisto II. xii. 2 *bis*; xxv. 3; Mar.-Victorin. Aug. (*Epist.-Pontif.* Cassiod.).
cognoscibilis IV. xvi. 1; *SS. Hil. Mar.-Victorin. Hier. Aug. (Boet. Fulg.-Rusp. Greg.-M.).

[1] This form is commoner than *Thes.* would lead one to suppose.

commemoror (depon.) (ἀναμνησθῆναι) I. ix. 1 (?); xxv. 1; IV. ii. 3; vi. 2; SS. ap. III. xx. 4; V. xxxi. 1; *SS. Tert. *Pass.-Perp.* Herm. Maximin. (*Gloss.*).[1]
commensuro II. xxxiii. 5; (Boet. Ps-Aug.) (*Thes.* omits Iren.).
communicator IV. xiii. 3; SS. Tert. Arnob. Ambst. (Cassiod. *Auell.* Facund. Liberat.).
concauatio (κύτος) I. xvii. 1; Chiron (Oribas. Dion.-Exig.).
concupiscentia II. xviii. 1; SS. Tert. Herm. Hil. Mar.-Victorin. Priscill. Ambst. Ambr. Hier. Greg.-Illib. Pacian. Aug. Rufin. Cassian. *Auell.* etc. (Commod. *Gloss.* = ἐπιθυμία).
condescendo (συνκαταβαίνω) I. xv. 3; Hil. Ambr. *Epist.-Pontif.* Cassian. Orig. (Eucher. Greg.-M. Theod.-Mops. Cassiod. Isid.).
confabulatio III. xiv. 3; *SS. Tert. Cypr. Symm. Amm. Damas. Ambst. Priscill. Ambr. Ps-Ambr. *Schol.-Hor. Acta Archel.* Hier. Aug. Sulp.-Seu. Cassian. etc. (Eucher. etc.).[2]
confirmatiuus (ἐδραστικός) I. iii. 5; Donat. *Schol.-Iuu.* Diom. Seru. Ambr. (Prisc. Audax).
conformis V. vi. 1; SS. Hil. Ambst. Ambr. Aug. Paul.-Nol. Cassian. Mar.-Merc. Gaudent. Rufin. Pelag. (Sidon. etc.).
conlaboro III. xii. 9; SS. Tert. *Pass.-Perp.* Pacian. Priscill. Hier. Rufin. Aug. Paul.-Nol. Pelag. Hesych. (Verec. Greg.-M.).
conpaginatio IV. xxxix. 2; Ps-Phil. Ambst. Priscill. Ambr. Cael.-Aur. Rufin. Aug. (Eustath. *Anon. de mach.* Cassiod.) (*Gloss.* = ἁρμογή, ἅρμοσις, ἁρμολόγησις) (*lect. dub.*).
conpagino III. xi. 9; *SS. Amm. Ambst. Ambr. Cael.-Aur. Hier. Rufin. Prud. Aug. Paul.-Nol. *Querol.* (Petr.-Chrys. *Grom.* Sidon. *Hist.-Apoll.* Boet. Greg.-M. *Auell.*) (*Gloss.* = συναρμόζω, συναρμολογῶ).
conpatior II. xxiii. 2; V. xvii. 3; SS. Tert. Cypr. Hil. Foebad. Cael.-Aur. Theod.-Prisc. Ambst. Heges. Ambr. Hier. Aug. Paul.-Nol. *Auell.* Cass.-Fel. Sulp.-Seu. Cassian. Prosp. (Alcim.-Auit. Ps-Aug. Theod.-Mops. *Gloss.* = συμπάσχω) etc.
conpendiose (συντόμως) I. praef. 2; III. xii. 9; Seru. Rufin. Theod.-Prisc. Cassian. (Sidon. *Auell. Cod.-Iust.* Theod.-Mops. Facund. Cassiod. Greg.-M.).
conputus (ἀριθμός) I. xv. 2; Firm. Ambst. Greg.-Illib. Rufin. Aug. Hesych. (Ps-Aug. *Grom.* Apring. Cassiod. *al. Gloss.* = ψῆφος).
consemino (συνκατασπείρω, συνσπείρω) I. v. 6; xv. 3; Orig.
consessio (MSS. *concessio*) IV. xxvi. 3[3]; Ps-Cypr. Hier. Prosp. Mart.-Cap. *Gramm.-suppl.*
consonanter (συμφώνως) I. x. 2; *Acta Archel.* Rufin. Eustath. Soran. (Rustic. Verec. Cassiod. *al.*).
consonatio (ἐκφώνησις) I. xiv. 1; II. xv. 2; (*Metrol.*) Correct the ref. in *Thes.*
consparsio (φύραμα) I. viii. 3; V. xiv. 2; SS. Tert. Mar.-Victorin. Siric. Pallad. Rufin. Hier. Gaudent. Cass.-Fel. Aug. Paul.-Nol. (Petr.-Chrys. Greg.-M. *Gloss.* = φύραμα, μάγμα).
consummatrix IV. xvi. 1; Ambst.
consumptibilis II. xii. 5; (Cassiod.).
contemptibilis II. xxx. 8; SS. Tert. Cypr. Porf. Iul.-Val. Arnob. Hil. Lucif. Ambst. Capitol. Lampr. Don. Ambr. Hier. Aug. Nicet. Sulp.-Seu. Oros. (Greg.-M. Theod.-Mops. Cassiod. *Dig.* etc.)
contermino II. xiii. 1; Amm. Heges. Sedul.
continuatim II. xxxiii. 1; Char. Ps-Iul.-Ruf. Aug. Oros. (Leo Boet. *Cod.-Iust.* Cassiod. Ven.-Fort. *Gloss.* = συναπτῶς, συνεχῶς, συνημμένως).
contradictor II. xxviii. 9; *SS. Ulp. Call. Ps-Cypr. Firm. Hil. Ambst. Amm. Macrob. Hier. Mart.-Cap. Aug. Oros. etc. (*Gloss.* = ἀντίδικος).

[1] See Burkitt's *Rules of Tyconius*, p. lxxiii.
[2] **confinctio* (I. xxxi. 1) is simply another form of *confictio* (Cic.).
[3] This ex. is wanting in *Thes.*

contrarietas (ἐναντιότης) I. iv. 1; xvii. 1; IV. xiii. 1; Tert. Arnob. Chalc. Firm. Mar.-Victorin. Seru. Macr. *Physiogn.* Cael.-Aur. Theod.-Prisc. Hier. Filast. Cass.-Fel. Aug. Pelag. Cassian. etc. (Sidon. Prisc. Pomp. Boet. Ps-Aug. Cassiod. *Gloss.* = ἐναντιότης).

conuescor III. xii. 5; IV. xxxi. 2; SS. Nouat. Hier. Aug. (Eucher. Petr.-Chrys. *Auell.* Leo Alcim.-Auit. Apring. Isid. etc. *Gloss.* = συναλίζομαι).

conuictio (from *conuinco*) I. xxii. 2; *SS. Hier. Aug. (Facund. *Canon.* Leo *Gloss.* = ἔλεγχος).

cooperarius III. xiv. 1; *SS. Ambst. Maximin. Heges. Mar.-Merc. Ps-Ignat. Aug. Nicet. (Theod.-Mops.).

cooperor III. xxi. 7; SS. Herm. Hil. Priscill. Hier. Aug. Paul.-Nol. Rufin. Cassian. Capreol. (Faust.-Rei. Gennad. *Auell. Inscr. Gloss.* = συνεργάζομαι).

coopertio (κάλυμμα) I. iv. 5; Hil. Filast.

corruptibilis (φθαρτός) V. xiii. 3; SS. Tert. Arnob. Lact. Hil. Mar.-Victorin. Lucif. Ps-Phil. Ambst. Greg.-Illib. Priscill. Ambr. Ps-Ambr. Cael.-Aur. *Acta Archel.* Hier. Aug. Rufin. Pelag. Paul. Nol. Cassian. (*Auell. etc. Gloss.* = εὐκατάφθορος).

coruscatio II. xxviii. 2; SS. Solin. Non. Iul.-Val. Arnob. Firm. Vopisc. Hil. Ps-Phil. Ambst. Seru. Rufin. *Schol.-Hor.* Heges. Claud.-Don. Ambr. Hier. Aug. Mart.-Cap. Cassian. (etc. *Gloss.* = ἀστραπή).

counio (συνενόω) III. xviii. 7; Mar.-Victorin. (*Auell.* Vigil.-Thaps.).

cucumerarium SS. ap. IV. iv. 2; SS. Tert. Hier. (Ps-Ambr.).

custodiarium SS. ap. IV. iv. 2; *SS. Tert. Hier. *Inscr.* (*Nouell. Gloss.* = δεσμωτήριον).

daemoniacus II. xxxi. 3; *SS. Tert., *ap.* Cypr., Firm. Hil. Ambst. (?) Priscill. Hier. Aug. Ps-Ambr. Prud. Sulp.-Seu. Rufin. Nicet. Cassian. (Salu. Ps-Aug. Greg.-M. *Gloss.* etc.). (The best form is *daemonicus*: Ambst. has *daemoniaticus*. There can be little doubt that we should read *daemonicus* in the Iren. passage, as the best MS. has *dominica* (first hand), *demonica* (second hand): *daemonicus* appears to be the only correct form in Tert. Lact. Hier. also.)

decalogus IV. xv. 1; Tert. Hil. Mar.-Victorin. Priscill. Hier. Ps-Hier. Aug. Cassian. (Vincent.-Ler. Cassiod. Apring. *Gloss.* etc.).

decas (δεκάς) I. i. 3; xv. 2; Ps-Tert. Hil. Priscill. Ambr. Macr. Filast. Greg.-Illib. Hier. Fau.-Eul. Mart.-Cap. (Rufin. etc. decada *nomin.*; see *Thes.*) (*Auell.* Cassiod. etc.).

(*decorus*: compar.) *decorior* II. xix. 6; Tert. *Itin.-Alex.* (positive glossed = εὐπρεπής, κόσμιος, εὐειδής, ὡραῖος: *magis decorum* πρεπωδέστερον).

decuplus (δεκαπλασίων) I. xv. 2; SS. Hier. (*Nouell.* Boet. Aldh. cf. *Gloss.* decemplum δεκαπλοῦν).

defiguro (διατυπόω) I. xviii. 3; (Prisc.).

definitiue III. vi. 1; V. xxv. 2; Tert. Don. Cael.-Aur. Aug. Public.-*ap.*-Aug. (Theod.-Mops. Cassiod.).

defluitio (ἀπόρροια) I. v. 5; (Firm.) *Op. impf. in Mt.* (*Thes.* lacks Iren.).

defraudatio V. vi. 1; Tert. (Ennod. *Gloss.* defrudatio, ἀφουσία).

defunctio (τελευτή) I. xxi. 5; xxiv. 1; *SS. Filast. (Facund. *Gloss.* = τελευτή, καθοσιότης).

deificus II. v. 4; *SS. Tert. Cypr. Lucianus *ap.* Cypr. Ps-Cypr. Mar.-Victorin. Opt. Amb. Ambst. Cael.-Aur. Greg.-Illib. Aug. *Inscr.* of Capua (Dessau 7805) *Anon.-Hiob* Siric. Innoc. (Ps-Aug. Fulg. Bened. Gild. Caesar. *Gloss.* etc.) (Lact. Lucif. lack it).

deitas II. ix. 2; *S.S. Arnob. (who apologizes for it by adding *ut ita dicam*) Hil. Mar.-Victorin. Ambst. *Cod.-Theod.* (380) Hier. Rufin. Aug. (who also apologizes) Prud. *Anon.-Hiob* Iulian. Gaudent. Prosp. (Vincent.-Lir. Arnob.-Iun. Fulg. Coripp. Venant. *etc.*).

delibatio (ἀπαρχή) I. viii. 3; SS. Tert. Florent. Nouat. Chalc. Ambst. Hesych. (*Dig. Gloss.* = ἀπαρχή).

deminoratio (ὑστέρημα) I. xvi. 2; II. xii. 1; xiii. 6 *bis*; 7; *SS. Hier.
deminoro (ἀπολείπω, ἐλαττόω, ἐλαττονέω) I. x. 2 *bis*; xxv. 2; xxx. 14; II. xvii. 1; III. xxv. 3; SS. ap. V. xxv. 3; Tert.
demonstratiue V. xiii. 3; Don. Macr. (Prisc.: adi. glossed δεικτικός).
denarium (as in Greek) III. xvii. 3; Don. Scaeu. (*dig.*) Paul. (*dig.*) *Inscr.* (Epiph. Ven.-Fort.) (*Thes.* omits Iren.).
deprauator III. xvi. 2; Aug. (Petr.-Chrys. Gelas. Greg.-M. *Gloss.*).
deseruitio IV. xiv. 3; xvi. 1; xvii tit.; *SS. Siric. Orig. *Serm.-Arrian.*
destructor (ἀνασκευάζω) I. ix. 5; Tert. Lucif. Hier. Aug. (Alc.-Auit. Ps-Aug. Cassiod. etc.).
detectio I. xxii. 2; II praef.; Tert. (*Pass.-Petr.-Paul.*).
deuio I. xxii. 1; SS. Tert. Aus. Theod.-Prisc. Amm. Ambr. Hier. Macr. Aug. Paul.-Nol. Oros. etc. (*Gloss.* etc.).
diabolicus V. xxii. 1; xxvi. 2; SS. Hil. Lucif. Priscill. Greg.-Illib. Hier. Ambr. Aug. Nicet. Paul.-Nol. Cassian. *Auell.* etc. (Commod. etc.).
diaconium I. xxvi. 3; IV. xv. 1; Cypr. Opt. Ambst. Siric. Aug. Sulp-Seu. etc. (*Auell.* etc.).
diaconus I. xiv. 7; SS. Tert. *Can.-Murat.* Cypr. *Chron. A.* 354. Hil. *Lib.-gener.* Amm. Opt. Ambst. *Itin.-Eucher.* Hier. Filast. *Cod.-Theod.* Aug. Nicet. etc. (*Cod.-Iust.* Cassiod. *Gloss.* etc.).
dictatio II. xxxv. 4; Paul. Hyg. Symm. Hier. Paul.-Nol. Aug. (*Auell.* Sidon. Ennod. *Dig.* Cassiod. *Gloss.* = ὑπηγορία, ὑπαγόρευσις).
dictoaudientia IV. xxxix tit.; xli. 2; *SS. Ps-Cypr.
director III. xxv. 1; *Not. dign.*
discretor V. xxvii. 1; SS. Aug. Pelag. (Verec.).
dispartitio III. xvi. 4; Tert. Aug. (*Thes.* om. Iren.).
dispunctor IV. xxviii tit.; Tert. *Inscr.* in Dalmatia and Mauretania (those which can be dated exactly are of dates 290, 320, 335: see Pauly-Wissowa, *Real-Encyclopädie*, s. u.) (*Gloss.* = ἐκλογιστής, λογοθέτης) (*Thes.* om. Iren.).
dogmatizo II. xiv. 2 *bis*; xxxii. 1; V. i. 2; Filast. Aug. (Vincent.-Ler. *Gloss.*).
dualitas (δυάς) I. xi. 1; Hier. Rufin. Aug. (Boet. Rustic. Cassiod. *Auell. Gloss.*).
ducatio IV. xiv. 2; Tert. Ps-Phil.
ducator (ὁδός) I. xv. 2; II. xviii. 7; *SS. Tert. Ulp. Ps-Phil. Auxent. *Serm. Arrian.* (J. T. S. xiii. 28) (*Dig.* Possid. Ps-Aug. *Gloss.* = ἀγωγεύς, ἀγός, προηγούμενος, ἡγεμών).
duodecas (δωδεκάς) I. i. 3; xv. 2; Tert. Filast.
dyas II. xiv. 6; Macr. Aug. Fau.-Eul.

ecclesiasticus II. xiv. 8; III. xv. 2; *SS. Tert. Cypr. Hil. Opt. Ambst. Priscill. *Itin.-Eucher.* Greg.-Illib. *Acta Archel.* Hier. *Cod.-Theod.* Aug. (Ps-Aug. Isid.).
ecstasis I. iv. 2; SS. Tert. Cypr. Hier. Aug. (*Gloss.*).
effugo II. vi. 2; xxxi. 1; *SS. Lucif. Auien. Chiron *Acta Archel.* Auxent. Hier. Rufin. *Anon.-Hiob Auell.* Cassian. (Possid. Ps-Aug. Cassiod. Cypr.-Tol.).
elibero (ἀπαλλάσσω) I. viii. 2 (*C*); xxv. 4; SS. ap. IV. xx. 12; *SS. Tert. Chiron. (??) (*Lib.-Iubil. Not.-Tiron. Gloss.* = ῥύομαι).
eliquatio II. xviii. 7; Cael.-Aur.
elucido II. xxx. 3; *SS. Cassian. (Cypr.-Tol.).
emanatio (ἀπόρροια) I. xiv. 5 *bis*; *SS. Hil. Aug.
emissor II. xvii. 3; Aug. Oros.
emundatio IV. xxii. 1; SS. Tert. Hil. Priscill. Ambst. Hier. Rufin. *Anon.-Hiob* Oros. Cassian. (Leo Petr.-Chrysol. Ps-Aug. Isid.).

enixio II. xix. 5; xxx. 6; *Mirac.-Steph.*
episcopatus (ἐπισκοπή) III. iii. 3; SS. Tert. Clem. Cypr. Opt. Amm. Pacian. Auxent. *Gest. Aquil. Acta Archel.* Hier. Rufin. Aug. *Auell.* (Ps-Aug.).
ethnicus (pl. = ἔθνη) I. vi. 3; II. ix. 2; xiv tit.; III. xii. 6; 15; xxv. 1; IV. xxx. 1 *ter*; 3; V. viii. 3; SS. Tert. Nouat. Cypr. Hil. Lucif. Hier. Nicet. Cassian. (*Gloss.*).
euacuatio III. xxiii. 7; Tert. Hil. Hier. Cassian. (*Gloss.* = ἀνυρωσία).
euangelicus (εὐαγγελικός) I. iii. 6; Tert. Cypr. Nouat. Firm. Hil. Opt. Ambst. Priscill. Auxent. *Gest. Aquil.* Aug. *Acta Archel.* Hilarian. Greg.-Illib. Prud. Nicet. *Auell.* (Vincent.-Ler. *Gloss.*).
euangelizo III. ix. 3; IV. xxxvi. 5; SS. Tert. Clem. Lucif. Ps-Phil. Priscill. Filast. (Hier.) *Acta Archel.* Nicet. Aug. Cassian. (*Auell. Gloss.*).
eucharistia I. xiii. 2; V. ii. 3; Tert. Cypr. Opt. Ambst. Hier. Greg.-Illib. Aug. Cassian. (Ps-Aug. *Gloss.*).
exaltatio IV. xxxiii. 11; SS. Tert. Cypr. Chalc. Theod.-Prisc. Ambst. Hier. Rufin. Aug. Paul.-Nol. Orig. (*Gloss.* = βάθυνσις, ὕψωσις). (*C* has *exultatio*, which is right in IV. vii. 1 *bis*.)
examinator IV. xxxvii. 6; Tert. Amm. Aug. Nicet. Cassian. (Cassiod.).
exaperio II. xix. 8; Tert. Aug. (Cassiod.).
exceptorium IV. xi. 2 *bis*; *SS. *Itin.-Burdig. Inscr.* Aug. (Ps-Aug. *Gloss.* = ἐκδοχεῖον).
exheredito III. xxi. 1; Tert. Firm. Aug. (Salu.): may on occasion be a corruption of the classical *exheredo*, which occurs e.g. Firm. (*codd.*) Greg.-Illib. (Ps-Orig.) tract. p. 184.
exhodus IV. xx. 12; Tert. Priscill. (*Auell. Gloss.*).
exhomologesis I. xiii. 5; III. iv. 3; IV. xxvii. 1; Tert. Cypr. Victorin. (*uel* Tycon.) Pacian. Greg.-Illib. (Ps-Aug. *Gloss.*).
exhonoro IV. xxvi. 5; SS. Lucif. Aug. (Zacch. Salu.).
exhorcismus (μαγεία?) I. xxiii. 4; Tert. Cypr. Opt. Aug. Nicet. (*neut.* is *Gloss.*).
exilio (1 conjug. trans.) IV. viii. 2; (Arnob.-Iun. Migne, *P.L.* lxvii. 1016 c).[1]
exorbito II. xii. 2; V. xx. 1; Tert. Cypr. Lact. Firm. Lucif. Ambst. Opt. Aug. *Auell.* (Sidon. Isid. *Gloss.*).
expergefactio IV. xxii. 1; Aug.
exquisitio (ζήτησις) I. ii. 1; II. xviii. 7; *SS. Tert. Diom. (Arnob.-Iun. Cassiod. *Cod.-Iust. Gloss.* = ἐκζήτησις).
exsufflo (καταφυσάω) I. xiii. 4; SS. Tert. Pelagon. Cael.-Aur. *Conc.-Constant.* 381. Ambr. Hier. Aug. Sulp.-Seu. (*Auell. Vita-Fulg.*).
exterminium IV. xxiv. 1; *SS. Tert. Barn. Ps-Cypr. Opt. Priscill. *Acta Archel.* Hier. Aug. Cassian. Oros. (Theod.-Mops. *Gloss.* = ἀφανισμός).
extollentia IV. xxxvi. 8; *SS. Cypr. Ambst. Ps-Phil. Hier. (?) Ignat. Aug. (Arnob.-Iun. *Gloss.*).

fabricatrix II. 1 tit.; Lact. Aug. (Claud.-Mam.).
falsatio (ῥᾳδιούργημα) I. xx. 1; IV. xxxiii. 8; Hier.
falsiloquium (ψευδηγορία) I. ix. 5; II, praef. 1; V. xxiii. 1; Ps-Ignat. Don. Hil. Priscill. Aug. (Claud-Mam. Greg.-M. Cypr.-Tol.).
falso (verb) (ῥᾳδιουργέω) I, praef. 1; Mod. *Impp.* (A.D. 320) *ap.* Aug. Firm. Opt. Priscill. Ambr. Hier. Aug. Rufin. Sulp.-Seu. etc. (*Dig. Gloss.* etc.).
Farisaicus IV. xii. 1; Hier.
feria (sing.) V. xxiii. 2; Tert. Ps-Cypr. Tycon. Opt. Ambst. *Itin.-Eucher.* Greg.-Illib. Aug. Rufin. Cassian. etc. (*Auell. Gloss.* etc.).

[1] See Souter in *Arch. f. Lat. Lex.* xi (1898) 130.

fiducialiter III praef.; SS. Clem. Priscill. Ambr. Orig. Hier. Aug. Nicet. Pelag. Paul.-Nol. Cassian. Zeno Oros. etc. (*Auell.*, Ven.-Fort. Fulg. Cassiod. Iordan., f. ago *Gloss.* = παρρησιάζομαι).
figuraliter IV. xx. 6; V. viii. 3; Tert. Hier. Rufin. Greg.-Illib. Aug. Cassian. Pacian. Gaudent. Orig. etc. (Boet. Claud.-Mam. *Auell.* Sidon. Ps-Aug. Cassiod. etc. *Gloss.* = ἐσχηματισμένως).
figuratim IV. x. 1; (Cassiod. Isid.).
fisiologice IV. xxvii. 1; Tert.
fixio (πῆξις) I. v. 4; II. xii. 7; Hier. Aug. *Op. imp.* Orig. (*Gloss.* = πῆξις, καθήλωσις).
fixura V. xxxi. 2; SS. Tert. Hier. Ambr. Rufin. Aug. (Leo *Auell.*) (see Wordsworth and White on Ioh. xx. 25) (*Thes. om.* Iren.).
florio (ἐξανθέω) SS. ap. IV. iv. 1; *SS. *Inscr.* Clem. Porf. Hier. (Arnob.-Iun., *floriet* condemned by Isid. *Etym.* i. 32, 1, *Gloss.* = θάλλω: see Neue-Wagener, *Formenlehre* iii³. 279 and *Thes.*).
flosculum (ἀπάνθισμα) I, praef. 2; *SS. Chiron (Fulg.-Rusp. Ven.-Fort. Cassiod. Iord. *Gloss.*) (cf. *flos* [neut.]; Auson. Char. *Inscr.* Theod.-Prisc. (*nonnull. codd.*) Simeo-Sethus, Pelagon. Garg.-Mart. Ps-Phil. Hier. in *Anecd. Mareds.* iii. 108, 21 *Gloss.*).
fornicaria IV. xx. 12; SS. Tert. Cypr. *Itin.-Burdig.* Ps-Phil. Hier. Aug. Euagr. (*alterc.*) (*Gloss.* = πόρνη, ἀπὸ καμάρας ἢ ἵστανται).
fornicor III. xvii. 2; SS. Tert. Lucif. Ambst. Priscill. Pacian. Hier. Aug. (*Auell. Gloss.* = πορνεύω).
fructificatio (καρποφορία) I. iv. 4; II. v. 4; IV, praef. 3; SS. ap. IV. viii. 3; V. x. 1; Tert. Aug. Iulian. Seru. Rufin. (Dion.-Exig. Greg.).
fructifico (intr.)[1] (καρποφορέω) I. viii. 5; III. xvii. 2; IV. iv. 1 *bis*; xi. 2 (?); xviii. 4; xxxvi. 4; V. ii. 3; xiv. 4 *bis*; xxviii. 4; SS. Tert. Ps-Cypr. Ambst. Hier. Aug. Paul.-Nol. Sulp.-Seu. (*Auell. Gloss.* = καρποφορῶ).
(trans.) (καρποφορέω) I, praef. 3; xi. 1; xiv. 5; xviii. 1; II. xx. 3 *bis*; III. xvii. 2; 3; xxi. 10; IV. iv. 1; xi. 2 (?); V. x. 1; xxxiii. 3; xxxvi. 2; SS. Tert. Ambst. Ambr. Paul.-Nol. Sedul. (Fulg.).
fruitio (ἀπόλαυσις) IV. xxxvii. 6; V. xxvii. 2; Ps-Hil. Hier. Ignat. (Rustic. Theod.-Mops. Greg.-M. *Gloss.* = ἀπόλαυσις).

gazofylacium SS. ap. IV. xviii. 2; SS. Cypr. Ambst. *Acta Archel.* Heges. Hier. Aug. (*Gloss.*).
genealogia III. xxii. 3 et tit.; SS. Tert. *Chron. A.* 354 Hil. Ambst. Hier. Aug. Nicet. Cassian. (*Gloss.* = γενεαλογία).
glorificatio III. xvi. 1; IV. xx. 7; Hil. Mar.-Victorin. Hier. Aug. Orig.
glorifico (δοξάζω) I. xii. 4; SS. Tert. Cypr. Hil. Lucif. Ambst. *Acta Archel.* Filast. Hier. *Gest. Aquil.* Rufin. Orig. Aug. Prud. Paul.-Nol. Nicet. Sulp.-Seu. Prosp. (Vincent.-Ler. Theod.-Mops. Ps-Aug. *Gloss.* = δοξάζω).
gnosticus (γνωστικός) I. xi. 1; xxx tit.; SS. ap. Iren. *saepe* (*uide ind.*); Tert. Aug. (*Gloss.*).

hecatontas (ἑκατοντάς) I. xv. 2; Hier. Greg.-Illib. Mart.-Cap.
heredito III. vii. 1; xxiii. 2; *SS. Clem. *Chron. A.* 354 Hil. Ps-Phil. Hier. Aug. Cassian.
heremus (the regular spelling in MSS.) II. xxiv. 4; SS. Tert. Ps-Cypr. Hil. Tycon. Ambst. Priscill. Ps-Phil. *Itin.-Eucher.* Greg.-Illib. Hier. Prud. *Orig. gent. Rom.* Hilarian. Aug. Sulp.-Seu. Cassian. Euagr. (*alterc.*) (*Auell., neut. ap. Gloss.*).
hilariter IV. xviii. 2; *SS. Char. Aug. (*Gloss.*).
holocaustoma IV. xvii. 1; SS. Tert. Hil. Ps-Phil. Hier. Aug. (Ps-Aug. *Gloss.* = ὁλοκαύτωσις).

[1] I include the intr. for the sake of completeness, though it is found in the first cent. *Eclogues* of Calpurnius.

holocaustum II. xxiv. 4; SS. Hil. Ambst. Priscill. Ps-Phil. Hier. Aug. Prud. Cassian. (*Gloss.*).
homicidialis (ἀνδροφόνος) I. vi. 3; III. xvi. 8; Orig. (cf. *homicidalis* I. vi. 3 (*C*), *Anon.-Hiob* Aug. Ps-Aug.).
honorifico I. xxix. 2; II. xix. 7; SS. Tert. Clem. Lact. Hil. Ps-Phil. Ambst. Aug. Nicet. Sulp.-Seu. Orig. *Anon.-Hiob* (*Gloss.* = τιμῶ, δοξάζω).
humilio III. xxiii. 5; SS. Tert. Cypr. Clem. Lact. Firm. Hil. Opt. Ambst. Pacian. Ambr. Hier. Rufin. *Schol.-Lucan.* Aug. Nicet. Cassian. *Anon.-Hiob* (*Auell.* Sidon. *Gloss.* = ταπεινῶ, (pass.) προσπίπτω).
**hylicus* (ὑλικός) I. v. 1; 2 *bis*; 5; vi. 1 *bis*; viii. 3; Mar.-Victorin. Ambst. (see *materialis*).
hymnizo (ὑμνέω) I. ii. 6; xxiii. 2; *SS. Ps-Phil. Aug. (*Thes.*).
hypocrisis III. xi. 9; SS. Tert. Hil. Donat. *Acta Archel.* Ps-Phil. Ambst. Hier. Aug. Pelag. Cassian. (*Gloss.*: Porf. in saec. iii still writes it in Greek characters).

idol(ol)atria II. xxxi. 3; SS. Tert. Cypr. Hil. Lucif. Tycon. Ambst. Priscill. Filast. *Gest. Aquil.* Greg.-Illib. *Auell.* Hier. Aug. Nicet. Cassian. (Fulg. *Gloss.*).
idolothylon I. xxiv. 5; SS. Tert. Ps-Cypr. Mar.-Victorin. Pacian. Hier. Pelag.
imaginalis (εἰκονικός) I. xiv. 5; V. viii. 3; Greg.-Illib.
inaccusabilis II. v. 1 (*lect. dub.*); IV. xxxi. 1; Ps-Cypr. (*Gloss.* = ἀκατηγόρητος, ἀνέγκλητος).
inadulteratus III. xv. 1; (*Nouell.*).
inanimalis IV. iv. 3; xxxvii. 6; (Apul.?) Tert. Porf. Hil. Char. Macr. Hier. Claud.-Don. Aug. Pelag.
inaquosus SS. ap. IV. xxxiii. 14; SS. Tert. Cypr. Hil. Hier. Aug. (Cassiod. *Gloss.* = ἄνυδρος).
incantatio (ἐπαοιδή) I. xxiii. 4; SS. Tert. Porf. Firm. Chiron Hier. Aug. (Ps-Aug. *Gloss.* = ἐπῳδή).
incapabilis (ἀχώρητος) I. ii. 1; 5; xiv. 2; II. xii. 1; Filast. Auxent. Aug. (Ps-Aug. *Gloss.* = ἀχώρητος).
incarnatio (σάρκωσις) III. xix. 1; V. i. 1; Hil. Ambst. Filast. Ambr. Rufin. Hier. Ps-Rufin. Iulian. Aug. Nicet. Cassian. (Vincent.-Ler. Fulg.-Rusp. *Auell.*).
incarno (σαρκόω) I. x. 1; III. xviii. 2; xix. 1; Nouat. Lucif. Ambst. Filast. Ambr. Rufin. Orig. Aug. Nicet. Cassian. (Claud.-Mam. Salu. Fulg.-Rusp. *Auell.* Cassiod.).
incircumcisus IV. xvi. 2; SS. Tert. Lucif. Ambst. *Acta Archel.* Hier. Aug. Greg.-Illib. Prud. Paul.-Nol. Cassian. Euagr. (*alterc.*) (Fulg.).
incognoscibilis (ἀγεννόητος) I. xv. 5; Hil. Candid. Mar.-Victorin.
incongruentia IV. xxxii. 1; Tert. Lact. (*Gloss.*).
**inconprehensibilitas* IV. ix. 3; Hier. Nicet. (in Gradenwitz).
inconsequenter II. xx. 1; V. xx. 1; Cael.-Aur. Rufin. Hier. Iulian. (*Auell. Gloss.*).
inconsonanter (ἀσυνφώνως) I. xxi. 2; V. xx. 1; (Cassiod. Ps-Soran.).
inconsummatio (τὸ ἀτελές) I. ii. 3 (*lect. dub.*); *SS. Tert.
incorruptela (ἀφθαρσία) I. vi. 1; IV. xxxviii. 3; SS. Tert. Ambr. (?) Aug. Nicet.
incorruptibilis I. xxx. 11; II. xxx. 14; SS. Tert. Arnob. Lact. Firm. Lucif. Ambst. Priscill. Auxent. Claud.-Don. Hier. Rufin. *Anon.-Hiob* Aug. Paul.-Nol. (*Gloss.* = ἄφθαρτος).
incorruptibilitas (ἀφθαρσία) I. xxx. 14; III. xi. 8; IV. xxxviii. 4; SS. Tert. Lucif. Ambst. Rufin. Aug. Pelag. Sulp.-Seu. (Claud.-Mam. *Auell.*).
incorruptio II. xx. 3; III. xvii. 2; SS. Tert. Cypr. Hil. Ambr. Rufin. Hier. Aug. Paul.-Nol. Oros. *Anon.-Hiob* Sulp.-Seu. Cassian. (*Auell.*).
incrasso SS. ap. IV. xxix. 1; SS. Tert. Clem. Ambr. Hier. Rufin. Aug.
increpatio III. xxi. 9; V. xxiv. 3; SS. Tert. Clem. Lucif. Mar.-Victorin. Opt. *Acta Archel.* Don.

Greg.-Illib. Hier. Rufin. *Anon.-Hiob* Orig. Aug. Oros. Cassian. (Possid. *Gloss.* = ἐπικρότησις, ἐπιψόφησις, ἐπιτίμησις).

increpatiuus III. xxv. 2; Pelag. (Ps-Hier. *Praedest.*).

indeterminabilis II. xxv. 4; IV. vi. 3; Tert.

indeterminatus II. i. 4; Tert. Chalc. (Boet. Cassiod.).

**indictoaudiens* SS. ap. IV. ii. 6; IV. xvi. 3; xxxix tit.; V. xxvii. 1; *SS. ap. Cypr.[1]

**indictoaudientia* IV. xxvii. 4; *SS. (Old-Latin text of Hebr. ii. 2 [= παρακοή] found by me in S. B.N. 653, saec. viii–ix, and still unpublished).

indisciplinatus IV. ix. 1; *SS. Cypr. Clem. Ambst. Priscill. *Anon.-Hiob, Tract. c. Arr. Serm.-Arrian.* Aug. Pelag. Iulian. Cassian. (Ps-Aug. Ps-Hier. *Gloss.* = ἀνεπιστήμων?).

indiuisibilis (ἀμέριστος) I. xv. 5; II. xiv. 6; Tert. Diom. Hier. Aug. (Ps-Aug. *Auell.* Isid. *Gloss.* = ἀδιαίρετος).

indocibilis IV. xiv. 2; Cypr. (?) Ambr. Rufin. (Cassiod. *Gloss.* = δυσμαθής).

indubitate II. xxx. 1; III. ii. 2; xviii. 2; Liu.-*epit.* Tert. Hil. Garg.-Mart. Marc.-Emp. Oros. (*Auell.*).

ineloquibilis (ἀνεκλάλητος) (*lect. dub.*) I. xiv. 5; Lact.

inexcogitabilis (ἀνεννόητος) SS. ap. I. xiii. 2; I. xiv. 1; II. ii. 4; Tert. Lact.

infirmor II. xxiii. 2; SS. Clem. Cypr. Ambst. Ps-Cypr. Amm. Greg.-Illib. Rufin. Aug. Sulp.-Seu. Max.-Taur. Auxent. Cael-Aur. Cassian. (Petr.-Chrys. Salu. Greg.-Tur. Cassiod. Greg. M. *Gloss.* = ἀσθενῶ).

ingenitus (ἀγέννητος) I. i. 1; xiv. 1; xxv. 1 *bis*; II. xxxiv. 2; Tert. Arnob. Hil. Ambst. Greg.-Illib. Filast. Auxent. Ambr. Rufin. Nicet. Consent. *ap.* Aug. Paul.-Nol. (Ferrand. *Gloss.* = ἀγέννητος).

inhonoro II. vii. 2; III. xviii. 5; SS. Tert. Hil. Ambst. Priscill. Hier. *Anon.-Hiob* Aug. Paul.-Nol. (Salu.).

initiator III. iv. 3; Tert. Clem. Nouat. Hier. Aug. (Boet. *Gloss.* = μυσταγωγός).

initiatrix II. vii. 4; Tert. Ambst. (Salu.).

inluminatio IV. xxix. 1; SS. Tert. Hil. Opt. Macr. Ambst. Ambr. Hier. Aug. Rufin. *Anon.-Hiob* Orig. Cassian. *Inscr.* (Boet. *Gloss.* = φωτισμός).

inmensurabilis IV. xix. 2 (*lect. dub.*); *Inscr.* (Rhine country) *saec. ii*; Ps-Phil. Priscill. Hier. *Serm.-Arrian.* (Claud.-Mam. Salu.).

inmobilitas II. xxxiii. 4; SS. Tert. Iustin. Lact. Cael.-Aur. Aug. Oros. (Boet. *Gloss.* = ἀκινησία).

innascibilis II. xxxiv. 2; Tert. Victorin. Hil. Isac Priscill. *Serm.-Arrian.*

innatus (ἀγέννητος) I. ii. 5; xxiv. 2; II. xii. 1; IV. xxxviii. 1; Tert. Nouat. Hil. Lucif. Filast. Rufin. Prud. Nicet. *Acta Archel.* (*Gloss.*).

innominatus I. xxiv. 4; Don.

inoboedientia (*inobaud.* C generally) III. xviii. 6; IV. xxxvi. 3; SS. Tert. Hil. Ambst. Ambr. Hier. Rufin. *Anon.-Hiob* Aug. Paul.-Nol. Cassian (*Auell.*).

inoboedio (*inobaud.* C generally) IV. xv. 2; V. xix. 1; xxiii. 1; SS. Tert. Hil. Ambst. Ambr. Hier. Aug. Cassian. Oros. (Ps-Aug. Fulg. Cassiod. *Auell. Gloss.* = ἀπειθῶ, οὐ πείθομαι).

inoperatus IV. xxii. 1; *SS. Tert. Ambr. (*Gloss.* = ἀκατέργαστος).

inopinate IV. xxxiii. 4; Chalc. Aug. (Cassiod.).

inpassibilis (ἀπαθής) I. xxvi. 1; II. xii. 1; Tert. Nouat. Lact. Hil. Ambst. Priscill. Filast. Auxent. Hier. Rufin. Orig. Nicet. Cassian. (Vincent.-Ler. Ps-Aug.).[2]

[1] This example is from C. H. Turner's *Eccl. Occid. Mon.* i, p. 151, the fullest account of this word.

[2] The (apparent) absence of this word from Aug. is very remarkable.

inpassibilitas II. xviii. 6; Hil. Hier. Rufin. Mar.-Merc. Nicet. (Vigil.-Thaps. Fulg.-Rusp. *Auell.*).
inperfectio (τὸ ἀκατάρτιστον) IV. xxxviii. 2; xxxix. 3 *bis*; Ambst. Rufin. Aug. Cassian.
inpletio (ἀναπλήρωσις) I. xiv. 2; IV. iv. 2; Priscill. Hier. (Salu.).
inpostura I. xiii. 1; Cornel. *ap.* Cypr. Ulp. Treb.-Poll. Ambst. Ps-Ambr. Aug. (Arnob.-Iun. *Gloss.* = ἐπίθεσις).
inproperium SS. *ap.* IV. xxxiii. 12; SS. Herm. Lact. Hil. Greg.-Illib. Hier. Aug. Rufin. Cassian. *Serm.-Arrian.* (*Assumpt.-Moys.* Laurent. Cassiod. *Gloss.* = ὄνειδος).
inprouidentia II. xviii. 1; Tert. (*Not.-Tiron.*).
**inpudoratus* III. xxi. 3; *SS. (*ap.* Ambst.); Lucif. (p. 142, 31, where Hartel, apparently with the MS., *inpuderatus*, for which orthography cf. W. Heraeus, *Die Sprache des Petronius und die Glossen* [Leipz. 1899], p. 5, and also *facinerosus* and *facinorosus*, *temperi* etc. and *temporis*, *honestus* and *honoris*) (*Gloss.*).
inrationabiliter II. xv. 3; xxviii. 6; V. viii. 2; Tert. Lact. Hil. Char. Amm. Cael.-Aur. Hier. Heges. *Acta Archel.* Hilarian. Aug. Sulp.-Seu. Orig. (Prisc. *Auell.*).
inreligiositas I. xxx tit.; II. xiv. 2; Tert. Hil. Ps-Phil. Aug. (Salu.).
inremissibilis III. xi. 9; Tert. Hier. Nicet. Aug. (Boet. (= ἀνάνεως), Cassiod.).
inreprehensibilis III. iii. 1; SS. Tert. Arnob. Firm. Lucif. Ambst. Priscill. *Gest. Aquil.* Hier. Aug. (*Auell.* Cypr.-Tol. *Gloss.* = ἀκατάληπτος, ἀνεπίλημπτος, ἄπταιστος).
inscruto(r) I. xxiii. 1; *SS. Aug.
insensatus (ἀνόητος) I. ix. 3; SS. Clem. Herm. Ambst. Filast. Hier. Rufin. Orig. Aug. Paul.-Nol. Cassian. (*Gloss.* = ἀναίσθητος, ἀνόητος).
insertio V. x. 1; Chalc. Macr. Aug. Iulian. (Isid. *Gloss.* = ἐγκέντρισμα, ἐγκέντρισις, ἔνθεσις [ἀμπέλου]).
insperabilis III. xx. 1; Dict. Amm.
inspiratio IV. xxxiv. 3; SS. Tert. Solin. Cypr. Chalc. Lact. Firm. Hil. Ambst. Filast. *Gest. Aquil.* Hier. Rufin. *Anon.-Hiob* Aug. Cassian. (*Gloss.* = ἐμπνευμάτωσις).
insubstantiuus (ἀνυπόστατος, ἀνούσιος) I. ix. 4; xiv. 1; Hil. *Tom.-Damas.* Ambr. Rufin. (Rustic. *Auell.*).
insufflatio (ἐνφύσημα) I. v. 6; xxx. 9; III. xxiv. 2; Ambr. Cael.-Aur. Rufin. Hier. Aug. Oros. Cassian. (Leo, Cassiod.).
insuffio (ἐνφυσάω) I. v. 5; xxx. 6; III. xxiv. 2; SS. Tert. Clem. Cypr. Firmil. Veg. Marc.-Emp. Ambst. Hier. Rufin. Prud. Aug. Cael.-Aur. Cass.-Fel. (Salu. *Auell.*).
intellector ([εὖ] συνιείς, ἐνπειρότατος) SS. *ap.* I. xix. 2; III. xxi. 2; Aug. Iulian. (Cassiod.).
intellectualis (νοητός, νοερός) I. v. 2; vii. 1; II. xxix. 1; Tert. Hier. Rufin. Aug. Cassian. (Claud.-Mam., Dion.-Exig. Cassiod. *Auell.*).
intenebro III. xxv. 6; Priscill.
interminabilis (ἀπέραντος) I. xvii. 2; Tert. Hier. Aug. Nicet. Cassian. (Salu. Sidon. Boet. *Gloss.*).
interpedio III. xxiii. 7; Macr. Aug.
interpretator (ἐξηγητής) I, praef. 1; Tert. Hil. Mar.-Victorin. Char. Orig. Aug. (Salu.).
intuitio II. vi. 1; Tert. Chalc. Rufin.
inualide (ἀσθενῶς) I, praef. 3; Arnob. (*Auell.*).
inuestigabilis (ἀνεξιχνίαστος) I. ii. 2; xv. 5; IV. xix. 2 tit.; SS. Tert. Nouat. Lact. (?) Hil. Priscill. Hier. Aug. (*Gloss.* = ἀνεξιχνίαστος). *Ininuestigabilis* was also in use.
inuisibilitas IV. xx. 7; V. xviii. 1; Tert. Nouat. Hil. Foebad. Greg.-Illib. Priscill. Hier. Aug. Rufin. (Arnob.-Iun.).
inuisibiliter (periphrasis with ἀόρατος) I. iv. 1; xxx. 7; Tert. Ambst. Hier. Orig. Aug. Paul.-Nol. Sulp.-Seu.

iucundor III. xiv. 3; *SS. Lact. Ps-Phil. Aug. Oros. Cassian. (*Auell. Gloss. cf.* Paul.-Nol., who has the active).
iustificatio IV. xxv. 1; SS. Arnob. Hil. Ps-Phil. Ambst. Opt. Filast. Hier. *Coll.-Mos. Acta Archel.* Aug. Cassian. (*Auell.* Salu. *Gloss.* = δικαίωσις, δικαίωμα).
iustifico (δικαιόω) III. xviii. 7; SS. Tert. Clem. Hil. Lucif. Ambst. Opt. Priscill. Ps-Phil. Filast. Hier. Nicet. Aug. Prud. Paul.-Nol. Cassian. (Coripp. *Auell. Gloss.* = δικαιῶ).

lactatio (γαλακτουργία) IV. xxxviii. 1; Ps-Rufin. Aug. Mar.-Merc.
legaliter IV. xxv. 3; V. xxi. 2; *Coll.-Mos.* Hilarian. (*Consult.-Vet. Dig.* Petr.-Chrys. Ps-Aug. Cassiod. Ps-Fulg.).
legis datio III. x. 1; IV. ix. 1; 2; xxxvi. 2 *bis*; 6; xli. 4; Ambst. (*Gloss.*).
legis latio II. xxxv. 4; SS. Hil. Hier. *Acta Archel.* Rufin. (Cassiod. *Gloss.* = νομοθεσία).
leprosus III. xiv. 3; SS. Tert. Cypr. Lact. Hil. Opt. Ambst. Chiron Greg.-Illib. Ps-Phil. Hier. Aug. Prud. *Lib.-gener.* Cassian. Sedul. (*Gloss.* = λεπρός).
leuiticus IV. viii. 3; SS. Hier. (Isid.).
localiter II. iv. 3; Tert. Chiron Amm. Hier. Orig. Aug. Cassian. (Claud.-Mam. Cassiod. Fulg.-Rusp. Isid.).
logion (λογεῖον) I. xviii. 4; *logium* II. xxiv. 4; SS. Ps-Phil. Rufin. (*Gloss.*).
longanimitas III. xviii. 5; SS. Clem. Ambst. Hier. Ps-Hier. Aug. *Anon.-Hiob* Ps-Rufin. Cassian. (Cassiod. *Gloss.* = μακροθυμία).
longiloquium III. xii. 9; Donat. (Isid.).
luminarium I. xxix. 2; Eustath. (Isid. *Gloss.* = φωταγωγός).
luminatio I. xxix. 1; Ps-Cypr. *Inscr.*

magnanimis I. xxx. 9; III. xxiii. 1 *bis*; 1 *Cor. xiii.* 4 *ap.* Tert. Ambst. (Claud.-Mam. Iordan. *Gloss.*: but *magnanimus* I. x. 3. *Gloss.* = μεγαλόψυχος, μεγαλόνους, μεγαλόφρων).
magne V. xxi. 2; *SS. Herm. Firm.[1] Aug. Cassian. (*Gloss.* = μεγάλως: word condemned by the grammarians Probus, Cledonius, and Seruius; see Neue-Wagener, *Formenlehre*[3] ind. s. u. *magnus*).
malignor IV. iii. 1; xviii. 3; SS. Hil. Lucif. Ps-Phil. Ambst. Hier. Cassian. (Ps-Aug. *Auell. Gloss.* = κακοηθεύομαι).
manifestatio III. v. 2; IV. vi. 3; SS. *Chron. A.* 354 Hil. Ambst. Hier. Rufin. Aug. Oros. Cassian. (Fulg. *Gloss.* = φανέρωσις, φανεροποίησις, σαφήνεια).
martyr III. xviii. 5; IV. xxxiii. 9; SS. Tert. Cypr. Hil. Damas. Ambst. Tycon. Opt. Hier. Filast. Auxent. *Itin.-Eucher. Acta Archel.* Greg.-Illib. Pacian. Aug. Prud. Paul.-Nol. Nicet. *Auell. Inscr.* (*Gloss.*).
martyrium (periphrasis with μαρτυρέω) III. iii. 4; xviii. 5; Tert. Cypr. Nouat. Hil. Damas. Ambst. Opt. Auxent. Hier. Ambr. *Itin.-Eucher.* Filast. Greg.-Illib. Aug. *Auell.* (Vincent.-Ler. *Cod.-Iust.* Greg.-M. *Gloss.*).
masculofemina (ἀρσενόθηλυς, ἀθήλυντος) I. i. 1; ii. 4; xxx. 3; Priscill. Filast. Rufin.
materialis (ὑλικός) I. iii. 5; II. xx. 3; xxiv. 6; xxx. 6; Tert. Chalc. Mar.-Victorin. Hier. Ambr. Macr. Rufin. Aug. Cassian. (Boet. Dion.-Exig. etc.) (see *hylicus*).
medio III. iv. 3; SS. Apic. Firm. Pallad. Rufin. Aug. Paul.-Nol. Cassian. (Sidon. Claud.-Mam. *Auell.* Greg.-Tur.).
melodia II. xxv. 2; SS. Censor. Nicet. Aug. Mart.-Cap. Cassian. (Ps-Aug. Cassiod. *Gloss.*).

[1] In the *De Err.* 'magne' never appears, but 'magnopere' occurs thrice.

memoror (*μέμνημαι*) I. ix. 1; SS. Cypr. Clem. Herm. Lucif. *Vis-Paul.* Opt. Ambr. *Inscr.* (Fulg.).
mensuro IV. iv. 2; SS. Hil. Mar.-Victorin. Chiron Veg. Hier. *Serm.-Arrian.* Filast. (Coripp. *Grom.-vet.* Epiph. Boet. Cassiod. *Gloss.* = *ἐκμετρῶ*).
ministerialis III. xi. 8; Rufin. *Anon.-Hiob* (*Cod.-Theod. Not.-dign.* Ps-Aug. *Grom.-vet.*).
minoro III. xii. 12; SS. Ict. (?) Tert. Ps-Phil. Ambst. Theod.-Prisc. Ambr. Aug. (Petr.-Chrys. Cassiod. *Auell. Gloss.* = *ἐλαττῶ*).
minutiloquium II. xiv. 5; xxvi. 1; Tert. (Boet.).
monas (*μονάς*) I. xv. 2; Tert. Macr. Greg.-Illib. Aug. Fau.-Eul. (*Gloss.*).
monogenes (*μονογενής*) I. viii. 5; Tert. (*Inscr.*).
mortificatio (*νέκρωσις*) III. xviii. 3; SS. ap. V. xiii. 4; SS. Tert. Mar.-Victorin. Ambr. Hier. Aug. Paul.-Nol. Cassian. (*Gloss.* = *νέκρωσις*).
mortifico I. xxvii. 4; III. xxiii. 1; IV. xxxiii. 9; V. vii. 2; SS. Tert. Arnob. Hil. Lucif. Ps-Phil. Ambst. Opt. Ambr. Hier. Paul.-Nol. Aug. Cassian. (*Aucll. Gloss.* = *θανατῶ*).
multifarie II. xxiv. 3; III. xii. 9; *SS. Solin. Hil. Ambst. Priscill. Hier. Cassian. (Ruric. Cassiod. *Gloss.*).
mundialis (*κοσμικός*) I. xvi. 3; xxx. 5; Tert. Iul.-Val. Hil. Ambst. Greg.-Illib. Priscill., Hier. Prud. Sulp.-Seu. (Salu. Ps-Aug. *Gloss.*).
muneratio III. xxv. 4; Ulp.
mysterialiter (*μυστηριωδῶς*) I. iii. 1; Orig.
mystice (*μυστικώτερον*) I. xvi. 1; Tert. Solin. Spart. Mar.-Victorin. Ambst. Ambr. Hier. Aug. Nicet. Fau.-Eul. Cassian. (Fulg.).

natatoria (fem.) II. xxii. 3; SS. Hil. Cassian. (Sidon. *Gloss.* = *κολυμβήθρα*).
natatorius I. xxiv. 4; *SS. Fest. (Isid.).
neofytus V praef.; SS. Tert. Pont. Hil. Hier. *Inscr. Itin.-Eucher.* Aug. (Ps-Aug. *Gloss.*).[1]
neomenia IV. xvii. 1; SS. Tert. Hil. Ambst. Tycon. Greg.-Illib. Hier. Filast. Heges. Aug. (*Gloss.*).
nominabilis II. xxxv. 3; Amm.
nude (represents acc. plur. *ψιλάς*) III. xix. 1; xxi. 4; V. xiii. 2; xxvi. 2; Tert. (e.g. *Marc.* v. 19, p. 643, l. 25; iii. 18, p. 406, l. 10); Lact. Opt. Aug.
nullifico IV. xx. 12; xxix. 1; *SS. Tert. Hier. *Auell.* (a. 383–4).
[**numquidnam* (= *num*) V. vii. 1; xvii. 2; Plaut. Ter. Cic. Lucif. Rufin. Claud.-Don. *Acta Archel.* Aug. (from him I have 45 examples) *Querol.* Pelag. Oros. Cassian. (*Auell.* Fulg. *Gloss.* = *μήτι ἄρα*).]

**obauditio* IV. xvii. 1; *SS. Clem. Hil. Ambst. Ambr. (Cypr.-Tol. *Gloss.* = *ὑπακοή*)[2]: form *oboeditio* cited from SS. Ambr.
obduro (trans.) IV. xv. 2; xxxix. 2; SS. Tert. Cypr. Lact. Nazar. Capitol. Ambst. Greg.-Illib. Hier. Aug. Oros. Cassian. (In Priscill. p. 104, 25 *obduratus* is for *obturatus*.)
obfusco III. xx. 1; *SS. Tert. Herm. Arnob. Ambst. Ambr. *Auell.* Rufin. Aug. Oros. Cassian. (Salu. Ps-Aug. Fulg.).
obstetrico (or rather *obsetrico*[3]) (*μαιοῦσθαι*) I. xii. 3; II. xiv. 8; xxviii. 6; xxx. 4; SS. Tert. Priscill. Greg.-Illib.

[1] On this word see C. H. Turner's *Eccles. Occid.-Monum.* i, p. 150.
[2] See my note in *J. T. S.* iv (1902–3), p. 91.
[3] As it comes from *ob* and *satum*. *obset.* in *C* in II. xiv. 8; xxx. 4 *bis*. So Hier. *in ps.* 95 (Anecd. Mareds. iii), *in Hierem.* (cf. C.S.E.L. vol. lix, p. 551); Decr. Gelas. (ed. Dobsch.), l. 281; *A. L. L.* xi, p. 325, etc.

odibilis II. xviii. 5; SS. Clem. Lampr. Lucif. Priscill. Auxent. Ambr. Aug. Rufin. Ps-Hier. *Orig. gent. Rom.* Cassian. (Cassiod. *Gloss.* = μισητός).
ogdoas (ὀγδοάς) I. iii. 4; Tert. Hil. Ambst. (?) Hier. Filast. Cassian. (*Gloss.*) (see *octonatio* below).
operabilis II. xix. 4; Priscill.
operator II. xxx. 4; SS. Tert. Lact. Hil. Priscill. Hier. Aug. Paul.-Nol. Oros.
opitulatio II. xxxi. 3; SS. Arnob. Hier. Heges. Aug. Iulian. Oros. Cassian. (Possid. *Dig.* Fulg.-Rusp. *Gloss.* = σύλληψις ἐπὶ βοηθείας, βοήθεια).
ostensor III. xi. 5; Tert. (*Pass.-Paul.* Ps-Aug. Isid. *Gloss.* = δείκτης).

paenileor SS. ap. III. xii. 9; IV. xxxvi. 8; SS. Tert. Cypr. Ps-Cypr. Lucif. Ambst.(?) Hier. Aug. (*Gloss.* = μετανοῶ).
palinodia (παλινῳδία) I. xxiii. 2; Porf. (*once Gk., once Lat.*) Amm. Macr. Hier. Aug.
palpabilis (ψηλαφητός) I. vi. 1; ix. 3; IV. vi. 6; Tycon. Ambst. Hier. Oros. Cassian. (Vigil.-Thaps. Ps-Aug. Symm.-pap.).
parhedrus (πάρεδρος) I. xiii. 3; Tert. (*Gloss.*).
participabilis III. viii. 3; Chalc. Hier.
participor (μετέχω) II. xxiii. 1; xxx. 7; xxxiv. 4 *bis*; III. iv. 3; xvii. 2; IV. xiv. 1; xxx. 3; V. xix. 2; xxviii. 1; Ulp. Ambst. Rufin. Paul.-Nol. (*Pass. SS. apost. Petr. et Paul. Auell.*).
partiliter II. xvii. 2; Arnob. Firm. Cael.-Aur. Theod.-Prisc. Aug. (Fulg. Plin.-Val. *Gloss.*).
passibilis (παθητός) I. vi. 1; II. xii. 1; SS. Tert. Nouat. Arnob. Hil. Ambst. Hier. Filast. Rufin. Pelag. Prud. Aug. Cassian. (Vincent.-Ler. Ps-Aug. *Gloss.* = εὐπαθής, ἐμπαθής).
patriarcha III. xi. 8; SS. Tert. Cypr. Vopisc. Firm. Hil. Ambst. Opt. Priscill. Greg.-Illib. Aug. *Itin.-Eucher. Acta Archel.* Filast. Prud. Paul.-Nol. Nicet. (-es Hier.) (*Auell. Gloss.*).
patronymice (πατρωνυμικῶς) I. ii. 6; Char.
peccator III. xviii. 7; SS. Tert. Cypr. Nouat. Lact. Hil. Ambst. Opt. Priscill. Hier. Filast. Greg.-Illib. Aug. Paul.-Nol. Nicet. Cassian. Euagr. (*alterc.*) (*Auell. Gloss.* = ἁμαρτωλός).
peccatrix III. xiv. 3; SS. Tert. Ambst. Opt. Pacian. Greg.-Illib. Hier. Prud. Aug. Paul.-Nol. Cassian. (Alcim.-Auit. Sedul. Claud.-Mam. Ennod. Ps-Aug. *Gloss.* = ἁμαρτωλός).
pellicius III. xxiii. 5; SS. Tert. Lampr. Pallad. Hier. Aug. Sulp.-Seu. Cassian. (*Dig.* Isid. *Gloss.* = δερμάτινος) (see *dermatinus*).
**pennigero* III. xi. 8; *SS. ap. Orig. (Migne, *P. G.* xiii. 1669 D): SS. ap. Greg.-Illib. (*Rev. Bénéd.* Jan. 1909).
perceptibilis IV. xx. 4; Chalc. Aug. (Boet. Cassiod.).
perexeo II, praef. 1; Chalc. *Itin.-Eucher.* (quater) (Cassiod. *Gloss.*).
**perfinio* (τελευτάω) I. xvi. 2; Lucif.
perplexio (προσπλοκή) I. vii. 4; II. xii. 3; Ps-Porc.-Latr. (?) Hier. Rufin. (Boet.).
perseuerabilis (μόνιμος) I. xvii. 2; IV. xx. 11; Cael.-Aur. (Ven.-Fort.).
pigritor (ὀκνέω) I. iv. 5; SS. Aug. Orig. (Lup.-Eufron. *Gloss.* = ὀκνῶ).
plago IV. xxviii. 3; SS. *Schol.-Iuu.* Aug. (Cassiod.).
plasmatio (πλάσις) I. ix. 3; xxviii. 1; II. xiv. 1; xxx. 3; *SS. Ps-Phil. Hier. Ambr. Rufin. Oros. (Leo *Auell.*).
plasmator (πλάστης) I. xiv. 7; II. xi. 1; Tert. Hier. Ambr. Mar.-Merc. (Ps-Aug. Cypr.-Tol.).
plasmo (πλάσσω) I. v. 3; xxviii. 1; SS. Tert. Cypr. Ps-Cypr. Clem. *Chron. A.* 354. Ps.-Phil. Priscill. *Acta Archel.* Greg.-Illib. Hier. Ambr. Filast. Prud. (Ps-Aug. *Auell.*).
pleroma (πλήρωμα) I. i. 3; Tert.
poderes (ποδήρης) I. xviii. 2; IV. xx. 11 (*ex Apoc.*); SS. Tert. Hier. (Eucher. Isid. *Gloss.*).

[*portentuosus* (τερατώδης) I, praef. 2; iv. 3; xxx. 1; Tert. Ps-Cypr. Iul.-Val. Cassian. (*Gloss.* = τερατολόγος, τερατώδης).][1]
postremitas II, praef. 1; Tert. Aquila Chalc. Hil. Macr.
potentor SS. ap. IV. xxvi. 4 *bis*; *SS. Ps-Phil. Hier.
poto (aliquem aliqua re) II. xxxiii. 2 *bis*; III. xi. 5; xix. 2; IV. xxviii. 12; SS. ap. IV. xxxiii. 14; IV. xxxv. 3; SS. Tert. Barn. Cypr. Ambst. Opt. Greg.-Illib. Ps-Ambr. Theod.-Prisc. Hier. Rufin. *Itin.-Eucker*. Aug. Paul.-Nol. Cass.-Fel. Cassian. (Commod. Paul.-Petr. *Auell.* Ps-Aug. Cypr.-Tol. Greg.-Tur. *Gloss.* = ποτίζω).
praeclamo (προαναφωνέω) III. xxii. 2; Paul. (*Not-Tiron.*).
praecognitor IV. xxix. 2; Ambr.
praecono (κηρύσσω) I. x. 3; xxvii. 3; II. xxii. 3 tit.; xxx. 6; III. i. 1; IV. xx. 12; xxiv. 2; *SS. ap. Greg.-Illib. Greg.-Illib. Aug. Mart.-Cap.(?) (Greg.-Tur. *Gloss.* = κηρύσσω): see *praeconor*.
praeconor V. xii. 3 (where *C* has the active, perhaps rightly); Mart.-Cap.(?) (Arnob.-Iun. Ps-Aug.).
praedormio SS. ap. IV. xxii. 1; SS. ap. IV. xxxiii. 12 (the same verse of Hierem., but different in text); Gramm. (Keil v. 637; date uncertain) Aug.
praeexsisto III. xxii. 3; (Rust.-Help. Facund. *Ps-Auell.*).
praefiguratio IV. xiv. 3; xxvi. 1; V. xxix. 2; Cypr. Hil. Ambst. Greg.-Illib. Hier. Aug. Paul.-Nol. Cassian. (Vigil.-Thaps.).
praefiguro II. xxi. 1; IV. xx. 12; xxv. 3 *bis*; Cypr. Nouat. Lact. Hil. Ambst. Ambr. Greg.-Illib. Hier. Rufin. Aug. Cassian. Euagr. (*alterc.*) Sulp.-Seu. (*Auell.*).
praenuntiator IV. xxv. 1; Aug. (*Gloss.* = προάγγελος).
praeostendo II. xvii. 7; xx. 5; IV. xxv. 2; xxx. 4; Tert. Ps-Cypr. Lucif. Greg.-Illib. Hier. Aug. Nicet. (Isid. *Gloss.*).
praescientia (πρόγνωσις) II. xxxii. 4; IV. xi. 1; SS. Tert. Iul.-Val. Hil. Ambst. Tycon. Opt. Greg.-Illib. Priscill. Ambr. Hier. Heges. Aug. Paul.-Nol. Nicet. Mart.-Cap. Cassian. Euagr. (*alterc.*) (Vincent.-Ler. Fulg. Vict.-Vit. Boet. *Auell.*).
praesignificatio IV. xx. 5; Lact.
praeteritio IV. iii; iv. 2; Barn. Aquila Aug. Mart.-Cap. (*Cod.-Iust.*, *abl. Gloss.* = παροδικῶς).
praeuaricatrix III. xvii. 2; V. xix tit.; SS. Hier. Aug.
presbyterium IV. xxvi. 4; SS. Cypr. Priscill. *Gest. Aquil. Auell.* (*A.* 383–4) Aug. Cassian.
primiformis III. xxiii. 2; Mar.-Victorin.
primogenitus (ἀρχέγονος) I. v. 2; V. xix. 1; SS. Tert. Lact. Hil. Ambst. Tycon. Pallad. Hier. Greg.-Illib. *Acta Archel.* Ambr. Filast. Paul.-Nol. Euagr. (*alterc.*) (*Auell.* Fulg. *Gloss.* = πρωτότοκος, πρωτογέννητος).
primoplastus II. ix. 1; Lucif. Hilarian. Prud.
principalitas (ἐξουσία, αὐθεντία) I. xxvi. 1; xxx. 8; xxxi. 1; IV. xxxv. 2 *bis*; Tert. Nouat. Seru. *Auell.* Macr. Pomp.-*gramm. Cod.-Theod.*
principor (προηγοῦμαι) I. xiii. 4; II. xxxiii. 4; xxxiv. 4; SS. Lact. *Lib.-gener.* Tycon. Ps-Phil. Hier. Aug. Rufin. Pelag. Paul.-Nol.
profetatio II. xxv tit.; IV. xxi. 2; xxxiii. 10; *SS. Tycon. Priscill. Ps-Phil. Hier. Aug. Prosp. (Arnob.-Iun. *Gloss.*).
profetes IV. xx. 11; SS. Tert. Herm. Cypr. Nouat. Iul.-Val. Hier.
profetia (προφητεία) I. xxiii. 3; III. xi. 9 (?); IV. vii. 1; xx. 5; 11; xxxv. 2; SS. Tert. Hil.

[1] I bracket this word because it is another form of *portentosus*, and the exact history of the forms does not appear to be known: compare *egestosus* and *egestuosus*, and see Gradenwitz, *Laterculi*, p. 518.

Lucif. Ambst. Tycon. Priscill. Ps-Phil. Greg.-Illib. Hier. Filast. Aug. Nicet. Cassian. (Vincent.-Ler. *Auell.*).

profetice (προφητικῶς) IV. [vii. 1 cod. C] xx. 5; V. i. 2; Tert. Hier. Aug.

profeticus (προφητικός) I. xxvi. 2; II. xxxii. 4; III. xi. 9; IV. xx. 6; SS. Tert. Cypr. Nouat. Lact. Firm. Hil. Ambst. Priscill. Greg.-Illib. Hier. *Auell.* Aug. Paul.-Nol. Nicet. (Vincent.-Ler.).

profeto III. xi. 9; IV. vii. 2; xx. 5; SS. Tert. Cypr. Lact. Iuuenc. Hil. Lucif. Ambst. Greg. Illib. Tycon. Priscill. Ps-Phil. Pacian. Hier. Filast. Aug. Nicet. Cassian.

prolatiuus II. xiii. 8; Porf. Hil. Filast. Ambr. Aug. Mar.-Merc.

prolator (προβολεύς) I. ii. 1; II. ii. 3; Ps-Cypr. Hier. Aug. (*Auell.* Verec.).

promotio V. xxxi. 1; Tert. Firm. Opt. Lampr. Chiron Ps-Ascon. Filast. Zeno *Cod.-Theod.* Nectar.-ap.-Aug. Aug. (*Cod.-Iust.* Ps-Aug. *Auell. Gloss.* = προβιβασμός).

propator (προπάτωρ) I. ii. 1; Tert. (Hier. has *propater*).

propitiatio SS. ap. IV. xxvi. 4; SS. Hil. Macr. Ambr. Hier. Aug. Cassian. (Ps-Aug. *Auell.* Isid. *Gloss.* = ἱλασμός, εὐλασία).

propitiatorium II. xxiv. 3; SS. Hier. Ambr. Cassian. (Isid. *Gloss.*).

**propitior* (depon.) IV. xvii. 1; Lucif. (*c. dat.*) Ps-Phil. (?) (*Gloss.* = ἱλάσκομαι).

prosecutor III. xiv. 1; Tert. Veg. Heges. *Cod.-Theod.* (*Dig.* Sidon. Cassiod. *Gloss.* = παραπομπός).

protoplastus II. xxxiv. 3; III. xxi. 10; V. xix. 1; Tert. Cypr. Nouat. Ps-Phil. Ambr. Hier. Filast. Greg.-Illib. Cassian. Euagr. (*alterc.*) (Alc.-Auit. Ps-Aug. *Gloss.*).

pseudoprofeta III. xi. 9; IV. xxxiii. 4 tit.; SS. Tert. Steph.-ap.-Cypr. *Itin.-Burdig.* Hil. (-es) Lucif. Ambst. Priscill. Filast. *Acta Archel.* Aug. *Lib.-gener.* Cassian. *Auell.* (-es *Gloss.*).

pseudoprofetia V. xxix. 2; Tert.

psychicus (ψυχικός) I. v. 4; Tert.

pusillitas II. viii. 2; *SS. Tert. Lact. Ambr. Heges. Hier. Aug. Oros. (*Gloss.* = (σ)μικρότης).

putatiue (δοκήσει) I. xxiv. 2; III. xvi. 1; xviii. 6; Hil. Lucif. Filast. Hier. Nicet. (Ps-Aug.).

putatiuus II. xxii. 4; III. xvii. 4; IV. xxxiii. 5 passim; Tert. Hier. Rufin. *Tract. in Luc.* Mar.-Merc. (Vincent.-Ler. *Gloss.*).

quadriformis (τετράμορφος) III. xi. 8 *bis*; Victorin.-Poetou. Potam. Macr. Filast. Hier. Cassian. Ps-Ambr. (*Not.-Tiron.* Isid. *Gloss.* = τετράμορφος).

quinio II. xv. 1; Tert. (Isid.).

quoad usque (ὅποταν, μέχρι ὅτου) I, praef. 2; xiv. 1; xxv. 4; xxx. 9; II. xiv. 6; xvii. 10; SS. ap. II. xxviii. 7; II. xxxiv. 3; 4; SS. ap. III. vi. 1; III. xiv. 1; xxiii. 7; SS. ap. IV. xxvi. 1; SS. ap. V. xvi. 1; SS. ap. V. xxv. 3; SS. ap. V. xxvi. 1; SS. ap. V. xxxvi. 2; SS.[1] Hil. Lucif. Tycon. Ambst. Aug. *Orig. gent. Rom. Physiogn.* Pelag. Sulp.-Seu. Cassian. *Vis.-Paul.* (Ps-Ambr. *Gloss.* = μέχρις οὗ, ἕως οὗ). (See Burkitt's *Rules of Tyconius*, pp. xcvi f.)

reaedificc V. xxxiv. 4; SS. Tert. Nouat. Hil. Lucif. Ambst. *Acta Archel.* Hier. Paul.-Nol. Cassian. (Ps-Aug. Cypr.-Tol. etc.).

recapitulatio III. xxi. 10 *bis*; xxiii. 1; IV, praef. 2; ii. 1; V. xiv. 1; xix. 1; xxix. 2; Hil. Tycon. Rufin. Aug. Cassian. (Primas. *Gloss.*).

recapitulo (ἀνακεφαλαιοῦμαι) SS. ap. I. iii. 4; III. xi. 8; xxii. 1; IV. xl. 3; V. i. 2; xxix. 2; *SS. Tert. Tycon. Greg.-Illib. Hier. Aug. Rufin. Pelag. (Vincent.-Ler.) (see *recapitulor*).

[1] It is especially notable that this word occurs six times in citations from the Pentateuch in Aug. *quaest. hept.*, namely Gen. xxiv. 14; xxvi. 13; xli. 49; xlii. 16; Exod. xvi. 35; Num. xxxv. 12.

refrigerium II. xxix. 1 ; SS. Tert. Cypr. Ambst. Greg.-Illib. Hier. Chiron Ambr. Veg. *Orig. gent. Rom.* Aug. Paul.-Nol. Oros. Cassian. Salu. Euagr. (*alterc.*) *Auell. Vis.-Paul.* (*Gloss.* = ἀναψυχή).
refrigero (intr.) (ἀναπαύεσθαι) I. vii. 5 ; xxix. 3 ; *SS. Barn. Tert. Chiron Marc.-Emp. Greg.-Illib. Hier. *Inscr.-Christ.* (Plin.-Val. etc. *Gloss.* = ἀναψύχω, καταψύχω, ψυχρίζω, ἀγαλλιάσασθαι).
regeneratio (ἀναγέννησις) I. xxi. 1 ; III. xvii. 1 ; IV. xxxiii. 4 ; SS. Tert. Clem. Cypr. Hil. Ambst. Opt. Priscill. Greg.-Illib. Hier. Aug. Rufin. Paul.-Nol. Nicet. (*Auell. Gloss.* = παλιγγενεσία.)
rememoror (depon.) SS. ap. IV. xxxiii. 12 ; SS. SS. ap. Tert. Tert. Ps-Phil. Hier. Orig. (There are three errors in Lewis-Short's article.)
replasmo III. xviii. 2 ; (Vigil.-Thaps.).
repletio V. xxi. 2 ; Iul.-Val. Aug. Rufin. (*Cod.-Iust.* Isid.).
reprobabilis II. vii. 2 ; xii. 8 ; IV. xxxiii. 1 ; (*Not.-Tiron.* Gelas.).
requietio IV. xvi. 1 ; SS. Porf. Hil. Ps-Phil. Ambst. Priscill. Hier. *Inscr.* (Ps-Soran.).
restauratio (ἀποκατάστασις) I. xxi. 3 ; Hil. Ambst. (*Dig.* Ps-Aug.).
restruo IV. xxxiv. 4 ; Tert.
retributor IV. xxxvi. 6 ; Tert. Hil. Chromat. Hier. Aug. Paul.-Nol. Cassian. (*Auell.*).
rhythmizo II. xv. 3 ; Mart.-Cap.

saluatio IV. xxviii. 3 ; SS. Priscill. Hier. (Ps-Aug. Boet. *Auell.* Isid. *Gloss.* = σωτηρία).
saluo (σῴζω) I. xxiii. 3 ; SS. Clem. Cypr. Nouat. Garg.-Mart. Hil. Ambst. Priscill. Greg.-Illib. Chiron Hier. Aug. Filast. Sulp.-Seu. Euagr. (*alterc.*) (*Gloss.* = σῴζω, ῥύομαι).
sanctifico II. xix. 6 ; V. xxx. 4 ; SS. Tert. Clem. Cypr. Iuuenc. Hil. Opt. Priscill. Auxent. *Gest. Aquil.* Hier. Aug. Filast. Nicet. Sulp.-Seu. (Arator *Auell.* Fulg. *Gloss.* = ἁγιάζω).
scandalizo IV. xxvii. 4 ; SS. Tert. Clem. Cypr. Hil. Priscill. Pacian. Hier. Rufin. Nicet. Cassian. (*Auell.* etc.).
scisma (σχίσμα) IV. xxxiii. 7 ; SS. Tert. Cypr. Hil. Damas. Ambst. Opt. Priscill. *Auell.* Hier. Aug. Prud. Cassian. (Boet. *Gloss.* etc.).
seductor IV. i. 2 ; SS. Ambst. Opt. Auxent. Hier. Aug. Rufin. Oros. Cassian. (*Auell.* Fulg. *Gloss.* = πλάνος, ἐνεδρευτής, ἀπατητής, ἐξανδραποδιστής, ὑπονοθευτής).
seductorius II. ii. 4 ; xix. 8 ; Ambst. Ambr. Aug.
**seminaliter* (σπερματικῶς) I. viii. 5 ; II. xiv. 2 ; Aug.[1] Claud-Mam.
sensatus (ἔνφρων, εὐνομούμενος) I. iv. 1 ; IV. xxxvii. 2 ; [*]SS. Firm. Ps-Phil. Priscill. (*Gloss.* = βουλευτικός, νουνεχής).
sensibilitas (αἴσθησις) I. viii. 2 ; xv. 2 ; xxx. 14 ; III. xxv. 1 ; Non. Ambst. Priscill. (Fulg.-Rusp. Ps-Soran. Isid.).
**seorsim* III. iii. 1 ; Mar.-Merc. (Gelas. Cassiod. and later). (But *C* has *seorsum.*)
separatiuus (μεριστικός) I. iii. 5 ; Chalc. Diom. (Prisc. *Gloss.* = διαζευκτικός, διαχωριστικός).
septuplum (adu.) (ἑπταπλασίως) V. v. 2 ; SS. Aug. (cf. Hil. -o) (Hier. Aug. Rufin. have adi. *Gloss.* = ἑπταπλάσιος).
sepultio SS. ap. III. xx. 4 ; (Adamnan.).
sepultor IV. xxxiii. 2 ; Tert. Heges. Rufin. Aug.
siclus II. xxiv. 3 ; SS. Hier. (Isid.).
signanter (ἐπισήμως) I. xviii. 4 ; Aus. Hier. Aug. Iulian. Cassian. (Ps-Aug. *Gloss.*).
speciositas (λαμπρότης) V. xxxvi. 1 ; *SS. Tert. Ambr.
spiritaliter II. vii. 2 ; SS. Tert. Cypr. Nouat., *ap.* Nouat., Hil. Ambst. Opt. Greg.-Illib. *Itin.-Eucher.* Filast. Hier. Aug. Paul.-Nol. Cassian. Euagr. (*alterc.*) (Vincent.-Ler. Sidon. Cassiod. *Auell.*).

[1] See Souter in *Arch. f. Lat. Lex.* x. 412.

spontanee (αὐθαιρέτως) I. xiv. 7; SS. Hier. Cassian.[1]
stigmo (καταστίζω) I. xv. 4; Ps-Phil. Prud.
suadenter (πιθανῶς) I, praef. 1; Arnob. Don. Claud.-Don.
suadibilis (πιθανός) I. iv. 4 *bis*; SS. Aug. Oros. (*Gloss.*).
subbaiulo V. viii. 3; Aug. (*Gloss.* = ὑποβαστάζω).
subdistinctio III. vii. 1; Don. Diom. Hier. *Carm. de fig.* Ps-Hier. (Cassiod.).
subdistinguo III. vii. 1; Porf. Ps-Don. Ps-Ascon. Aug. (Prisc.).
subdiuido (ὑπομερίζω) I. vii. 5; xv. 5; Tert. Aug.
subdiuisio III. xvi. 9; Hier. (*Cod.-Iust.* Boet. *Gloss.* = ὑποδιαίρεσις).
subinuolo (ἐπίκλοπος) Hesiod.-*interp. ap.* II. xxi. 2; Aug.
sublateo V. xx. 2; Cael.-Aur.
subministratio (ἐφόδια) I, praef. 3; xxix. 2; SS. Tert. Mar.-Victorin. Ambr. Hier. Rufin. Aug (Fulg. *Gloss.* = ἐπιχορηγία).
subrelinquo (ὑπολείπω) I. xi. 1; IV. xxxi. 3; *SS. (?) Hil. Lucif. Rufin. Aug. Cassian. (Dion.-Exig.).
subsanno IV. xxxiii. 12; SS. Tert. Hil. Hier. Aug. Cassian. (*Visio Pauli, Gloss.* = ἐκμυκτηρίζω).
subsistentia (σύστασις, ὕπαρξις) I. v. 4; IV. xx. 5; Mar.-Victorin. Ambst. Hier. Rufin. (Vigil.-Thaps. Boet. Cassiod. *Auell.* Paschas. *Gloss.*).
substitutio II. xiv. 6; Arnob. Chalc. Hil. (*Iuriscons., Gloss.* = ὑποκατάστασις).
subtililoquium III. xiv. 4; Tert.
succensio IV. xx. 11; SS. Tert. Amm. Symm. Hier. (Greg.-M.).
succinctorium III. xxiii. 5; *SS. Greg.-Illib. Aug. (*Gloss.* = ὑπόζωμα).
sufferentia V. xxxii. 1; SS. Tert. (*Act.-Saturnin., Gloss.*).
sufficienter II. xxxv. 3; III. xvi. 2; IV. xxvii. 1; Chalc. Aur.-Vict. Pallad. Hier. Rufin. Aug. Cassian.
superascendo (ὑπερβαίνω) I. xxi. 5; II. xxx. 1; 5; Orig. (*Mart. b. Petr. apost.* Petr.-Chrys.).
supercaelestis (ὑπερουράνιος) I. xv. 2; II. ii. 4; IV. xix. 1; Tert. Firm. Greg.-Illib. Ambst. Hier. Aug. Paul.-Nol. (*Gloss.* = ἐπουράνιος?).
superebullio I. xxx. 2; 3; Candid.-Arrian.
supereffero IV. xix. 1; V. xx. 2; Aug. (Ps-Aug. Ps-Ambr.).
supereffundo (ὑπερεκχέω) I. xiii. 2; *SS. Herm. Ps-Cypr. Rufin. Hier.
supereminentia II. ii. 5; IV. xxxvii. 1; V. xxii. 2; Hil. *Auell.* (*A.* 383–4) Ambr. Aug. (Claud.-Mam.).
superextendo (ἐπιτείνω) I. xvi. 3; II. xix. 4; III. xviii. 3; IV. xiii. 2; SS. Hier.
superficium II. xiv. 2; *Inscr.* (*Dig., Gloss.* = ὑπερῷον, ἀνώγαιον, ἐποικοδόμημα, διστεγὲς οἴκημα).
superinduco IV. iv. 3 tit.; SS. Tert. Iust. *Schol.-Iuu.* Marc.-Emp. Hier. Sulp.-Seu. Cassian. (*Auell., Cod.-Iust.*). (*C*, according to Bate's collation, has *superduco* [found in Tert. and later].)
superindumentum (ἐπιβολή) I, praef. 2; Tert. Hier. Aug.
superiungo (ἀντεπιζεύγνυμι) I. xvii. 1; Ambst.
superlinio V. xv. 2; *SS. Pallad. Sulp.-Seu. Marc.-Emp. (Plin.-Val.).
supputatio II. xxiv. 2; SS. Tert. Arnob. Tycon. Hier. Macr. Aug. Fau.-Eul. Mart.-Cap. Sulp.-Seu. Cassian. (Bonifatius *Gloss.* = ψῆφος, ὑποψήφισις).
suscitatio V. xv. 1; Tert. Ambr. Hier. Aug. Rufin. Orig.
sustinentia V. iii. 1; SS. *ap.* V. xxviii. 2; SS. Barn. Lact. Aug. (*Pass.-Tarach.* Ps-Aug.).
yzygia (συζυγία) I. vi. 4; Tert. Fortun.-*gramm.* Diom.

taedio I. xxix. 4; *SS. Tert. (?) Lampr. Veg. Ambr. Rufin. (Ps-Aug. *Gloss.*).

[1] In Theod.-Prisc. i. 9 ap. lexx. *spontaneas* is now read (Rose, p. 24, 11).

temporaliter IV. xxviii. 1 ; Tert. Cael.-Aur. Rufin. Aug. Paul.-Nol. (Val.-Cem. Claud.-Mam. Fulg.-Rusp. Petr.-Chrys. Primas. Cassiod.).
tetragonum II. xiii. 6 ; Censor. Aus. Heges. Mart.-Cap. (Boet. *Gromat., Gloss.*).[1]
tetras (τετράς) I. iii. 3 ; Tert. Ambr. Mart.-Cap.
titulo II, praef. 2 ; III. xi. 9 ; Tert. Lucif. Ambst. Greg.-Illib. Hier. Pelag. Mart.-Cap. *Inscr.* (*Carm. de resurr., Gloss.*). (Editors habitually corrupt to *intitulo.*)
tortuositas I. xxx. 5 ; Tert. Hier. (?).
transfigurator III. iv. 2 ; Tert.
transgluttio (καταπίνω) SS. *ap.* IV. xxxiii. 7 ; *SS. Opt. Chiron Theod.-Prisc. Veg. Marc.-Emp.[2]
transgressor II. xxviii. 7 ; III. xxiii. 6 ; SS. Tert. Cypr. Arnob. Hil. Ambst. Ambr. Greg.-Illib. Hier. Aug. Cassian. Oros. (Alc.-Auit. *Auell.*).
transibilis II. xxv. 4 ; (Verec.).
transmigratio I. xxv. 4 ; III. xxi. 1 ; SS. Hil. Ambst. Filast. Hier. Prud. Aug. Cassian. Oros. (*Gloss.*).
triacontas (τριακοντάς) I. xvi. 2 ; Tert.
trinitas II. xv. 1[3] ; Tert. Cypr. Ps-Cypr. Hil. Mar.-Victorin. Ambst. Opt. Priscill. Greg.-Illib. Hier. Aug. Filast. Rufin. Paul.-Nol. Nicet. (Vincent.-Ler. *Auell. Cod.-Iust.* Prisc. etc. *Gloss.* = τριάς).
typicus II. xxiv. 4 ; IV. xiv. 3 ; xxx. 1 ; *SS. Tert. Hil. Cael.-Aur. Theod.-Prisc. Greg.-Illib. Hier. Cassian. Sedul. (*Gloss.*).

uaniloquium II. xii. 4 ; xix. 8 ; xxviii. 7 ; SS. Hil. Ambst. Opt. Priscill. Aug. Paul.-Nol. Oros. Cassian. (Vincent.-Ler. Fulg. Ps-Aug. *Auell. Gloss.* = κενολογία, ματαιολογία).
uerbositas II. xxxi. 1 ; Symm. Hier. Aug. Prud. Cassian. (Diosc. Ps-Aug. *Gloss.* = φλναρία, πολυλογία).
uerbosor (φλναρέω) I. xv. 5 ; Aug. (?) (Ps-Aug. *Gloss.*).[4]
uetero (παλαιόω) V. xxxvi. 1 ; SS. Opt.(?) Hier. (*Gloss.* = παλαιῶ).
uiuificatrix III. iii. 3 ; IV. xxxiv. 4 ; Ps-Ambr. Prosp. (Vigil.-Thaps. Ferrand.)
uiuifico (ζωποιέω) I. iv. 1 ; II. xxxiii. 4 ; III. v. 2 ; V. i. 3 ; SS. Tert. Min.-Fel. Barn. Clem. Cypr. Chalc. Lact. Firm. Hil. Lucif. Ps-Phil. Auien. Ambst. Hier. Aug. Hilarian. *Acta Archel.* Prud. Paul.-Nol. Nicet. (*Auell.* Fulg. *Gloss.* = ζωποιῶ).
umectatio (ἰκμάς) I. xxx. 3 ; Cael.-Aur. Cass.-Fel. (Soran. Cassiod. Isid. *Gloss.* = ὑγρασία, ἐμβροχή).
unigenitus (μονογενής) I. v. 1 ; SS.[5] Tert. Hil. Greg.-Illib. Hier. Aug. Filast. Auxent. *Gest. Aquil. Acta Archel.* Rufin. *Auell.* Nicet.
unitio II. xiv. 8 ; xvii. 4 ; V. i. 3 ; vi. 1 ; Mar.-Victorin. Iulian. (Leo Boet. *Auell.* Petr.-diac. Greg.-M. *Gloss.*).
uoluntarie IV. xxxvii. 1 ; SS. Hygin. (fab.) Arnob. Hier. Aug. Nicet. Oros. Cassian. (Ps-Aug. Fulg. Cassiod. *Gloss.* = ἑκουσίως).
uulsio III. xi. 1 ; Chiron Veg.

zelo (ζηλόω) I. xxx. 7 (?) ; IV. xl. 3 ; SS. Cypr. Lucif. Hier. Aug. *Carm. adu. Marc.* Oros. Sulp.-Seu. (*Gloss.* = ζηλῶ, ζηλοτυπῶ).

[1] Note that Firmicus (*mathesis* ii. 22) consciously avoids *tetragonum*, and uses *quadratum* like his predecessor Manilius (*Astron.* ii. 297).
[2] Caelius Aurelianus prefers *transuoro.*
[3] Not in the technical Christian sense.
[4] Rönsch, *Itala und Vulgata*[2], p. 171, gives three references, borrowed from Massuet, to Aug. for this word : two are from Ps-Aug. (i. e. Caes.-Arel.) and the third is incorrect.
[5] Already in 4 Esdr. vi. 58.

The distinctive elements in the Latin written by Christian authors on Christian subjects are in the main derived from two sources, the translations of Biblical books made from the Greek by nameless translators at some period in the second century, and the works of Tertullian. Two elements are present in the Latinity of these early translators of Biblical books; an element, which may be of very great antiquity, how great we cannot say in face of the almost total loss of the spoken Latinity of the Republic and early Empire, namely the colloquial vocabulary and idiom, necessary if the books were to be understood by uncultured persons; and a second element, the distinctively Christian element, in part taken over from Greek, which came into being as the indispensable vehicle of the new thought. Tertullian himself was greatly influenced by the Latinity of these translations, which must in some cases at least have had a considerable history behind them before he began to write. But he was also a creator, and the distinctive element which he contributed was of a more highly theological character than the translators of the Scriptures required for their purpose. He was a creator in theology itself, and had to find terms to express his creations. A considerable portion of his vocabulary had no after history, but much of it became the common stock of Latin Christian writers for all time. To estimate his Latinity properly a special lexicon is needed, which would be of immense value to all investigators. The hope may be expressed that such a work may appear after the completion of the Vienna edition.[1]

A study of the vocabulary of the Latin Irenaeus such as is here undertaken shows that the great bulk of the words in our list are of the common stock of Christian writings from the closing years of the second to the early years of the fifth century. We generally find them in Scripture and Tertullian, and thereafter in most or all of the Christian authors within that period. It is obvious, then, that in searching for the date and place of origin of our translation, the occurrence of these words leads to no particular conclusion. We must put out of court also those words which are a mere transliteration of the Greek. It is clear that it was as easy at one time as at another during the period to transliterate a Greek word. If we had the original manuscript of the translation we might be able to tell something about the date from cases where Greek words were left in Greek characters and not transliterated. There seems to have been a development in this direction between the time of Cicero, who left his Greek words in Greek characters, and Jerome, who did this in the case of some words but not of others. My own impression is that our translator always transliterated. Yet even after we have eliminated these two classes, there remains a considerable body

[1] A beginning has been made by Henen, who has published an index to the *Apologeticus* (Louvain, 1911).

of words where the translator is in company with very few writers. The very fact that his vocabulary is in great part that of all writers in our period lends the greater significance to the occurrence of these other rarer words. Let us try to classify the evidence of those words in various ways.

The following words are shared with Tertullian only:—*acceptatio* (*Gloss.*), *adgenero*, *defraudatio* (*Gloss.*), *deminoro*, *detectio*, *indeterminabilis*, *improvidentia* (*Not.-Tiron.*), *restruo*, *subtililoquium*, *transfigurator*. This is a mere handful. In so far as their occurrence proves anything, it may be taken as an indication that the translator was a student of Tertullian's works, as has been suggested above, or a fellow countryman, or both. The words do not appear to be specially connected with anti-gnosticism.

He is once in company with Tertullian's contemporary Ulpian only (*muneratio*), once with Paulus only (*praeclamo*), never with Cyprian only, once possibly with Solinus (*adoperor*), once with the *Anthology* (*adductor*), never with Arnobius only (but see *inualide*), twice with Lactantius (*ineloquibilis*, *praesignificatio*), never with Firmicus only. He uses the word *deitas*, which otherwise makes its first appearance in Arnob. i. 28, with an apology for its use.

After the middle of the fourth century he is often in company with an individual author or with a number. The period 350 to 430 is of course the Golden Age of Latin Christian literature, and from it a sufficient body of writings survives to occupy the lifelong attention of an industrious student. There is more opportunity, therefore, for our translator's words to occur. In one way this tends to weaken the force of the evidence, but in another way it may be strengthened. If the temporal argument be weakened, the local is, I think, made stronger. At a time when there are many writers unconnected with Africa, for instance, it may be safer to argue about local peculiarities in Latin. The character of the words themselves is such as to favour the force of the temporal argument. Let us continue in chronological order, as far as possible, the enumeration of the authors, in whose sole company the translator finds himself, and then proceed to consider the cases where he has a goodly number of companions. We shall not distinguish between cases where the word is cited outside our period and where it is not. The translator is in the sole company of Marius Victorinus Afer twice (*counio*, *primiformis*), Candidus once (*superebullio*), Macrobius the Donatist once (*inaccusabilis*), Donatus twice (*innominatus*, *longiloquium*), Ambrosiaster twice (*consummatrix*, *superiungo*), Priscillian (or Instantius) twice (*intenebro*, *operabilis*), Caelius Aurelianus three times (*eliquatio*, *perseuerabilis*, *sublateo*), Chiron twice (*concauatio*, *flosculum*), Gregory of Elvira once (*imaginalis*), the Old-Latin Scriptures once (*indictoaudientia*), Ammianus once (*nominabilis*), Jerome twice (*falsatio*,

subdiuisio), Ambrose once (*praecognitor*), *Didasc.-Apost.* once (*catechizatio*), Gaudentius once (*aptabilis*), Augustine five times (*deprauator*, *expergefactio*, *praenuntiator*, *subbaiulo*, *subinuolo*; cf. *supereffero*, *uerbosor*), the translation of Origen on Matthew five times (*coascendo*, *consemino*, *homicidialis*, *mysterialiter*, *superascendo*), Eustathius the translator of Basil's *Hexameron* once (*luminarium*), and the Miracles of Stephen once (*enixio*). A considerable portion of our translator's vocabulary appears to be no older than the fourth century, though it is widely current in that century. The complete number of such words is probably greatly reduced by my decision to omit scriptural and Greek words in this review, but there remain still at least eighty words that have no attestation before the fourth century, nay, in most cases before the second half of the fourth century. If these words be examined from a philological point of view, it will be seen that they are very ordinary in their character. A good many of them have had a long and wonderful after-history. If they had come into existence before the fourth century, it is improbable that they would be absent from the extant literature. Take such words as *apprehensio*, *capabilis*, *circularis*, *coapostolus*, *confirmatiuus*, *conpaginatio*, *conpagino*, *conpendiose*, *dictatio*, *dualitas*, *fruitio*, *glorificatio*, *incapabilis*, *incarnatio*, *inconprehensibilitas*, *inpassibilitas*, *inperfectio*, *insertio*, *lactatio*, *palpabilis*, *recapitulatio*, *repletio*, *sensibilitas*, *separatiuus*, *subsistentia*, *substitutio*, *uerbositas*, etc. It would appear impossible to suppose that a person of the rather meagre culture of our translator should have invented these words: he found them ready to hand. Personally I have no doubt that it required a Hilary to invent *incarnatio* (perhaps also *insubstantiuus*, *inpassibilitas*, *putatiue*, *recapitulatio*), and that our translator is posterior to him. There are fourteen words also for which our translation is the earliest extant authority, and the only authority in our period: they are *adunio*, *commensuro*, *consonatio*, *consumptibilis*, *defiguro*, *exilio*, *figuratim*, *inadulteratus*, *inconsonanter*, *praeexsisto*, *replasmo*, *reprobabilis*, *sepultio*, *transibilis*. These are all used later, *replasmo* and *transibilis* only in sixth-century African writers. A study of the countries to which the writers of the period 350 to 430 belong yields no certain conclusion, but I think a strong presumption that Africa was the country of our translator. Besides the remarkable parallels with Augustine already alluded to, there are the following cases of words for which the authorities in our period are either entirely or predominantly African: *circularis*, *circumtermino*, *coexsisto*, *continuatim*, *emissor*, *fabricatrix*, *inopinate*, *insertio*, *intellector*, *lactatio*, *nude* (this case is very remarkable), *perceptibilis*, *praecono*, *substitutio*, and *umectatio*.[1] The coincidences with the translation of Origen on Matthew are best explained by supposing

[1] Compare also the words referred to above under Tert., &c.; and add, for example, such as *inexcogitabilis*, *inmobilitas*, *iucundor*, *supputatio*, which favour an African origin.

that the two translations come from the same pen. The man who is fit to undertake the large task of translating one is the very man to translate both. Whether this same man can be identified with Eustathius, who translated Basil's *Hexameron*, I have not been able to inquire. One is struck by the coincidences with medical authors in this translation: see *concauatio*, *eliquatio*, *flosculum*, *transgluttio*, *umectatio*, *uulsio*. As a rule these writers are of the same level of culture with him, and like him they had to know Greek. The fondness of our author for compounds with *prae-* may be compared with the similar fondness of Caelius Aurelianus, long ago noted by Paucker (see below). There would appear to be considerable reason to conjecture that our translator wrote in Africa in the period 370 to 420: he may have been a physician. Probably he was a Greek, as he has strange mannerisms, and does not know Latin very well.

B. WORDS PECULIAR TO THE LATIN IRENAEUS

An asterisk means that the word is (as yet) omitted in the lexica.

addiuino II. xiii. 8.
adfatio II. praef. 1 ; vi. 2 (*Gloss.* = ἐπίλογος, πρόφασις, προσομιλία, etc.).
adinspiratio II. xxxi. 3.
adiunctiue III. viii. 1.
admentior II. xxx. 9.
adoptiue IV. xx. 5.
adordinatio V. xxxvi. 2.
aduentatio (παρουσία) I. viii. 2 ; II. xxxii. 2.
adunitio (ἕνωσις) IV. xxxiii. 11 ; V. vi. 1.
agogimus (ἀγώγιμος) I. xxiii. 4.
alleuaticius I. xxx. 2 (*C* adl-).
aptabilitas (ἐπιτηδειότης) I. iv. 5.
aptabiliter (ἐπιτήδειον) I. xvi. 3.
aptatio II. xxvi. 3 ; xxxiii. 5 (*Gloss.* = ἁρμογή, ἅρμοσις).
archegonos II. xv. 1 ; (Atil.).

catalhematizo (καταθεματίζω) I. xiii. 4 ; xvi. 3.
cenoma II. viii. 3.
chalcolibanum SS. ap. IV. xx. 11.
charilesia (χαριτήσια) I. xxv. 3.
circumcontineo (perhaps an error for *circumtineo*) I. xvii. 1 ; II. i. 2.
circumfinio II. i. 3.
circumfinium IV. xxxi. 1.
circummensuratio (περίμετρος) I. xvii. 1 ; IV. xix. 2.
circumobuersor (περιπολίζω) I. xiii. 6.
circumpurpuratus (περιπόρφυρος) I. xiii. 3.
coabduco III. xxv. 1.
coauspicor (προοιμιάζομαι) V. v. 1.
coemitto (συνπροβάλλω) I. xi. 1 ; xxix. 2 ; II. xiii. 1.
coerudio (συνπαιδεύω) I. vi. 1.
coincipio (?) I. xxx. 13.
coinfantior (συννηπιάζω) IV. xxxviii. 2.
comoedizo II. xiv. 1.
condonatrix IV. xiii. 4.
confinio II. xv. 1 [1] (*Gloss.* = ὁμορῶ).
conpendialiter III. xi. 5.
conseruatorius IV. xxxix. 1.
contemperamentum II. xiv. 8 (lectio dubia).
coobaudio II. xiii. 9.
correptorius IV. xvi. 3.

deciformis II. xv. 3.
defossio SS. ap. IV. xxii. 1 (*Gloss.* = κατόρυξις).
deiectibilis I. xxx. 9.

[1] *Thes.* reference is wrong.

deliriosus (ληρώδης) I. xi. 4; xiii. 3.
depositorium III. iv. 1 (*Gloss.* = παράθεμα).
dermatinus (δερμάτινος) I. v. 5 (adamantinam *C*!) (*Thes.* ref. wrong).
desemino (κατασπείρω) III. xi. 8 (*lect. dub.* all authorities *diss-*)[1].
**dogmatice* II. xxxiii. 2.
**domesticitas* (οἰκειότης) III. xviii. 7.
duodecastylus IV. xxi. 3.
duodeciformis II. xv. 3.

efficabilis (ἔνπρακτος) III. xi. 8 *bis*; (*Gloss.*) (*efficib. C alt. loc.*).
efficabiliter II. xvii. 2; 3.
**effictícius* II. xxviii. 8.
**effulgesco* II. xviii. 5.
**effusilis*[2] (κεχυμένος) I. v. 5.
elusio II. xxxi. 2 (*Gloss.* = ἐμπαιγμός, which is glossed *inlusio* also (II. 296, 15)).
**emanor* (depon.) (ἀπορρέω 2 aor. pass.) I. xv. 3, but perh. cf. *emano* (tr.) SS. (Cassiod. *Gloss.* = βλύζω).
**emissibilis* II. xiii. 2.
**endiathetos* II. xii. 5.
**episemon* (ἐπίσημον) I. xvi. 1; II. xxiv. 1; 2.
expauescentia (ἔκπληξις) I. v. 4; II. xviii. 5.
**exterminatorius* IV. xxiv. 2.
**extortum* (as subst.) II. xxiv. 1 (cf. *extortus* adj. V. xiii. 5), (cf. *Gloss.*).

**fantasmo* II. xxviii. 7.
**fluxibilis* II. xviii. 7.
**fructificus* V. x. 2. (But this is probably a misprint of Harvey for *fructifera* of all authorities.)

heredifico IV. xxii. 1.

idiotice (ἰδιωτικῶς, ἀκαίρως) I. praef. 3; V. xxx. 1.
**inabscondo* (ἐνκρύπτω) I. v. 4.
inadprehensibiliter (ἀκρατήτως) I. vii. 1.
**incogitatus* (subst.) II. xiii. 1.
**inconstabilis* V. xix. 2.
**inconstabilitas* (ἀμηχανία) I. iv. 3.
**indecibilitas* II. iv. 2.
**ineffrenatus* (ἀχαλιναγώγητος) V. viii. 2.
**inexercitabilis* (ἀγύμναστος) IV. xxxviii. 2.
inexpertus (**inexpertior* [ἀπειρότερος]) I. praef. 1 (the positive is common).
infiguratus (ἀνείδεος) I. xv. 5; II. xii. 1; xix. 1; IV. xxxv. 3.
**inincusabilis* II. xvii. 10.
**inmoratio* (διατριβή) I. viii. 4.
**inpraestans* IV. xxxviii. 4 (*Gloss.* = ἀπάροχος).
inpudorate (ἀπηρυθριασμένως) I. xxvii. 2; 4; II. xii. 3; 4.
inreprobabilis IV. xxvi. 5, an SS. (Tit. ii. 8, ut supra)? (*Not.-Tiron.*).
**insenescibilis* II. xiv. 8 (*Gloss.* = ἀγήρατος).
insensatio (ἄνοια) I. praef. 2; II. xvii. 1; IV. xli. 4.
intaminate III. ii. 2.
intimorate (ἀδεῶς) I. iv. 3.
inuiscera V. iii. 2.

**malignatio* (κακούργημα) I. xxv. 3.
manducabilis I. xi. 4.
masculiniter (ἀρσενικῶς) I. v. 3.
myrias I. xxiv. 6 (*Gloss.* has *myriada* [nom.]).

octiformis II. xv. 3.
octonatio (ὀγδοάς) I. i. 3; ix. 1; II. xv. 1.
oniropompus (ὀνειροπομπός) I. xxiii. 4.

**parasema* III. xiv. 1 [*parasemum* SS. *Schol.-Iuu. Inscr.*].
participatrix (δεκτικήτε καὶ μετοχική, ἐπιδεκτική) V. iii. 3 *bis*.
**paternalis* II. xiv. 7.
**paternaliter* (πατρωνυμικῶς) I. iv. 1; IV. xx. 5; xxv. 3; V. xxxvi. 3.
**percapabilis* (ἐπιδεκτικός) V. iii. 3.
**perceptrix* (δεκτική) V. iii. 2.
**periergia* I. xxiv. 5.
**periergus* (περίεργος) I. xxiii. 4.
pithanologia II. xiv. 8.
portentiloquium II. xvi. 4; III. iv. 2 (no doubt τερατολογία).

[1] *Thesaurus* does not go beyond this point (except for *f* to *flumen*) at time of revision.
[2] Massuet *effusibilis* (*C* etc.), which perhaps ought to be read.

**praeadnuntio*[1] (?) V. xxxi. 2.
praeapto IV. xx. 8; xxiii. 2.
praecatechizo IV. xxiii. 2.
**praeconatio* (κήρυγμα) III. iii. 3; xii. 3.
**praedefinio* IV. xx. 1.
**praeeuangelizo* IV. xxvi. 1; xxxiv. 3.
**praeexerceo* IV. xxi. 3.
**praefinitiue* II. xxiv. 5.
**praeinstruo* IV. x. 1; xxiv. 1.
**praemedito* (pcpl. pass. only cited from Cic. Quintil.) IV. xxx. 4; xxxiv. 4.
**praesilio* (προάλλομαι) I. ii. 2 (*Gloss.* = προπηδῶ).
**principo* SS. ap. V. xxxiv. 4.
**proiectibilis* I. xxx. 9.
**psychice* II. xxix. 1.

**quaternatio* (τετρακτύς, τετράς) I. i. 1; viii. 5 *bis*; xv. 2 *bis*; also I. vii. 2, where Harvey wrongly gives *quaternionis*, with a fem. adj. in agreement.[2]

recapitulor (depon.) (ἀνακεφαλαιοῦμαι) III. xxi. 9 *bis*; xxii. 2; 3; V. xiv. 1; 2; xviii. 3; xx. 2; xxi. 1; 2; xxiii. 2; xxv. 5; *recapitulans* occurs in the following places:—I. ix. 2; III. xvi. 6 *ter*; xxi. 10; xxii. 1; IV. xxxviii. 1; SS. ap. V. xx. 2 (= Eph. i. 10; see page 161 f.[3]); V. xxi. 1 *bis*; xxiii. 2 *bis*; xxv. 1; xxviii. 2; xxix. 2; xxxiii. 4; *recapitulanda* occurs I. x. 1; both are no doubt to be referred rather to *recapitulor* than to *recapitulo*.
**recaptiuo* III. xxiii. 1.
**recirculatio* III. xxii. 4.
**recommemoratio* SS. ap. III. xii. 7.
**recommemoro* ('remind', with acc. of person and thing) V. xv. 4.
**recommemoror* (depon.) I. ix. 1 (?); SS. ap. IV. xxii. 1; IV. xxxiii. 1.
**reinpleo* IV. vii. 1.[4]
**rememoro* (ἀνατάττεσθαι) III. xxi. 2.
**reseruatio* V. xxxi. *tit.*
**retunsio* III. ii. 3.
**rhythmizatio* II. xv. 3 *bis*.

scarizo (σκαρίζω) I. xxiv. 1; xxx. 6.
**seducibilis* (ἐξαπατηθείς) I. xiii. 4.
**sensatio* II. xiii. 2 *bis*; xiv. 6 *bis*; V. xx. 2.
**sensuabilitas* II. xiii. 3.
**sensuabiliter* V. xviii. 3.
**sepelitio* SS. ap. V. xxxi. 1.
septenatio II. xv. 1; xxx. 7.
serpentiformis (ὀφιόμορφος) I. xxx. 5.
sibiplacentia III. iii. 2 (cf. W. Heraeus' learned note on the prevalence of *sibi placens*, in his *Die Sprache des Petronius und die Glossen* [Leipz. 1899] p. 32).
similimembrius II. xiii. 3.
**speculatus* (subst.) II. xxxi. 3.
**subadfligo* IV. xvi. 3. (But perhaps *adfligebat* with *C* is the correct reading.)
subpartio(r) (ὑπομερίζω) I. xv. 5.
subsequentia II. xxiv. 2.
**suffugo* II. xxviii. 4. (Perhaps read *suffocatur* with Massuet, etc.)
supercorusco IV. xxxiii. 11.
**superfor* (ἐπιλέγω) I. xxi. 3 *bis*.
**supergressibilis* II. xxv. 4 *tit.*
superrepleo I. xxx. 2.
**superterrestris* II. vii. 3.
**supertranscendo* II. xxv. 4.
susceptorium (ἐκδοχεῖον) I. xiv. 1.

**thesaurofylacium* IV. xix. 2.
transcorporo (μετενσωματόω) I. xxv. 4.
**transfi(n)ctio* (παραποίησις) I. ix. 2. [See *fingo*, and compare note [2] on p. lxxvii.]
**transpositio* (μετάθεσις) I. viii. 4.
**tripartile* (τριχῆ) I. i. 3.
**tubicinus* IV. xx. 12 (*Gloss.* has *tubiginus* (sic!) = σαλπιστής: cf. *bucinus* in Petronius, and Heraeus' note in his *Die Sprache des Petronius und die Glossen* (Leipz. 1899) p. 20).

uelerinaria (sc. *ars*) II. xxxii. 2.

[1] Paucker (*Spicileg.* p. 125) notes that Cael.-Aurel. is fond of compounds with *prae-* (temporal).
[2] Fronto Ducaeus and Massuet are right, with *C*.
[3] Which no doubt suggested the use of this word and *recapitulo* also.
[4] This word is shown to be recent by its form: if it had belonged to the old stock of the language, it would have been *redinpleo*.

C. NOTES ON INTERESTING WORDS AND PHRASES

Feeling that a mere collection of words was in itself an insufficiently wide basis for such deductions as I desired to make, I gathered together concurrently instances of certain phrases occurring in the translation. The principle, if principle it can be called, was to note in reading such expressions as appeared to me, on the basis of some ten or more years' experience of reading in later Latin authors, to be likely to afford a clue to the date and locality of the translator, when all such data have been collected and classified for other authors whose date and locality are known. A special apology is offered for this part of the investigation. It is intended particularly for the use of those philologists who are studying the style and language of the later authors. Each of these scholars will be able to make some pertinent remark on items in the present list. It has been rigorously pruned. I have felt it advisable, meantime, to hold back, though not to destroy, a very considerable part of the material, which does not appear to possess the significance that I was at first inclined to attach to it. The alphabetical order has again been adopted, as on the whole the most convenient. The meagreness of the data presented, as compared with those above, needs no explanation.

a (see *alius, inferior, plus*). The *a* and abl. after the comparative is in Plin. *SS. Cypr. and later, but apparently absent from Tertullian.

abscondo: absconditus I. i. 3: in abscondito (*opp.* in manifesto) III. xv. 1; IV. xxxv. 4: but absconsus praef. I. 2; IV. xviii. 3; in absconso II. xxvii. 2; in absconsis IV. xxvi. 3.

absolutio (ἐπίλυσις) I. xix. 2 (cf. *Thes.* i. 181, 66); II. x. 1; xxii. 3 *bis*. In this sense Hil. Seru. Ambr. Aug. Macr. *Vulgate.*

accido: ex accidenti (*opp.* naturaliter) (= θέσει opp. to φύσει) I. xxiii. 3, cf. *Thes.* i. 297, 81 and Ps-Aug. *Quaest.* p. 69, 17 where the phrase is contrasted with de natura; Tert. Chalc. Macr. Ambr. etc.

ad quid (cf. *Thes.* i. 547, 65) III. xiii. 2.

adiumentum II. xix. 4; III. xx. 4. The relative frequency of this older word and of *adiutorium*, which is much commoner in Christian and medical authors, is a criterion of some value. See *adiutorium.*

adiutorium I. xiv. 8; IV. ii. 1; and SS. ap. loc. V. iv. 1.

adsum (*Thes.* ii. 925, 61): adest uidere III. xix. 2; V. xv. 1. Auienus only.

Adverbial phrases: see *abscondo, accido, contrarius, infinitus, inmensus, manifestus, modicus, multus, nouus, nullus, omnis, paro, praeparo, pristinus, recens, reliquus, sempiternus, similis* (?), *sinister, superfluus, totus.*

aduersus always, never *aduersum*: exx. II. xxx. 3; xxxiii. 3. (Aug. oftener *aduersus* than *aduersum* in Anti-Donatist writings.)

alius: aliud . . . ab eo (ἕτερον c. gen.) (*Thes.* i. 1636, 67) V. xii. 2; Tert. Arnob. Lucif. Hier. Rufin.

an)(*numquid* (*Thes.* ii 3, 73) II. xix. 6; III. xii. 7; Ulp. Arnob. Ps-Apul.

anima: animabus I. xxx. 14; IV. xvi. 3. (Tert. onwards.)
anterior II. xiii. 10: pl. masc. II. v. 1. (Cels. once, then often from Tert. onwards.) *anterius* (adv.) (εἰς τοὔμπροσθεν) I. iv. 1 (Faustin. Ioseph. [Sidon. Leo.]); ref. in *Thes.* wrong.
arbitro pass. II. xxx. 5 (-abitur).
autem: position: aduersus autem eos (*Thes.* ii. 1577, 10) II. xxxiii. 3: et publicanus autem (1578, 24) IV. xxxvi. 8.

bibo (*Thes.* ii. 1959, 50): bibitum est uinum III. xi. 5. ('Not before saec. iii' *Thes.*)

capio: impers. *capit* (SS. Herm. Tert. Orig. etc. *Thes.* iii. 333, 27) II. xiii. 1; 3; xvii. 8; 9; xviii. 7 tit.; xxviii. 4; xxxiv. 4; III. xi. 9; xii. 7. This use would, if alone, raise a presumption of an early date for the Latin Irenaeus.
catholicus IV. xii. 3 tit. (opp. to *particularia*, with *praecepta*) Tert. Don. Mar.-Victorin. Seru. (and one or two grammarians and medical writers).
cena pura I. xiv. 6; V. xxiii. 2 (cf. Rönsch, *It. u. Vulg.*[2] pp. 306–7; *O.L.B.T.* ii, pp. cxcviii, 22; Burkitt, *Rules of Tyconius*, p. lxxii). *SS. Tert. Aug., who incidentally remarks that *cena pura* is more common than *parasceue* in Africa (*in euang. Ioh.* cxx., 5, written in 417).
clarifico (δοξάζω) I. i. 2; II. xix. 6; III. x. 6; xx. 1; IV. xiv. 1 et SS. ap. loc.; SS. ap. IV. xvii. 2, et 3, et 5. Invariable in *k*. Cf. *O.L.B.T.* ii, p. cx. First in SS. and thereafter, except for one passage each in two medical authors, confined to Eccl. *Apparently absent from Tert.*, but found in Cypr. etc.
communico c. dat. II. xxiv. 1; IV. xxxv. 2; from Tert. and SS. onwards.
concupisco c. gen. (from the Gk. ὀρέγεσθαι c. gen.) I. iv. 1 *concupiscat*. *Thes.* gives only pcpl. as subst. with genit. (I. xxvii. 2; *SS. ap. Mar.-Victorin. Ambr.).
conloquor (c. dat.) IV. ix. 1; Gell. Tert. *SS. etc. Cassian. six times. Itin.-Eucher. has *loqui* c. dat. several times.
comparatio: *ad comparationem* (Ambst. Hier. Pelag.) II. i. 5; *in comparationem* (Pelag. *semel*) nostram III. viii. 1; never *in comparatione* (Greg.-Illib. Opt. Filast. Hier. Rufin. Aug. Pelag. Sulp.-Seu. etc.), I believe.
conpungo II. xxi. 2; IV. xxvii. 1; Tert. and onwards.
consequor: *consequens* (compar. II. v. 4; Hier. Eustath.) c. dat. IV. xvii. 1.
constituo: *constitutus* (γενόμενος) I. ii. 2; iv. 4; II. xii. 1; xiii. 6; IV. xiii. 3; V. x. 1; xxxiii. 1. The translator appears never to use *positus*, though Tert. Cypr. Mar.-Victorin. Ambst. Ambr. Pelag. and Rufin. do (see *Study of Ambst.* pp. 93, 125; Ps-Aug. *Quaest.* ind. s. uu. *constituo*, *pono*). Priscill. has both: so have Mar.-Victorin. Ambst. (*const.* rare) Filaster Hier. Cassian. Greg.-Illib. Aug.; Arnob. has *constitutus* only (see *Thes.* iv. 523, 45).
contensus as participle of *contendo* V. iii. 2, possibly also in Chiron.
contrarius (absol., as Ambst.) II. xiii. 1; IV. xiii. 1: *e contrario* (*Thes.* iv. 769, 39) I. xvii. 1; xx. 2; II. xi. 2; xv. 3; xix. 7; III. v. 2; IV. xii. 1; xxviii. 1; V. xviii. 1: never, I think, *e contra*, which is common in Ambst. Hier. Aug. etc.: *in contrarium* II. xxiv. 5; III. xxiii. 5.
crux: cruci adfigo III. xii. 6 *bis* (so Gal. ii. 19 *ap. Priscill.*, Lact. 5 (7) times, and the regular expression in the classical period): cruci eum fixerunt IV. xxviii. 3 (see Ps-Aug. *Quaest.* s. u. *crux* and cod. bibl. *k*, Cypr. etc.), cf. *Thes.* iv. 1220, 65 and add Mar.-Victorin. p. 1166 A.

daemonium IV. vi. 7; Apul. Tert. etc.
deriuc intr. (ἀποσκήπτω) I. ii. 2 (see Hort above, p. xlix); Tert. Solin. Non. (Vindic. Laurent.).

deuinco: *deuicta morte* III. xviii. 7 (Ps-Aug. *Quaest.* ind. etc.). The *Thes.* has unfortunately no example of this precise phrase, though it is quite common.

disco: *discens* (subst. plur.) III. xii. 13; xiv. 3; xv. 3; SS. ap. xviii. 4. Rönsch, *Itala u. Vulgata*², p. 107; *Old-Latin Biblical Texts* ii, p. cxiii; Ps-Cypr. (Hartel ind., Burkitt, *Rules of Tyconius*, p. lxxvii) Pelag. I have no ex. from Aug. and there is none in Ps-Aug. *Quaest.*

discubitus (subst.) III. xiv. 3; *SS. *Acta Archel.*

do: ut datur intellegi (εἰκὸς ὅτι) I. iv. 5; II. xiv. 4: Vict.-Poetou. Theod.-Mops. Ambst. (see *Quaest.* ind. p. 550): datur . . . intellegi (εἰκὸς δέ) I. xiii.3; III. xi. 9: datur intellegere Garg. Mart.: ut intellegi datur Opt.: quibus de rebus intellegi datur Lact. (*bis*): intellegi datur; Pelag. (?) Aug. Oros. (once) Cassiod. *etc.*: agnosci datur Paul.-Nol.

dominicus: dominicae scripturae II. xxx. 6; xxxv. 4; V. xx. 2 (so Cyprian once, Watson, p. 251): omnis dominica scriptura V. xx. 2 (Ps-Aug. *Quaest.* ind.).

dominor (pass.) ab eo III. vii. 2; V. ix. 4; SS.: *dominatior* (partic.) (κυριώτερος) I. xiii. 4 *bis*; II. v. 3, 4: *dominor* (depon.) c. gen. III. vi. 1, 4; xvi. 3; SS. ap. xviii. 2; xxiii. 4; IV. i. 1 *bis*; ii. 1; xi. 3; xxvii. 2; V. i. 1 (Rönsch, *It. u. Vulg.*² p. 438); Fronto Apul. Tert. Herm. Clem. Lact. Hil. Priscill. Filast. Greg.-Illib. Hier.: c. dat. (κυριεύω) I. xxv. 3; III. xviii. 7; xxiii. 7; IV. ix. 1; xv. 1; V. i. 1; xxi. 1; xxii. 2; xxiv. 4; Lact. Filast. Ambst. Rufin. Pelag. Oros. (once), Cassian. six times, never genit., Ps-Aug. *Quaest.* ind., who never has the gen.; (Aug., who uses also the gen., though seemingly not so often); Fulg.

effero (1 conj. intr.) V. xxiv. 2.

erga (local = περί) I. iv. 1; v. 6; xxvi. 2; xxvii. 1, 3; II. xviii. 2; xix. 1 *bis*; xxx. 4; xxxii. 2; xxxiv. 4; IV. xii. 2; xxxviii. 2. (Tert. etc., see Rönsch, 398; the word is absent from Cyprian [Bayard, *Le Latin de Saint Cyprien*, 137]. Cassian. is very fond of it; Oros. has something like it in relation, not place.)

errantia III. xxv. 6; cited only from Accius (trag.).

etenim (first place) (καὶ γάρ) I. xi. 5; xxii. 1; II. vi. 1; xiv. 7; xvi. 4 xvii. 4; xviii. 5, 6; xix. 3; xxiv. 3; xxviii. 8 *bis*; III. praef.; ii. 3; iii. 1; vi. 5; xi. 8, etc. (so in classical authors and usually in Tert.; always in Opt. and (probably) Aug.): — (second place) III. xi. 7; IV. xx. 5 (so usually in the later Christian authors, on the analogy of *enim*; see *Study of Ambst.* p. 73). The situation in Iren. is exactly like that in Tert. Thrice in first place, twice in second in Lact.; very often second in Cassian. (never first?), always second in Filast.

excido c. dat. IV. xxviii. 3.

expurgatio II. xxx. 1; Plaut. Rufin. Aug. Oros.

exstantia (λοβός) I. xxv. 6; Col. Cael.-Aur. Cass.-Fel. (Vig.-Thaps.).

extensio II. xxv. 2; IV. xiii. 1; Vitr. SS. Hier. Cael.-Aur. Pelag. Aug. Cassian.

extermino (ἀφανίζω) I. iv. 5; II. xviii. 1; SS. Ps-Cypr. Lact. Filast., *Acta Archel.* (there also = ἀφανίζω) Aug. See *Vitae Patrum* . . . von A. H. Salonius (Lund, 1920) pp. 380 f.

facies: *faciem ad faciem* V. viii. 1. The question whether a form *facie ad faciem* was also in real use is too wide to be discussed here.

fingo: *finctus* (partic.) II. xiv. 2. I mention this here because I have doubts whether the forms *fictus* or *nactus* ever had a real existence in ancient times. May they not be the result of a misreading of *fīctus* and *nāctus*? For *finctus*, *transfinctus* see Rönsch, *It. u. Vulg.*² 295; *Collect. philol.* 230, Neue-Wagener³ iii, p. 544; Sanday in *Studia Biblica* ii. 315; *Thes.* s. v. *fingo*; above, pp. lxxvii, xcviii.

forinsecus III. xvii. 4. A word beloved of Augustine, but only once in Ambst (see many exx.

from various authors in Paucker, *Suppl.* pp. 293 ff. or Neue-Wagener, *Formenlehre*[3] ii. 679 f.); Lact. twice, Cassian. once.

foris: *a foris* II. i. 2, 5; xxxi. 2; III. xvi. 8; IV. xxxix. 2; Plin. Tert. SS. Hier. Greg.-Illib. Aug. etc.: *deforis* Ambst. (never *aforis*) *Vulg.* (Ps-Aug.).

fortassis II. xxviii. 2 *bis*; III. xv. 1; V. xxx. 4. Very often in Lucifer, Augustine and Rufinus, never in Lact. Ambst. or Cassian., but found in Greg.-Illib. Pelag. More exx. in Neue-Wagener, *Formenlehre*[3] ii. 605 f.

gentilis II. xxvii. 1; III. xii. 7; xiii. 3; IV. xxx. 3; V. xxiv. 2. The translator has *ethnicus* also, but never *paganus* (*gentilis* and *ethnicus* are both old: *paganus* first appears in Marius Victorinus (circa 365), but is not employed by all later authors, and in its earlier days is sometimes apologized for).

Germania (Γερμανίαι) I. x. 2. The Greek is more strictly accurate than the Latin here. As there were two Germanies as late as Ammian, no argument as to date can be drawn from the difference between the Latin and Greek. It is possible, however, that some argument as to locality should be drawn. Some place far from Germany, say Africa, is favoured by the difference.

Gerund (interesting use): ad seducendum stultos II. xxi. 2: ad inuestigandum causas II. xxv. 3: ad opem ferendam Lazarum (?) II. xxxiv. 1: ad baptizandum hos SS. III. xii. 15 (cf. Luc. v. 17 Vulg.): ad saluandum eos SS. IV. xxii. 1. This same use occurs in Cassian.

habeo c. inf. act. II. xxiii. 2: *c. inf. depon.* nasci V. xxi. 1: *c. inf. pass.* reuelari II. xxviii. 2; saluari III. xx. 3 *bis*; V. xii. 6; xiv. 1 *bis* (same phr. in Ps-Aug. *Quaest.* p. 57, 15): (*cf.* Rönsch, pp. 447–449; Hoppe, *Syntax u. Stil des Tert.* p. 44; Ps-Aug. *Quaest.* (ind.), Lact. (ind. p. 398), Cassian. often, and most Chr. authors. [See especially *Archiv* ii. 48–89, 157–202, particularly 175 f.]

hereditate possidere (κληρονομεῖν) V. ix. 4 *passim* (cf. *O.L.B.T.* ii, p. xlvi) Matth. v. 4 (*a*).

Hiberi (= Ἰβηρίαι) I. x. 2.

honorabilis II. xxii. 5: compar. IV. xxxvii. 7 *ter*; Cic. Amm. Aug. (very often, in spite of Lewis and Short's 'very rare'), *Vulg.*

huiusmodi: de h. (ἐπὶ τῶν τοιούτων) praef. I. 2: aduersus igitur h. IV. xxx. 3; SS. Tert., very rare in Cypr., not till after Papinian in legal Latin, common in Chr. authors.

ignoscentia IV. xv. 2; Gell. Tert.

impius: impiissimus I. xxiii. 4 (*Dig.*, Auson., Hier. Aug. Salu., Cassian. three times, and adv. once).

incongruens III. xvi. 7; Plin. Gell. Tert. Lact. Aug. etc.

incongruus II. xviii. 7; Val.-Max. Apul. Chalc. Veg. Symm. Filast. Ambst. (never *incongruens*) Hier. Aug. Oros. (Boet.).

indissimilis II. vii. 2; Varr. (?), Hil. Hier. Rufin. (Cassiod.).

inenarrabilis (ἀκατονόμαστος) I. i. 1; Augustan and post-Augustan: also in Lact. Lucif. Filast. *Vulg.* Aug. Cassian.

inexstinguibilis IV. xxxiii. 1; Varr. Arnob. Lact. Lucif. Heges. *Vulg.* Aug. (Ps-Aug.).

inferi (n. pl.) I. ix. 4 (ἐν τῷ ἅδῃ); xxvii 3 *bis*; II. xxiv. 4; IV. xxvi. 2; xxxiii. 3; V. xxxi. 2; SS. ap. III. xii. 2 *bis*; IV. xx. 11; xxxvi. 3; V. xxxv. 2 *bis* (see C. H. Turner's *Ecclesiae Occidentalis Monumenta* i, pp. 244 f.); Tert. Lact. Greg.-Illib. Filast. Cassian. etc.

inferior ab II. xxxiv. 2 (see Lucifer ind. *s. v.* a, ab).

infernus ('confined to European texts', Burkitt, *Rules of Tyc.*, p. lxxxiv): *in inferno* SS. ap. III. xii. 2: *inferni* (gen. sing.) SS. ap. III. xx. 1; Greg.-Illib. Filast. Cassian.
infero (ἐπιφέρω) III. xviii. 2 *bis*; 3; IV. xvii. 1; 3; xx. 10; xxvii. 4; V. x. 2; xii. 3; xviii. 2 (in introducing quotations: a history of this usage is most desirable[1]). It is found in Lact. Hier. Ps-Hier. Cassian.
infinitus: in infinitum II. xxv. 3; Lact.
inmensus: *in inmensum* I. xxiv. 3; II. i tit.; vii. 3 tit.; 5; Lact., SS. 2 Cor. x. 15.
innominabilis (ἀνονόμαστος) I. vi. 4 (cf. *inenarrabilis*); Apul. Tert. (This looks like a real Africanism.)
instructio (trop.) IV. xxiv. 2; Arnob. Filast. Hier. Rufin. Aug. Paul.-Nol. Cassian. (Ps-Aug.).
instruo c. dupl. acc. IV. xxvii. 1 (cf. Ps-Aug. *Quaest.* p. 21, 17).
intellegibilis I. xxii. 1; Sen. Tert. Chalc. Mar.-Victorin. Amm. Damas. Ambst. Ambr. Hier. Filast. Macr. Aug. Pelag. Cassian. (Boet. Bened.).
intemporalis (ἄχρονος) I. xvii. 2; Apul. Hil. Cael.-Aur. Prud. Aug.
interpolatio III. xxi. 3; Plin. Tert.
intus: ab intus IV. xxxix. 2; SS. Hier. Paul.-Nol. Marc.-Emp. (Greg.-Tur. *etc.*).
inuicem: ab i. I. xxi. 5; xxx. 4; II. 1 tit.; 3; 4; 5; xii. 2 tit.; 4 *bis*; 7; xvi. 2; xvii. 4; 6; III. xii. 12; xxi. 2; IV. xxxiii. 2: ad i. (πρὸς ἀλλήλους) I. viii. 5; II. i. 5; V. xxiv. 2; Pelag.: aduersus i. I. xii tit.; II. xiii. 10 (SS. ap. Cypr. Aug.[2]): ex. i. II. xvi. 2 (Aug. conf. IV. iv. 8): in i. I. xii. 1 (εἰς ἀλλήλας); xiv. 7: super i. I. xxx. 12: *ab inuicem* (not apparently in Tert.), common from SS. Cypr. onwards: *ad inuicem* neither Tert. (exc. *Pass. Perp.*) nor Cypr., but SS. and later (Filast. Hier. Aug. Cassiod. etc.). The full development of the usage of prepositions with *inuicem* suggests a comparatively late date.
inuisibilis (ἀόρατος) I. i. 1; Cels. SS. Chalc. Lact. Filast. Ambst. Rufin. Hier. Macr. Paul.-Nol. Sulp.-Seu. etc.
iunior II. xxi. 1: *iuuenior* II. xvii. 2; 4; both in II. xvii. 5 (the rarer form is in Plin. Col. Tac. Apul. *SS. (Ps. 118, 9 ap. Ambr.) Herm. Hier. (once) Itin. Eucheriae (once) and Cassian. (once), in the Leiden Glossary (ed. J. H. Hessels, Cambr. 1906) xxxix. 35 (cf. p. 135): see Brugmann in *A.L.L.* xv. 8.

letaliter IV. praef. 4; Plin. Iul.-Val. Amm. Aug. Garg.-Mart.: see other exx. in Paucker, *Suppl.* p. 450 or in Neue-Wagener, *Formenlehre*[3] ii. 697.
localis I. xxiv. 7; II. iv. 2; various grammarians and Tert. Filast. Aug. Cassian. (Ps-Aug.).
longus: longo longius III. iv. 2.
loquor: ad loquendum eos (πρὸς τὸ λαλεῖν αὐτούς?) II. xiii. 3; see also Gerund.

maledico c. acc. (λοιδορεῖν c. acc.) I. xxiii. 2; Petron., who has oftener the dat., Arnob. (once) *Itin.-Eucher.* (once) Aug.: *c. dat.* Cic. Plin.
maledictio III. xxi. 9; Cic. Arnob. SS. Hier. Aug.
malignus (=diabolus) IV. xli. 2; SS. Tert. (but not Cypr.): *malignum* SS. ap. IV. xxvii. 1; xxxvi. 2.
manifestus neut. gov. by preps.: in manifestum (εἰς φανερόν) uenire I. praef. 2, cf. iv. 3, etc.
mediocriter: compar. IV. xxviii. 1; Cic.
ministratio II. xxxv. 4; IV. xxx. 1; Vitr. SS. *Inscr.* Aug. (Vigil.-Thaps. Primas. Cassiod. Isid.).
mirus: *quid mirum* (*est*) *si* IV. xxix. 2; V. *pr.* 2; xiii. 4; xxxi. 1; Lact. Ambst. Greg.-Illib. Aug.
misereor (c. gen.) SS. ap. III. xx. 4 (the classical construction, Lact.): (c. dat.) III. xvii. 3; xxiii. 5; SS. Clem. Hier. Ambst. Oros.

[1] ἐπιφέρει occurs thus in Origen.

[2] Not recorded in the *Thesaurus*.

miseror (c. gen.) III. xxiii. 6; IV. xxviii. 1: (c. dat.) III. xvii. 2; IV. xvii. 2; V. xxi. 3.
mitis (adu. compar.) IV. xx. 10; Ouid. Aug.
mixtio V. xxxvi. 3; Vitr. Pallad. Filast. Aug.
modicus: ad modicum (πρὸς ὀλίγον) I. viii. 4; V. xii. 2; Ambst. Priscill. (once) Cassian. (four times) Oros. (once).
modicum (adu.) II. xxxiii. 4; Apul. Cass.-Fel. (perhaps an Africanism).
multifarius (πολυμερής) I. xiv. 4; II. xxv. 1; Gell. Tert. Sol. Vindicianus Hier. Innoc. (Sidon. Cassiod.).
multus: in multum III. vii. 1: multo tempore (πολλῷ τῷ χρόνῳ) I. xiii. 5; II. xxxiv. 3; III. xxiii. 2; V. v. 1; Ambst. Filast.

narrabilis (ῥητός) I. xiv. 1; Ouid.
naturaliter (φύσει) (opp. *ex accidenti* [θέσει]) I. xxiii. 3 (cf. *Thes.* i. 297, 81; Ps-Aug. *Quaest.* ind. s.v. *accido*): *naturaliter* occurs also II. xxix. 3; Varr. Lact. Filast. *etc.*
ne quidem (unseparated by any word) II. viii. 3; xiii. 3; 7; xxvi. 1; xxx. 8 *ter*; xxxi. 2; xxxii. 3; xxxiii. 3; 5; xxxiv. 1; III. vii. 1; Ps-Aug. *Quaest.* p. 323, 23. I can find hardly any other exx. of this: one in *Avell.* 2, § 4 (p. 7, 4 G) (of 383 or 384 A.D.); Aug. (*C.S.E.L.* xlii, p. 209, l. 14): 1 Cor. v. 11 ap. Priscill. has *nec quidem* together, and so has Lucifer thrice, and Aug. in quoting the same passage repeatedly has *ne quidem* together; also *Conc. Carth.* once; Aug. also has repeatedly *nec quidem* (as Priscill.).
nec: nec . . . quidem III. xii. 15; IV. xxxiii. 9 (cf. Lact. ind. p. 483, Cassian. very frequently): nec non et (ἀλλὰ μὴν καί) I. xviii. 1; Varr. Verg. and often later.
nitide III. xiv. 3; Plaut. Marc.-Emp.
noceo: nociti sunt aliquid V. v. 2; so *Act. Perp. et Fel.* Lact. Lucif. Cass.-Fel. Hier. Fulg.
noue I. xxviii. 1; III. xii. 14; IV. xxxiii. 9; 15; Plaut *Auct.-Her.* Sen. *rhet.* Tert. Gell. Nouat.
nouus: compar. II. xiv. 6; Varr. Gell.: *in nouissimo* II. xx. 5; IV. xxxvi. 3 (Ps-Aug. *Quaest.* p. 396, 14; SS. 4 Esdr. (twice)).
nullus: *in nullo* II. xxiv. 3; xxvi. 3; xxxii. 3; Tert. Cypr. Hil. *Acta Archel.* Priscill. Filast. Rufin. Aug. Cassian. (8 times) Pelag. Nullius indigens omnium II. ii. 4: nullius indigens III. viii. 3; IV. xiv. 1; 2; xvii tit.; xviii. 6: cf. nihil indigenti eo IV. xxxiii. 1, etc.: (from Acts xvii. 25). See other passages in my index to *Quaest.* p. 561 from Mar.-Victorin. onwards.

[*octuaginta* I. xv. 2 (Neue-Wagener objects to it in other authors, *Formenlehre*[3] ii. 290). I bracket because *C* gives LXXX, and the expansion may be that of an ignorant scribe (on the analogy of *septuaginta*), as I believe it is also in Hier. *epist.* xxix. 5, § 3.]
odoratio (ὄσφρησις) I. xviii. 1; Cic. Lact.
omnis: the combination *omnis quicumque*, where *quicumque* is not relative, but demonstrative, and therefore superfluous; cf. *Itin.-Eucher.* 36, 4 (p. 87, 15); II. vii. 3; III. xxii. 1: *in omnia* III. viii. 2: *per omnia* II. xxiv. 2; xxxi. 3; III. xii. 13; IV. xxxvii. 7; (παντοίως) V. ii. 3 (this phrase is not uncommon in later Latin authors).
oportet (c. dat.) SS. ap. IV. xxxi. 1.
otiose: *non otiose* IV. xxxii. 2; Ambst. [*Study*, p. 123] Ambr. Hier. and certain grammarians.

pareo (= appareo) III. xii. 6; xviii. 7 *bis*; xxiii. 2. An old legal use found in Cic. Mart. Suet. *Acta Archel.* (once), *Itin.-Eucher.* (thirteen times).
paro: ex parato II. ii. 4.

participatio II. xxix. 1 ; xxxiv. 4 : (*μετοχή*) IV. xx. 5 *bis* ; V. vi. 1 ; Ter.-Maur. Cypr. Spart. *Vulg.* Hier. Filast. Aug. Rufin. Cassian. (Sidon. Greg.-M.).

participo : c. acc. tantum I. xxvii. 3 ; III. xvii. 4 ; IV. xiv. 1 ; xxvii. 4 ; xxxiii. 5 ; (*μετέχω* c. genit.) V. iii. 3 ; vi. 2 ; Lact. Paul.-Nol. : c. acc. rei et dat. pers. (*ἀνακοινοῦμαι*) I. ii. 1 ; II. xxxiii. 4 ; IV. xiv. 1 ; Paul.-Nol. : c. genit. (*μετέχω* c. genit.) I. ii. 6 ; II. xxx. 7 ; V. iii. 3 ; xii. 3 : c. dat. II. xxix. 2 ; xxxiii. 4 ; V. xviii. 3 ; Cassian. : c. genit. aut dat. II. xxix. 1 ; 2 ; III. xxi. 1 ; IV. xiv. 1 ; xxxix. 2 ; V. vii. 2 : c. acc. et *de* c. abl. II. xiii. 7 ; Iul.-Val. : c. *de* et abl. II. xxxiii. 3 ; 4 ; IV. xvi. 1. See *participor* (above, p. lxxxvii).

per : *per id quod* I. xxiii. 5 ; II. xviii. 3 ; IV. xxxv. 4 (*Study of Ambst.* p. 77).

perditio II. xx. 3 ; Sen. SS. Tert. Cypr. Lact. Ambst. Filast. Hier. Aug. Salu. Cassian.

pereo : the form in fut. *periet* SS. ap. III. xviii. 3 ; SS. *Acta Archel.* (*Orest.-trag.* Coripp.) ; see *prodeo.*

perperus (*νόθος*) I. xx. 1 ; Acc.

perseueratio (*διαμονή*) I. ii. 5 : (*παραμονή*) IV. xxxviii. 3 ; V. vi. 1 ; Apul. Chalc. Donat. Cael.-Aur. (*Grom.*).

perspeculor II. xxx. 7 ; Suet.

persuadeo tr. (cf. *suadeo*) : *persuadebantur* III. xii. 11, occurs sporadically from Cicero's time onwards ; for example in Tert. Mar.-Victorin. Rufin. Aug. Pelag. Fulg.

pertranseo (*διοδεύω*) I. iv. 1 : (*διέρχομαι*) I. xvi. 3 ; II. xxv. 4 ; Plin. *h. n.* SS. Ambst. Hier. Aug. Rufin. Cassian.

pinguedo IV. xx. 12 ; Plin. *h. n.* SS. Apic. Pallad. Theod.-Prisc. Pelagon. Aug. Cassian. (Plin.-Val. Sidon. Ps-Aug.).

plasma (*πλάσμα*) I. iii. 6 ; xxii. 1 ; in this sense not in Tert., but in Cypr. (see Watson 197) Prud. (Ps-Aug.).

plus : pluris . . . a V. xx. 2 ; cf. Ps-Orig. tract. 196, 24 *amplius . . . a.*

porrigo : manum eis III. xxv. 7 (Ps-Aug. *Quaest.* ind. ; cf. Lact. Greg.-Illib. Hier. etc.).

possibilis (*δυνατός*) I. iv. 5 ; Quint. Apul. SS. Cypr. *Dig.* Lact. Ambst. Rufin. Aug. Cassian. *etc.*

posteaquam (rather than *postquam*) I. i. 2 ; II. xxxv. 3 ; III. i. 1 ; xii. 9 ; IV. xxxiii. 12 ; so Cicero regularly ; occurs also in Sall. Vitr. Tac. ; Lact. has 3 cases of *posteaquam* to 6 of *postquam, Script. Hist. Aug.* 16 of *posteaquam* to 3 of *postquam,* Kroll's index to Firmicus gives 11 of *posteaquam,* one of *postquam, Itin.-Eucher.* 8 exx. of *posteaquam* to 2 of *postquam, Acta Archelai* 4 of *posteaquam* to 1 of *postquam* ; Mar.-Victorin. Lucifer, Rufinus and Augustine have regularly *posteaquam.*

postulo : mitti II. xxxiv. 1 ; Clem. Lact. Ambst. (*Study*, p. 125) Greg.-Illib. Aug. Sulp.-Seu. Cassian.

praedestino II. ii. 4 ; III. xxii. 4 ; Liu. Apul. (?) SS. *Paneg.* Hil. (?) Ambst. Hier. Aug. Pelag. Rufin. Prosp. Filast. Prud. *etc.*

praedicator III. xv. 3 ; IV. xxxv. 2 ; Cic. Apul. Tert. Cypr. Lact. Hil. *Acta Archel.* Hier. SS. Aug. Rufin. Pelag. Cassian.

praeparo : de praeparato V. praef.

praesignifico III. ix. 3 ; IV. xvi. 1 ; xvii. 5 ; Cic.

praesto : form *praestauit* IV. xxxvii. 2 ; xxxviii. 1 (*παρέσχεν*). It is cited from the *Digest* and Justinian's *Institutes.*

praesumo : de III. xi. 7 ; Ps-Aug. *Quaest.* ind., Aug. *saepe,* Cassian.

praeterquam = praeterquam quod : III. praef. ; iii. 2 ; xi. 9 ; Plin. *h. n.* (Perhaps an error due to omission of one of the two signs for *quam* and *quod,* which are difficult to distinguish.)

praeualeo c. infin. II. xx. 3 ; xxviii. 4 ; V. xxxvi. 3 ; SS. Hier. Rufin. *Acta Archel.* Filast. Pelag. Cassian. (Ennod. Cassiod. etc.).

praeuaricatio III. xx. 1 : plur. IV. xxvii. 3 ; Cic. *Inscr.* Plin. SS. Cypr. Ambst. Rufin. Aug.

praeuaricor V. xix. 1: SS. Cic. Plin. Cypr. Ambst. Hier. Rufin.
principaliter (προηγουμένως) I. ix. 3: (προηγητικῶς) V. xxvii. 2; III. xxiii. 3; Sen. Plin. Gai. Solin. Arnob. (4 times) Hier. Rufin. Aug. (often) Cassian. (6 times) *Dig.*
pristinus: ad pristinum V. xxxii. 1.
probator III. xxv. 2; 3 *bis*; Cic. Ouid. Apul. SS. *Inscr.* Hier. (Salu. *Gloss.*).
prodeo: form *prodiet* SS. IV. xxxiv. 4; *SS. *ap.* Aug. See *pereo.*
pronomen II. xxxv. 3; Varr. Quintil. *Inscr.* Aug.
propter quod I. vii. 5; III. iv. 1; x. 2; 4 *bis*; xii. 4; 5; 7; (SS. ap. III. xii. 7); 13: *propterea quod* II. xiv. 2; IV. xvii. 1 (cf. *Study of Ambst.* p. 76).
proximo (verb) III. xxi. 4; Apul. Solin. Ambst. (Ps-Aug. *Quaest.* p. 315, 22) Opt. [see Ziwsa's index] SS. Cassian. Aug. Public. *ap.* Aug. Rufin. (Cassiod.).
proximus: *proximior* (οἰκειοτέρα) I. viii. 5; Gai. Ulp. (Min.-Fel.) Paul.-*sent.* Lucif. (twice) Claud.-Don. (once) (*Grom.* (twice)).

quantus: *quantum ad* c. acc. III. iv. 2 *bis*; xxi. 1 (cf. *Study of Ambst.* p. 134 f.): *quanto tempore* III. xiv. 1; SS.: *quanto* (pos.) . . . *tanto* (compar.) (Tycon. cf. Ps-Aug. *Quaest.* ind. s. u. *quantus*) IV. xxxvii. 7: *quanto* (compar.) . . . *tanto* (pos.) ibid.; cf. Cassian.
quod, quia, quoniam, after words of thinking and saying: see added note on p. cix.

rationabilis: compar. II. xxx. 3; Aug. once, Cassian. once, *Dig.* once, Priscian once.
rationabiliter IV. xxxvii. 7; V. i. 1; Apul. Cypr. Lact. Amm. Ambst. Hier. Macr. Rufin. Pelag. (5) Aug. (very often) *Acta Archel.* Cassian. twice (Isid.).
recens: in recenti (νεωστί) III. iii. 3.
releuatio (δυλισμός) I. xiv. 8; Fronto Hier. Theod.-Prisc. Cael.-Aur. Aug. Cassian. (Salu. *Nouell.*).
reliquus: *in reliquis* IV. xxxv. 3 (see Ps-Aug. *Quaest.* ind.) Ambst. Hier. (*Canon.*): *in reliquum* V. xxi. 2.
renuntio (c. dat.) III. xiv. 4; xv. 1; IV. viii. 3; Plin. Suet. SS. Tert. Cypr. Opt. Ps-Ignat. *Acta Archel.* Aug. Filast. Cassian. *al.* (*Dig. Gloss.*).
repromissio III. xii. 3; Cic. SS. Tert. Hil. *Itin.-Eucher.* Filast. Hier. Rufin. Aug.
reus: *in* ignem II. xxxii. 1: *mortis* (not in sense of 'accused of murder', but meaning 'condemned to death', SS., and see Ps-Aug. *Quaest.* ind.) III. xviii. 7 *bis*; cf. *morti* Cassiod. in *Col.* ii. 15.
rursus I. iii. 4; xi. 5; II. xvi. 1, etc. The testimony of older editors with regard to *rursus* or *rursum* is to be treated with caution. The good MSS. of Lactantius show that he used both. Filast. has *rursus* once, *rursum* five times. Cassian. also both; also *Acta Archel.* Aug. has oftener *rursus* than *rursum* in Anti-Donatist writings, and apparently *rursus* only in Anti-Pelagian writings. Jerome appears to affect *rursum*.
rursum I. xx. 1; xxix. 1; II. xii. 5; xvi. 1; xxx. 7; III. xi. 3; xii. 2; 12; xvi. 8; IV. praef. 3; ii. 1; 2; vi. 3; ix. 3 *bis*; xxviii. 3.

sacrificalis (ἱερουργικός) III. xi. 8; Frontin. Tac. Apul. Ps-Tert. Vopisc. Macr.
secundum: nos V. xxxi. 2; (κατά) Matthaeum, Lucam, Marcum, Iohannem III. xi. 7; 8; xii. 12; xiv. 4[1]: hoc IV. iv. 3: hoc quod II. xxx. 1: quid IV. xx tit.; xxxviii tit. (so Aug.): id quod I. iii. 5 *bis* (καθό, καθά); II. ii. 4; viii. 2 *bis*; xii tit. *bis*; 1 *ter*; 7; 8 *bis*; (id quod . . . secundum hoc III. ix. 3) IV. xx. 8; xxxviii. 3 *bis* (κατὰ τό c. acc. et inf.); xli.

[1] These phrases are never used in Iren. to introduce a quotation. *Secundum* rather than *cata*, and *Lucam* (*Lucan*) rather than *Lucanum* favour a late date for the translation.

2 *bis*: quod xxv. 4; II. vii. 3; ix. 2; xx. 2; xxii. 3; xxiv. 2: (quod . . . secundum hoc II. xxviii. 2) xxviii. 4; xxix. 1; xxxv. 2; III. v. 2; ix. 3; (SS. ap. x. 5); IV. praef. 2; 3; xi. 3; xviii. 3; xxxii. 2: (quod . . . secundum hoc IV. xxxiii. 10 tit. 10 *bis*) IV. xxxvi. 6: (quod . . . secundum hoc [καθὸ . . . κατὰ τοῦτο]) IV. xxxviii. 1 *ter*; V. ix. 2; xxiii. 2; xxxvi. 1; 2; see Hartel's index to Cyprian, Friebel's *Fulgentius*, pp. 68 f., and *Study of Ambst.* p. 116. *Iuxta* appears to be entirely or almost entirely absent.

seductio (in metaphorical sense) I. xxvii. 4; II. xxxi. 3; SS. Tert. Cypr. Lact. Ambst. Filast. Ambr. Aug.

seminatio II. xix. 2; III. xxi. 8; IV. xxxiv. 4; Varr. *SS. Cypr. Ambr. Aug. Cassian. (Fulg.-Rusp.).

sempiternus: *in sempiternum* IV. xxviii. 3 *bis*; SS. Lact. *ter*, Aug.

si (interrog.) SS. V. xv. 1: often in the Latin Bible and works influenced by it, ultimately due to εἰ (*sic*), an itacistic spelling of ἦ, being confused with εἰ (= *if*).

significantia II. xxi. 2; Quintil. Tert. Nouat. Arnob. Lact. *ter*, Non. Iul.-Val. Hil. Mar.-Victorin. Hier. Rufin. (apparently *not* Aug.).

similis: in simili (?) II. xviii. 5.

sinister: a sinistris III. xxiii. 3.

siquo minus II. i. 5 *bis*; xxxii. 1; IV. xxvii. 2 (once at least in Tert., twice in *k*, also in other O-L MSS, very frequent in Ambst., twice in *Vulg.*; see *Study of Ambst.* p. 75 f. and also Ps-Aug. *Quaest.* s.v. *quis*, where *Anon. in Math.*, which I attribute to Ambst. with Zahn's approval, is quoted twice: also in Apoc. ii 5 ap. Ps-Cypr. p. 63 l. 22 H, and Ps-Ambr. *serm.* 26, § 5).

solitas (μονότης) I. xv. 1; Acc. Apul. Tert. (an old word preserved in Africa).

solum modo III. xxi. 4; IV. xviii. 3; absent from Lact. apparently, but in Tert. Greg.-Illib. Filast. Pelag. etc., Cassian. often: *non solum . . . sed etiam* I. iii. 6; II. xxxii. 1; 2; III. ii. 2; iii. 4 (οὐ μόνον . . . ἀλλὰ καί); IV. xiii. 1; V. xvi. 3: *non solum non sed etiam . . . non* II. xxxii. 1: *non solum . . . sed et* II. xix. 9; xxi. 2; xxii. 2; 4; xxviii. 2 (οὐ μόνον . . . ἀλλὰ καί); xxxi. 3; xxxii. 1 *bis*; xxxiv. 1; III. xvii. 4; IV. praef. 3; 4; iii; x. 1; xii. 1; xiii. 1; xiv. 1; xv. 2; xx. 8; 12; xxi. 1; 2; xxviii. 2; xxx. 1; xxxvi. 7: *non solum non . . . sed et* II. xxxii. 1 *bis*; III. xxiii. 4; IV. xxiv. 2; V. xxxiii. 3: *non solum . . . sed* II. xxiii. 2; IV. vi. 7; V. xxxiv. 3: *non solum . . . sed ne quidem* II. xxx. 8; III. xvi. 1: *non solum non . . . sed ne quidem* II. xxxii. 1: *non solum non . . . sed nec* II. xxxii. 1: *non solum nihil . . . uerum* III. xvi. 1: *non solum . . . uerum et* IV. xxx. 2, see *tantum*. The form *non solum . . . sed et* is the most frequent in Ambst. also (see *Study of Ambst.* p. 74 f.)

sofista II. xvii. 9; 10; III. v. 1; xxiv. 2; IV. i. 1; ii. 2; V. xx. 2 (cf. Ps-Aug. *Quaest.* ind. nom. s. u.); Lucil. Cic. Gell. Apul. Tert. *Edict.-Diocl.* Hil. Mar.-Victorin. Ambst. Hier. Aug. (Sidon.).

specialiter IV. xxxiv. 3; Cels. Col. Quintil. Gai. Arnob. Firm. Cael.-Aur. Ambst. Hier. *Itin.-Eucher.* Rufin. Paul.-Nol. Aug. (Ps-Aug. *Dig.* etc.).

species: forms *specierum* II. vii. 3 (Pallad. Cael.-Aur. Amm. Symm. Macr.; I have five exx. from Aug.) (*Dig.*): *speciebus* (abl.) II. xvii. 9 (also in Apul. Tert. Cypr. Vopisc. Aug. *conf.* 12. 6; Ps-Aug. *serm.* 280, 2, Fulg. etc.). These forms not in Lact.

spiratio (πνοή) I. vi. 1; Scribon. Cael.-Aur. (at least 11 times), Theod.-Prisc. Cass.-Fel. (Isid.).

spiritalis compar. II. xxx. 6 (compar. adv. Orig. *Matth.* xii. 30).

spiro II. xxxiii. 4 (corpus ab anima spiratur).

sponsalis I. xxi. 3 (sponsale cubiculum = νυμφών); IV. xxxvi. 6 (sponsalis thalamus); Varro Hier. (*Cod. Theod.* Ps-Aug.).

stilicidium: temporis II. xxxii. 3.

stultiloquium (cf. *uaniloquium*) II. xxviii. 4 : Plaut. SS. Mar.-Victorin. Hier. Aug. Cassian.
stupesco II. xxx. 2 ; Cic. SS. Tert. Lact. Opt. Hier. Rufin.
suadela (πιθανότης, πιθανολογία) I. praef. 3 *bis* ; Plaut. Hor. Apul.
suadeo : *suadeor* (personal) II. xviii. 2 *bis*, 3 ; IV. xxiii. 1 ; (act. c. acc. IV. xxiii. 2) ; V. xix. 1 (see Ps-Aug. *Quaest.* ind. s. u., Theod.-Prisc. ed. Rose, ind. s. u.) ; Tert. Ps-Cypr. Arnob. Aug. Rufin. Pelag. Cassian. also. Cf. *persuadeo.*
suasorius (πιθανός) I. praef. 2 ; II. ii. 4, adjective, in general sense ; Apul.
suaueolens IV. xiv. 3 ; Catull. *Priap. Inscr.* Aug. Cassian. (4 times).
subaudio (ὑπακούω) I. ix. 1 ; II. i. 3 ; III. xviii. 3 ; Apul. (but see *Classical Review*, vol. xxxiii (1919) p. 153) Ulp. Donat. Ps-Ascon. Ambst. Hier. Aug. Rufin. Pelag. Cassian. passim (*Dig.* Cassiod. Greg.-M.).
sublimis (superl.) I. xxii. 2 ; xxiii. 1 ; Tert. Lact. Mart.-Cap. (*Cod.-Iust.*).
subsuo II. xiv. 2 ; Hor.
sum : *est* (impers. cf. *capit*) II. xxii. 3 ; IV. xii. 3 ; xx. 1 : est quando II. xxviii. 8 ; xxxiii. 1. With the first *cf.* Firm. *err.* p. 10, 13 uidere est ; Greg.-Illib. sicut est recognoscere ; also Clem. ; Arnob. affects *est ut* (which Hor. has).
superduco IV. v. 1 ; Quinil. Tert. Ps-Cypr. Lact. Capitol. Donat. Hier. Marc.-Emp. *Acta Archel.* Rufin. Aug. (*Cod.-Theod.* Sidon. Plin.-Val.).
superfluus : ex superfluo II. xxiii. 1. Hier.
susceptio II. xix. 4 ; Cic. *SS. *Euang.-Nicod.* Arnob. Ambr. Hier. Aug. Cassian. (13 times) (Greg.-M.
suscipio IV. xi. 4 (of Christians who 'adopt' Jesus) : *susceptus* (compar.) II. xiii. 5.
symbolum (a symbol or type) V. xiii. 1 ; Plaut. Cato Plin. *h. n.* Iustin.

taedet : taeduit SS. IV. xxxiii. 12 ; Lact. (Sidon.).
talaris II. xxiv. 4 (tr. of ποδήρης ; see *poderes*) (Cic. Ouid.).
tantus : *tanti* (=tot) II. xxvi. 2 : *in tantum* I. xxv. 4 : (*in quantum* ἐφ' ὅσον I. xxviii. 1) ; Cassian. very often : *non tantum . . . sed etiam* IV. xiii. 1 ; 3 *bis* ; xxxvii. 5 : *non tantum . . . sed et* II. xvii. 11 ; xxx. 4 ; 7 ; xxxiv. 1 ; III. vii. 2 ; xii. 7 ; IV. vii. 2 ; xiii. 1 ; V. vi. 2 ; xxv. 1 ; 5 ; *non tantum non . . . sed et* II. xxxii. 1 : *non tantum . . . sed* IV. xxxiii. 9 tit. : *non tantum . . . sed ne quidem* II. xxx. 8 ; *non tantum non . . . sed neque quidem* IV. xxxiii. 9 : *non tantum . . . sed nec* III. viii. 2 ; cf. *solum.*
theorema I. xxiv. 7 ; Gell. Chalc. Mart.-Cap.
totus : *in totum* I. xxiii. 2 ; II. vii. 2 ; Sen. Col. Plin. *h. n.* Quintil. Iustin. Tert. (e.g. bapt. 2) Cypr. Lact. (*septiens*) *Physiogn. Itin. Burdig.* Opt. Aug. Oros. Chiron : *in toto* Cass.-Fel. Cassian. (once).
traductio (=exposure, censure) III. praef. ; Sen. *SS. Lact.
transitorius V. iii. 2 (neut. as subst. in literal sense) (a favourite word of Aug. in the metaphorical sense) ; Suet. Ps-Cypr. Lampr. Eutr. Cassian. (Boet. Cassiod.).
transmuto III. xxi. 5 *bis* ; Lucr. Hor. Cael.-Aur. Aug.
tristitia (plur.) III. xxiii. 3.
turbula V. xxxiv. 3 ; Apul.

uacuo (κενόω) I. xi. 1 ; Varro Col. Sil. Stat. Mart. Iustin. Quint.-*decl.* Ambst. Aur.-Vict. Ambr. Petil. *ap.* Aug. Aug. Cassian. (7 times) (Cypr.-Tolon.).
uane V. xv. 2 ; Apul. (?) SS. Clem. Tert. Ambr. Aug. (Arnob. Iun. etc.).
uaporatio IV. xiv. 3 ; Sen. Plin. *h. n.* Cael.-Aur. Cass.-Fel.
uastatrix I. xxxi. 4 ; Sen. (Cassiod.).

uerax II. xxviii. 8; IV. ix. 3 (cited once from Lact., a great favourite with Aug., absent entirely or almost entirely from Ps-Aug. *Quaest.*).
uesanus: (compar.) (ἀσημότερος) I. v. 4.
uiuificus (adi.) III. praef.; Apul. Amm.
ulterius (adu.) III. xvii. 2; Verg. Prop. Ouid. Val.-Max. Sen. Quintil. Aug. Cassian. (20 times).
ultroneus IV. xxxvii. 6; Apul. SS. Cypr. Pacat. Hier. Oros.
uocatio IV. xxvi. 1; Catull. Varro Hier. Aug. Cassian. (5 times).
usque: usque adeo ut I. xxiii. 2 (many exx. in Aug. Cassian. etc.): usque adhuc (μέχρι νῦν) III. iii 4; IV. xii. 1 (Tert. Lact. once): usque hoc II. xiii. 10; xiv. 8: usque quo? SS. V. xxxiv. 2 (answered by *quoad usque*): usque nunc (ἕως τοῦ νῦν) I. vii. 5; II. vi. 2; III. iii. 3; IV. xvi. 2; SS. IV. xxvi. 4. (The alternatives are *usque adhuc*, *usque modo*.) The only exx. of this expression I have are Tert. (*apol.* 10) *Act. Archel.* (*ter*) Ioh. v. 17 (according to *a m* and E of Vulgate, as well as Aug.'s quotation in gen. Man. i. 33), Matth. xi. 12 Vulg., xxiv. 21 ap. Cypr., Marc. xiii. 19 Vulg. (already in *k*), Ioh. ii. 10 *q* and D* of Vulg., Ioh. xvi. 24 *d e q*, 1 Cor. viii. 7 Vulg., Priscill. Filast. Hier. *epist.* (ap. Lewis-Short[1]) Aug. gen. ad. litt. 5, 23 *bis*; *quaest. hept.* 7, 49, Cassian. (once). The expression is at least as old, therefore, as Tertullian. The contrary order *nunc usque* I have not found before the fourth century. The earliest instance is Chalc. (*in Tim.*), then *Epist.* Flavii Abinnii *Les Papyrus de Genève*, no. 45 (ed. Nicole, 1900) of date 344, Lucif. Ammian, Ambst., Hier. (in Lam. fin.) Aug. Pelag. Ps-Aug. *serm.* 164, 2 (see examples in *Study of Ambst.* p. 122) Sulp.-Seu. Cassian. (10 times). (See also Salonius, *Vitae Patrum* (Lund, 1920), pp. 226 f.)
ut: causa . . . ut III. xviii tit. (cf. Ps-Aug. *Quaest.* ind. s. u.); quid causae fuit ut Greg. Illib. also Mar.-Victorin. Hier. Aug.
uti very frequently (=*ut*) I. xxv. 3; II. xxx. 7; III. iv. 1, etc. Lact. has both forms; so *Act. Archel.*
utilius (adu. compar.). III. xxv. 7; Ouid.
ut puta (οἷον) I. xxv. 2; II. xxviii. 3; 9; xxx. 6 *bis*; xxxii. 2; xxxv. 3 *ter*; V. iv. 1; Sen. Cels. Quintil. *SS. Tert. Veg. Ambr. Aug. Sulp.-Seu. (Ps-Aug. *Grom. Gloss.*).
ut quid II. xii. 2; xiv. 7; III. xxi. 8; SS. Tert. Ambst. Rufin. Aug. *etc.*
utrumnam II. i. 4; ii. 1; 2; Liu. SS. Aug. Cassian. (5 times).
utrumne II. xiv. 7 (. . . aut); xix. 5 (. . . an); xxii. 5 (. . . an): u. . . . an . . . an . . . an . . . an IV. ii. 2: u. . . . an IV. xxx. 3; Sisenn. Hor. Sen. Curt. Tert. *Very frequent in Lactantius*: Parmen. *ap.* Aug. Crescon. *ap.* Aug., 3 times in Cassian. Rufin.

zelus V. xxx. 3; Vitr. SS. Cypr. Lact. Auson. Ambst. Hier. Prud. Hygin.-fab. Aug. Cassian. (often).

QUOD, *QUIA*, AND *QUONIAM* AFTER WORDS OF THINKING AND SAYING.

It has been shown by grammarians that of these three words used in this way *quod* alone is native to the Latin language, having its roots in the spoken idiom.[2] It

[1] The reference is wrong or out-of-date.

[2] G. Mayen, *De Particulis Quod, Quia, Quoniam, Ut pro Acc. cum Infinitivo post verba sentiendi et declarandi positis* (Diss. Inaug.) (Kiliae, 1889).

appears first in the Caesarian *Bellum Hispaniense*, which, as Prof. J. S. Reid has said, 'seems to be a rough soldier's report, prepared as material for a literary man'.[1] We need not follow its history down to Tertullian, in whom for the first time *quia* and *quoniam* are found by its side with the same sense. The use of these is regarded as originating in the oldest Latin translations of the Bible, where they are exactly literal renderings of ὅτι. It is proposed, on the basis of material mainly collected by others, to show the relative proportion in which these words appear in a number of authorities of the period 180 to 430, with the view of determining, if possible, at what time and place during the period we are most likely to find the explanation of the enormous preponderance of *quoniam* over the others, both in the translation proper and in the scriptural quotations, which is so marked a feature of the Latin Irenaeus.

I have noticed *quod* only in the following passages:—III. iii. 4; vi tit.; xviii. 1; IV. ii. 3 tit.; IV. iv. 2 tit.; xxviii tit.; xxx. 1; xxxiii. 9 tit.; xxxvii tit.; 2 tit.; xl. 2 tit. (SS. V. xiii. 4, where *C* is lacking); V. xvii. 4: *quia* only in the following passages:—III. xxiii. 7; IV. xxiii. 1; xxx. 1; SS. V. xv. 1 (*C* gives *quia* in second instance only, *quoniam* in the other two); V. xxxi. 2 (where we are without *C*). In countless other passages *quoniam* is found with wearisome monotony.

Scriptural evidence, being undatable, may be given first, partly after Mayen.

SS.	*quod*	*quia*	*quoniam*
ap. Tert.	48	13	3
k	—	5	15
ap. Cypr.[2]	3	66	44
ap. Firm.	—	7	3
ap. Lucif.	10	27	30
ap. Tycon.	?	20±	exceedingly common
Herm. A	21	1	5
Herm. B	12	7	9

k and the Tyconius quotations show here the closest approach to the usage of the Latin Irenaeus, the latter more than the former. The evidence suggests the second half of the fourth century and Africa as the date and place of origin of the translator's Biblical text.[3] Perhaps the evidence of authors will lead us to some conclusion with regard to the date of the rest of the translation.

Author	*quod*	*quia*	*quoniam*
Ps-Quintil. *declam.*	only	—	—
Tertullian	56	11	7
Minucius Felix	one or two	—	—
Cyprian	24 (38)	21 (24)	3 (12)

[1] In *Classical Philology* iii (1908), p. 442, n. 1.

[2] It may be that in Cypr. Mayen has followed, with Hartel, the wrong authorities.

[3] Prof. Burkitt (*Rules of Tyconius*, p. cv, n. 1) considers a marked preference for *quoniam* to be African.

Author	*quod*	*quia*	*quoniam*
Gargilius Martialis	only	—	—
Clement	2	17	2
Lactantius	28	2	—
Iuuencus	often	—	2
Firmicus (math.)	39	—	—
„ (err.)	quod	—	—
Acta Archelai	18	67	10
Hilary [1]	15+	6+	—
Script. hist. Aug.	very often	—	—
Lucifer	70	31	1
Marius Victorinus	predominates	—	once or twice
Ambrosiaster (quaest.)	rare	often	rarer than *quod*
Ambrose	oftenest	less often	very rare
Pacian		all three	
Filaster	very often	—	—
Itin.-Eucher.	2	8	5
Priscillian		all three about equally	
Optatus	quod	quia (oftener)	—
Jerome (comm. etc.)	rare	rare	— (almost)
„ (hom.)	often	often	twice as often
Augustine			
(select early works)	9	—	—
(select later works) [2]	284	51	12
Pelagius	96	71	—
Hilarian	1	1	—
Macrobius	frequently	sometimes	—
Claudius Donatus	often	often	—
Caelius-Aurelianus	common	common	4+
Rufinus		all three	
Sulpicius-Severus	3 etc.	8 etc.	—
Marcellus Empiricus	quod	quia (rarer)	—
Orosius	1	often	—
Paulinus of Nola	often	often	2
Cassian	passim	common	1
Evagrius (*alterc.*)	7	1	1
Cassius Felix	1	1	—
Auellana coll.	very often	very often	much rarer
Sidon.-Apoll.	only	—	—
Fulgentius	very often	very often	rare

It is at once seen that *quoniam* is much the rarest of the three to occur. It is entirely absent from writings which are the product of the highest culture, and may be traced everywhere to the influence of scriptural language. It is at home particularly on African soil, and there seems to have been a tendency for it to spread there. Its excessive use in the Latin Irenaeus may be due in part to the personal predilection of a foreigner for it, like his devotion to *uti* and *posteaquam*. But such a predilection is best explained as occurring in Africa during the second half of the fourth century.

[1] Cf. *S-B. Wien. Akad.* clxix (5) 88.
[2] See also ind. *ss*, *uu*. in *C. S. E. L.* LIII, LX.

V

THE NEW TESTAMENT TEXT OF IRENAEUS

[A. SOUTER]

1. THE importance of the patristic citations of New Testament passages is now generally recognised. Even where they contribute little or nothing to the restoration of the actual words of the New Testament they are sure to be of value in illustrating its history. Every person who edits an early Christian writing on the basis of accurate collations of good manuscripts contributes something to the history of the New Testament, whether it be to that of the Greek original or in the first instance merely to that of an early translation. The special importance of Irenaeus in this connexion lies in the fact that he is the earliest surviving writer of the Christian era who quotes the New Testament both extensively and accurately. It is obvious that if we can secure the words of his New Testament text as he dictated them we shall be in possession of an extremely early type of text, whose claims to be in close connexion with that of the original autographs will deserve examination. As he belonged to Asia Minor, but did his life's work in Gaul, it is an interesting question whether he used an Asiatic or a Roman or a Gaulish type of text: indeed, in our ignorance, we may well question whether there was at his date necessarily any difference between those suggested types.

These fundamental questions, however, will perhaps never be answered with absolute certainty: the difficulties in the way are so great. The loss of the Greek original for the most part, the survival of the portions of it we have (with one exception, the Oxyrhynchus papyrus) only in later authors whose fidelity to the Biblical text of Irenaeus will not be above suspicion, even if the manuscripts of their works were numerous and good—which they are not—, and the comparatively late date, the fourth century, to which we have seen reason to assign the Latin translation, all introduce limitless possibilities of error. It will be necessary to scrutinise the Latin translator's method of translating Biblical quotations, where the original Greek is extant, in order to discover how far we can rely on the translation as a substitute for the lost Greek original. If we find that the translator gives an *ad verbum* translation of the quotations of the original Greek, in all cases where that Greek is extant, then we shall be justified,

first, in concluding that it was his invariable practice to do so, and, secondly, in using the Latin Irenaeus exactly as if it were the Greek Irenaeus. If we find, on the contrary that the translator sometimes deserts the type of text used by his original, we may very well get from him on these occasions portions of his own Latin Bible, which we have seen reason to suppose would be an African one of the fourth century. These would be welcome enough in themselves, though no substitute for the New Testament text of Irenaeus. Let us proceed to the examination of passages where the Greek and Latin are both extant.

In the following cases the two agree, but the agreement has no special significance, as variants are unknown or almost unknown in these places:—Mt. i. 1, iii. 10, v. 13–14, 45, x. 8, 34, xi. 28, xiii. 33, xxiii. 24, xxv. 34, 41 (*bis*); Mc. iv. 31; Lc. ii. 23, ix. 57; Io. i. 1, 2, 14, xi. 35, xii. 24; Ac. x. 15; Rom. xi. 33, xiv. 15; 1 Cor. viii. 6, xv. 22; 2 Cor. vii. 2; Eph. iv. 10, v. 13, vi. 12 (*bis*); 1 Thess. ii. 9; 1 Tim. ii. 4, 5 (*bis*); 2 Tim. iii. 6; Tit. iii. 11. But there is also an agreement in places where variants existed: further, this agreement extends to cases where verses are rather alluded to than quoted. The following are the places where the two agree, with notes of the various readings occurring in neither. It is not contended that it was impossible for the translator to obtain out of a Latin Bible renderings of the same Greek text as Irenaeus used; but it will be allowed that, where the Greek and the Latin Irenaeus agree in the way they quote a text in which variations were possible, the easiest explanation is probably the right one, namely that the translator exactly rendered what he found before him, whether influenced in his choice of language by a Latin Bible or not.

Mt. iv. 2 (p. 205 *infra*). There is no mention of the forty nights in either citation. It is possible, therefore, that Iren. had a text like 1 *minusc. pauc.* syr^{c}.

Mt. v. 18 (p. 8) *ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ, ἕως ἂν πάντα γένηται.*
iota unum aut unus apex non praeteriet, quoadusque omnia fiant.
Note the omission of *ἀπὸ τοῦ νόμου* after *παρέλθῃ*, a form of text which appears to be unique, and is contradicted by another citation, which exists only in Latin.

Mt. viii. 9 (p. 13) *καὶ γὰρ ἐγὼ ὑπὸ τὴν ἐμαυτοῦ ἐξουσίαν ἔχω στρατιώτας καὶ δούλους, καὶ ὃ ἐὰν προστάξω ποιοῦσι.*
et ego enim sub mea potestate habeo milites et seruos, et quod iussero faciunt.
This precise form is also unknown elsewhere. Note the omission of *ἄνθρωπός εἰμι* after *ἐγώ*, and the *ἔχω* for the participle *ἔχων*. The reading on the whole favours those authorities which do not insert *τασσόμενος* after *ἐξουσίαν*, namely CEKL etc. *Verss.* (e. g. Lat.-Vet. [*f*] Vulg.) as against ℵB 4, 238, 421, Latt. (Vet. *codd. plur.*—Vulg. *codd.*), Hil.

4.273.372

Mt. xii. 43–45 (p. 21). The paraphrase of these verses agrees exactly in both languages.

Mt. xviii. 10 (p. 27, pp. 208 f.) [Valent. ap. Iren.] *ὁ πατὴρ τῶν ὅλων τὸν ἄγγελόν σου διὰ παντὸς βλέπει πρὸ προσώπου αὐτοῦ.*

pater omnium *angelum* tuum *semper uidet* ante *faciem* suam.

τὰ μεγέθη διὰ παντὸς βλέποντα τὸ πρόσωπον τοῦ πατρός.

magnitudines *semper uidentes faciem patris.*

The reading *τὰ μεγέθη* for *οἱ ἄγγελοι* is unique; yet it is exactly reproduced by the Latin. (Contrast the following form.)

(p. 27) *ἃς ὁ κύριος ἀγγέλους εἴρηκε, τὰς διηνεκῶς βλεπούσας τὸ πρόσωπον τοῦ πατρός.*

quas Dominus *angelos* dixit, quae *sine intermissione uident faciem Patris.*

Here *διηνεκῶς* is unique; yet it is exactly reproduced by *sine intermissione.*[1] Apparently the first *ἐν οὐρανοῖς* in verse 10 (before *διὰ παντός*) was lacking in Irenaeus' copy of the Gospel.

Mt. xix. 16–22 (p. 27). This paraphrase agrees exactly, except for *τὰ πλεῖστα* = multa(s).

Mt. xix. 16–17 (p. 28) *διδάσκαλε ἀγαθέ* / *magister bone* } and { *τί με λέγεις ἀγαθόν; εἷς ἐστιν ἀγαθός, ὁ πατὴρ ἐν τοῖς οὐρανοῖς.* / *quid me dicis bonum? unus est bonus, pater in caelis.*

No known text in any of the Synoptists agrees exactly with this form. *διδάσκαλε ἀγαθέ* is supported by the great mass of Greek MSS and by most of the versions, but not by Hort's Neutral Class with its supporter the Bohairic version, or by Codex Bezae or by the oldest of the Old-Latin MSS, by the Ethiopic version, by Origen, or by Hilary. The whole character of this part of the text might be explained by contamination with the other Synoptists (where *ἀγαθέ* is genuine), either through the Diatessaron or not. *τί με λέγεις ἀγαθόν* belongs practically to the same authorities as *διδάσκαλε ἀγαθέ*, and is also genuine in Mark and Luke. *εἷς ἐστιν ἀγαθός* leaves the usual company and goes with the Neutral MSS and D, as well as the Sinaitic Syriac and a few others, but the addition *ὁ πατὴρ ἐν τοῖς οὐρανοῖς* is paralleled only by Diat.$^{ephr.}$, 'Clementine' Homilies xviii. 17, and Justin against Trypho 101, though *ὁ πατήρ* (without addition) occurs in *e*. It may be that Irenaeus derived his form of the text from Diat. or Justin. Origen adds *ὁ πατήρ* after *ὁ θεός* four times in citing

[1] Cf. Jordan, p. 183, n. 1.

the Marcan parallel, as do the Armenian MSS: there is similar evidence in the Lucan parallel. The fidelity of the translator here is in his favour.

Mt. xix. 26 (p. 209) *πάντα δυνατά* with most MSS (BC* etc.), but without *ἐστί* (as in D etc.), against *δυνατὰ πάντα* ℵLZ; the Latin here is faithful to the order.

Mt. xx. 1 ff. (p. 29). These paraphrases are accurately rendered.

Mt. xxi. 23 (p. 31) *ἐν ποίᾳ δυνάμει τοῦτο ποιεῖς*;

In qua uirtute hoc facis?

The translation is exact, though Tischendorf has no authority for either *δυνάμει* (as against *ἐξουσίᾳ*) or *τοῦτο* (as against *ταῦτα*); this applies to all three Synoptists.

Mc. x. 38 (p. 46) *δύνασθε τὸ βάπτισμα βαπτισθῆναι ὃ ἐγὼ μέλλω βαπτίζεσθαι*;

potestis baptisma baptizari quod ego habeo baptizari?

If we allow *habeo* to be a rendering of *μέλλω* (as well as *ἔχω*), the correspondence is exact and agrees with Diat.$^{arab.}$ (?) (*hiat* Diat.$^{ephr.}$): yet all other MSS in Mc. read *τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι*, a difference of tense and of order; so do also the great mass of MSS which interpolate this passage in Mt. xx. 22.

Lc. i. 5 (p. 213). The paraphrases agree exactly.

Lc. ii. 29 (pp. 53 f.). Greek and Latin agree, though it was possible for the imperative to occur in Latin: *dimitte b e* Cypr. *codd.* ½ *Quaest.* (variant not mentioned by Tisch.).

Lc. ii. 37–38 (p. 54). The paraphrases agree exactly.

Lc. ii. 42 (p. 213). The paraphrases agree exactly in both cases, if we allow *δωδεκαετής* as exactly represented by *duodecim annorum*—as we must, seeing that Latin is apparently without a word for 'twelve years old'.

Lc. ii. 49 (p. 54) *οὐκ οἴδατε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ με εἶναι*;

non scitis quoniam in patris mei oportet me esse?

An important case. *οἴδατε* is read by D alone among Greek uncials, supported by a few cursives, many Old-Latin MSS, by the Curetonian Syriac, by Tert. and Cyr.-Alex. The other authorities read *ᾔδειτε*. Again, *με εἶναι* is in DΘ *fam*^{1} and *fam*^{13} among Greek MSS, all Latin authorities, Orig.-lat. Did. Cyr.-Hier. *al.*, but the mass of authorities have *εἶναι με*.

Lc. viii. 41 (p. 58). The paraphrase in the Latin corresponds, except for 'liberauit' as a rendering of *ἤγειρεν*, where we should have expected 'excitauit' or 'suscitauit'. (See Mr. Turner's notes *ad loc.* p. 243).

Lc. viii. 45 (p. 59) *τίς μου ἥψατο*; *quis me tetigit?* The only authorities for *τίς μου ἥψατο* are D *a c q* Tert. Orig.: the rest have *τίς ὁ ἁψάμενός μου*;

Lc. ix. 58 (p. 60) *οὐκ ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ποῦ τὴν κεφαλὴν κλίνῃ.*
non habet filius hominis ubi caput reclinet.
The order of all other authorities is (in Matth. also) *ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει.*
Both in Lc. and in Mt. a few authorities have the variant (due to itacism) *κλίναι*, namely Λ* and *fam*[13] in Lc., Γ and others in Mt.

(Lc. xii. 50: see below, p. cxxxi.)

Lc. xii. 58–59 (p. 215). The loose paraphrase is on the whole accurately represented.

Lc. xv. 4 (pp. 67, 216). The two paraphrases are exactly translated.

Lc. xv. 6 (p. 216). The paraphrases agree even to the *τὸ ἀπολωλὸς πρόβατον* for the *τὸ πρόβατόν μου τὸ ἀπολωλός* of Lc.

Lc. xv. 8 seqq. (p. 67). The two paraphrases are accurately translated: 'quae uerrit' would have been a more exact translation of *τὴν σαροῦσαν* than 'quae mundat', but the translator probably forgot the word.

Lc. xix. 41 (p. 217), partly paraphrastic, is exactly represented. Iren. favours *ἐπ' αὐτήν* of all the best uncials against *ἐπ' αὐτῇ* of the inferior.

Lc. xix. 42 (p. 71) *εἰ ἔγνως καὶ σὺ σήμερον τὰ πρὸς εἰρήνην, ἐκρύβη δὲ [ἀπὸ] σοῦ.*
si cognouisses et tu hodie quae sunt ad pacem; abscondita auiem sunt a te.
Here, amidst the confused multitude of various readings, agreement is most significant. *σήμερον* is a unique (yet compare syr[s] 'in this to-day' and Diat.[ephr. cod. B]) substitute for *ἐν τῇ ἡμέρᾳ ταύτῃ* (probably without *σου* after *ἡμέρᾳ*). The lack of *καίγε* before this expression is also significant. The omission of *σου* after *εἰρήνην* is important: so is the omission of *νῦν* with the *ἐκρύβη* clause; likewise the omission of *ὀφθαλμῶν* before *σοῦ*, which is unique. *καίγε* is lacking in ℵBDLΘ 157 Vet.-Lat. (nonnull. codd.) Boh. etc. Orig. *σου* after *ἡμέρᾳ* is lacking in ℵABDLΘ *fam*[1] etc. Vet.-Lat. (nonnull. codd.) Vet.-Syr. Boh. Orig. *σου* after *εἰρήνην* is lacking in ℵBLΘΨ 259 Orig. [D Vet.-Lat. Vulg. Eus. have *σοι*]. *νῦν* is omitted only by Vet.-Lat. (codd. *a e i l*) Vet.-Syr. and Diat.[ephr.] The parallels with ℵBL Orig. are in part discounted by the fact that they transpose *καὶ σύ* to after *ταύτῃ*. DΘ Vet.-Lat. and Boh. remain the most consistent supporters of Irenaeus.

Lc. xx. 34 (p. 217). Except for the position of *ἔτι* and *iam*, not parts of the Scripture text, both agree in *γεννᾶν καὶ γεννᾶσθαι καὶ γαμεῖν καὶ γαμεῖσθαι.* This text is found in syr[cs] *a* Clem.-Alex.; *γεννῶνται καὶ γεννῶσι* D and nonnull. codd. Vet.-Lat. Orig. Method. (?) Macar.-Magn. (?). Most MSS omit first pair: *c e* Cypr. $\frac{2}{2}$ *om. γαμοῦσιν καὶ γαμίσκονται.*

Lc. xxii. 44 (p. 72) *οὐδ' ἂν ἵδρωσε θρόμβους αἵματος.*
nec sudasset *globos sanguinis.*

Irenaeus knew verses 43–44 with ℵ*D etc. and the great mass of authorities (including Justin, Diat., Hippolytus, Dion.-Alex. etc.).

Lc. xxiv. 39 (p. 73) *τὸ γὰρ πνεῦμα οὔτε ὀστέα οὔτε σάρκας ἔχει.*

spiritus enim neque ossa neque carnes habet.

τὸ γάρ for *ὅτι* is unique: D alone has *τό* (without *γάρ*). The only other authorities that put the bones before the flesh are D and Adamantius (Dialogue). The same authorities with ℵ* alone give the plural *σάρκας*. The negatives are not exactly reproduced by these authorities, D having *ὀστ. οὐκ ἔχει καὶ σάρκας*, Dial. *ὀστ. καὶ σάρκας οὐκ ἔχει*: Irenaeus may himself have introduced smoothness into the text.

Io. i. 3 (pp. 75, 219). The Greek and Latin agree in punctuating after *ἐγένετο*, as do all the early authorities (so D).

Io. i. 4 (p. 76) *ὃ γέγονεν ἐν αὐτῷ ζωή ἐστιν.*

quod factum est in eo uita est.

The *ἐστίν* agrees with ℵD codd. ap. Orig. Vet.-Lat. syr^{c} (def. syr^{s}) Sah. Boh. (?) Clem. Cypr. Hil. Victorin.-Afr. ⅔ Aug. etc. against all remaining Greek MSS and many other authorities, which have *ἦν*.

Io. i. 5 (p. 76) *φῶς . . . τὸ ἐν τῇ σκοτίᾳ φαινόμενον.*

lumen quod *in tenebris lucet.*

All other authorities have the active *φαίνει*. Iren. simplified the language.

Io. i. 9 (p. 219) *φωτίζει πάντας ἀνθρώπους.*

inluminat omnes homines.

The plural is unique.

Io. i. 14 (p. 220). The paraphrase *κατασκηνώσας*, rendered *qui inhabitauit*, is unique.

Io. i. 18 (p. 220) *μονογενῆ θεόν.*

unigenitum deum.

This is the reading of Westcott and Hort's Neutral Class. (Unfortunately D and *d* and syr^{s} are lacking at this point: Diat. had *μονογενής* only.) Clem.-Alex. Orig. and others also support it.

Io. iii. 6 (p. 221) *τὸ γὰρ ἐκ θεοῦ γεννηθὲν θεός ἐστιν.*

quod enim *ex deo natum est deus est.*

With this addition cf. Eus. (twice) *τὸ γεγεννημένον ἐκ τοῦ θεοῦ θεὸς ἂν εἴη*, and *quia* (*quoniam*) *deus spiritus est et ex* (*de*) *deo natus est* in *a*, eight Vulgate MSS. of W.-W., syr^{c} (syr^{s} is without the second clause), Tert. ½, Conc.$^{carth.}$ (D *d* are lacking at this point), cf. Ambst. *Quaest.* p. 98. 7; p. 185. 5. It would appear to be an early marginal gloss which has got into the text (see W.-H. *Appendix*, p. 75).

Io. vi. 56, 63 (pp. 221 f.). The paraphrase is reproduced exactly, except that 'et' after 'Dei' has nothing in the Greek to correspond to it.

Io. xii. 27 (p. 86) *καὶ τί εἴπω οὐκ οἶδα.*

et quid dicam nescio.

No other authority is known for this; all others omit *οὐκ οἶδα*, making *τί εἴπω* a direct question.

Io. xix. 34 (p. 90). The paraphrases agree, except for the *αὐτοῦ* of the Greek, which is unrepresented in the Latin. It may be an insertion in the one or an omission in the other. Both agree with the bulk of authorities in the order 'blood and water'. The reverse order is found in Y *e* boh. Tert. Eus. (def. syr^{cu}).

Io. xx. 24 (pp. 90 f.). The paraphrases agree exactly.

Io. xxi. 20 (p. 223) *ὁ μαθητὴς τοῦ κυρίου ὁ καὶ ἐπὶ τὸ στῆθος αὐτοῦ ἀναπεσών.*

discipulus domini *qui et supra pectus eius recumbebat.*

This somewhat curtailed paraphrase shows an agreement in order against the consensus of all other authorities, which read *ὃς καὶ ἀνέπεσεν . . . ἐπὶ τὸ στῆθος αὐτοῦ.* The change of order may have been caused by the use of the participle.

Ac. iii. 18 (pp. 224 f.). The paraphrases agree.

Ac. iv. 31 (p. 99) *ἐσαλεύθη . . . ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου πνεύματος καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας παντὶ τῷ θέλοντι πιστεύειν.*

commotus est locus in quo erant collecti, et repleti sunt omnes spiritu sancto et loquebantur uerbum dei cum fiducia omni uolenti credere.

I have put this instance here in spite of the variation in order *τοῦ ἁγίου πνεύματος—spiritu sancto*; the latter was doubtless the habitual Latin translation, whatever the Greek order was. The Greek here is supported by ℵABD 105 *d* against other authorities.

The really interesting agreement is in the addition of the clause *παντὶ τῷ θέλοντι πιστεύειν* with DE *d e*, one or two MSS of Vulg., and one or two other Latin authorities (including Pelagius *in Eph.* i. 5). A typical Western addition (see W.-W. *ad loc.*).

Ac. viii. 17 (p. 103) *οἷς γὰρ ἂν ἐπετίθουν οἱ ἀπόστολοι τὰς χεῖρας, ἐλάμβανον πνεῦμα ἅγιον.*

quibuscumque enim *imponebant* apostoli *manus, accipiebant spiritum sanctum.*

Partly paraphrase.

The simple dative after *ἐπετίθουν* instead of *ἐπί* and accusative (*ἐπετίθουν ἐπ' αὐτούς*) appears unique. The imperfect *ἐπετίθουν* belongs to D*E and the majority of MSS: ℵAB and some cursives have the aorist.

Rom. iii. 11–12 (p. 117) *οὐκ ἔστιν ὁ συνιῶν, ἢ ἐκζητῶν τὸν θεόν· πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν.*

non est intellegens aut requirens deum: omnes declinauerunt; simul inutiles facti sunt.

Irenaeus is really quoting this verse from Ps. xiii. 2, 3, though he derives the *οὐκ* from Paul. It may therefore be dismissed.

Rom. v. 19 (pp. 119 f.). This is partly paraphrase. The only reading which demands notice is

οὕτως . καὶ δι' ὑπακοῆς ἑνὸς ἀνθρώπου.

ita . et per oboedientiam unius hominis.

The addition of *ἀνθρώπου* in the second instance belongs almost entirely to the Western group, the authorities being D*FG *d*fg* Cyr.-Alex. Ambr. ½ Aug. (*semel*).

Rom. xi. 16 (p. 125) *καὶ εἰ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα.*

et si delibatio sancta, et massa.

There is no other authority for *καὶ εἰ*. *εἰ δέ* is read by ℵBC*D *etc.*, *εἰ γάρ* by A, *εἰ* by C^2, Goth. Aeth.

Rom. xi. 32 (p. 126) *συνέκλεισε πάντα εἰς ἀπείθειαν ὁ θεός, ἵνα τοὺς πάντας ἐλεήσῃ.*

conclusit omnia in incredulitatem deus, ut uniuersis misereatur.

All known authorities have *γάρ* after *συνέκλεισε*. It is omitted here as not required by the sense. Also all have *ὁ θεός* before *πάντα* instead of after *εἰς ἀπείθειαν*. The chief point about the reading is that *πάντα* (neut.) is the reading of FG and *τὰ πάντα* of D* *d e f g* Vulg. Ambr., against the masc. *πάντας* of all other authorities.

Rom. xi. 36 (p. 126) *πάντα εἰς αὐτὸν καὶ ἐξ αὐτοῦ τὰ πάντα.*

omnia in ipsum et ex ipso omnia.

This is an inversion of the otherwise invariable order *ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα*. Note also the omission of *καὶ δι' αὐτοῦ*.

1 Cor. i. 18 (p. 129) *ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστί, τοῖς δὲ σῳζομένοις δύναμις θεοῦ.*

uerbum enim crucis eis qui pereunt stultitia est, eis autem qui saluantur uirtus dei.

The absence of the second *ὁ* in B 74 270 Cyr.-Hier. is hardly worth mentioning. The really interesting point is the lack of *ἡμῖν* after *σῳζομένοις*, with FG *d e f g r* Vulg. (?) Tert. (?) Cypr. Hil. Ambst. against the Eastern authorities.

1 Cor. ii. 14 (p. 130) ψυχικὸς ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος.
animalis homo non percipit quae sunt spiritus.
(p. 130) ψυχικὸς δὲ οὐ δέχεται τὰ τοῦ πνεύματος.
animalis autem non percipit quae sunt spiritus.
δέ of all authorities is omitted in the first citation. The omission of ἄνθρωπος in the second case is unique. But the important reading is the omission of τοῦ θεοῦ after πνεύματος in both cases. This is found also in 2 61 221 271 Syr.-Pesh. (cf. Aeth.) Clem.-Alex. ½ Orig. ⅔ Ath. (*semel*) *al.* Tert. Hil. The great bulk of authorities have τοῦ θεοῦ, including DG *d g etc.*

1 Cor. ii. 15 (p. 130) πνευματικὸς ἀνακρίνει τὰ πάντα.
spiritalis examinat omnia.
The omission of article and copula before πνευματικός, though unique, are hardly worth mentioning: nor perhaps is the absence of μέν after ἀνακρίνει, though that brings the citation into company with ACD* and other important authorities against B and the great bulk of authorities, especially later authorities.
τὰ πάντα is supported by ACD*P 17 67 71 116 Orig. twice and some later authorities against πάντα of the great mass.

1 Cor. vii. 31 (p. 135) τὸ σχῆμα παράγει τοῦ κόσμου τούτου.
figura transit mundi huius.
Unique. Elsewhere the order is παράγει γὰρ τὸ σχῆμα.

1 Cor. xi. 10 (p. 138) δεῖ[ν][1] τὴν γυναῖκα κάλυμμα ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.
oportere mulierem *uelamen habere in capite propter angelos.*
δεῖν τὴν γυναῖκα is, in all probability, a paraphrase of ὀφείλει ἡ γυνή, and not a *varia lectio*: the translator puts it into the indirect after εἰπόντα. The interesting κάλυμμα, an early explanation of or substitute for the difficult ἐξουσίαν, here receives its earliest attestation (cf. I. iv. 5). It is afterwards found in a Vulgate MS, Hier. Aug. Orig.-lat. Bede.[2]

1 Cor. xv. 12 (p. 141) ὅτι ἐκ νεκρῶν ἐγήγερται Tert.; closer to ἐκ ν. ὅτι ἐγ. D* et c EFG Orig.bis than to ὅτι ἐγ. ἐκ ν. ℵABD^{b}KLP Chr. Cyr. Ambst. *al.*

1 Cor. xv. 45 (p. 144). The rather free handling is reproduced exactly in the Latin. Note the γεγονώς put after the εἰς ψυχὴν ζῶσαν and the ζωοποιοῦν prefixed to the πνεῦμα, which is articulated.

1 Cor. xv. 48 (p. 144) οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί.
qualis choicus, tales et choici.
A few authorities leave out καί in this passage (F^{gr}·G *g* Vulg.-*codd*).

[1] C. H. T. for MS δεῖ.

[2] I take Bede from Jordan, op. cit., p. 182, n. 4.

1 Cor. xv. 50 (p. 145) *ἡ σὰρξ . . . βασιλείαν θεοῦ κληρονομῆσαι οὐ δύναται.*
caro . . . regnum dei hereditate possidere non potest.

The articulated *σάρξ* is unique. The whole passage is freely cited. The following authorities read *οὐ κληρονομήσουσιν*: FG 42 *f g* Boh. Tert. $\frac{2}{5}$ etc.

(pp. 145 f.) *σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομῆσαι οὐ δύνανται.*
caro et sanguis regnum dei possidere non possunt.

δύναται (see the first quotation) is read by ℵBP *minusc. nonnull.*, *δύνανται* by the great mass of uncials and cursives, Clem.-Alex. etc.

1 Cor. xv. 53 (pp. 146 f.). The paraphrases agree absolutely in two cases, and almost exactly in a third. Latin seems to lack a word to represent the pathetic *σαρκίον*.

2 Cor. ii. 17 (p. 148) *οὐ γάρ ἐσμεν ὡς οἱ πολλοὶ καπηλεύοντες τὸν λόγον τοῦ θεοῦ.*
non enim sumus sicut plurimi adulterantes uerbum dei.

I have treated these as corresponding exactly: *plurimi* does not, I think, mean that the translator had *οἱ πλεῖστοι* (cf. Matth. xix. 16–22, p. cxiv). Note that *οἱ λοιποί* is read by DEFGL *al. g* $\frac{1}{2}$ Syrr. (Pesh.-Harcl.) Arm. Chrys. *al.*

2 Cor. v. 4 (p. 150) *ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.*
ut absorbeatur mortale a uita.

τὸ θνητὸν τοῦτο is read by FG *m* Go. Tert. $\frac{1}{2}$ Ambst.[txt. non comm.]

2 Cor. xii. 2 (p. 151). The paraphrases correspond exactly (FG alone have an article before *οὐρανοῦ*: Iren. follows the majority in being without it).

2 Cor. xii. 4 (p. 152) *ἤκουσε ῥήματα ἄρρητα.*
audiuit sermones inenarrabiles.

All other authorities have the order *ἄρρητα ῥήματα*.

2 Cor. xii. 9 (p. 152) *ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ χριστοῦ.*
libenter ergo magis gloriabor in infirmitatibus, ut inhabitet in me uirtus Christi.

Libenter hardly presupposes *ἡδέως*: it is simply a loose rendering (contrast 2 Cor. ii. 17 above). In omitting *μου* after *ἀσθενείαις* Iren. is in select company, B 67** 71 Vulg.-*cod.* Boh. Syr.-Harcl. Arm. For *inhabitet* cf. Io. i 14, p. cxvii.

(p. 152) *ὅτι ἡ δύναμις τοῦ θεοῦ ἐν ἀσθενείᾳ τελειοῦται.*
quoniam *uirtus* dei *in infirmitate perficitur.*

ὅτι is probably not to be regarded as a variant for the correct *γάρ*, but simply as a particle introducing the quotation. (Other citations of this verse in Irenaeus show that he was without the genitive *μου* after *δύναμις*, which we find in

ℵ^{c}A^{2}D$^{b\ et\ c}$EKLP *pler.* Syrr. [Pesh. Harcl.] Boh. *patr. nonnull.*, though the present citation proves nothing either way.) τελειοῦται is supported by ℵ^{c}D^{c}EKLP *al. plur.*, τελεῖται by ℵ*ABD*FG. This evidence makes it hard to believe that Irenaeus wrote τελειοῦται.

Gal. iv. 27 (p. 158) might be included here, but owing to a slight difference in the order of words is better deferred.

Gal. v. 21 (p. 159) . . . τοὺς ποιοῦντας αὐτὰ βασιλείαν θεοῦ μὴ κληρονομήσειν.
. . . quoniam *qui faciunt ea regnum dei non hereditabunt.*
All other authorities have πράσσοντες (in ὅτι clause).

Gal. vi. 14 (p. 160) ἐμοὶ δὲ μὴ γένοιτο ἐν μηδενὶ καυχᾶσθαι, εἰ μὴ ἐν τῷ σταυρῷ τοῦ χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται κἀγὼ κόσμῳ.
mihi autem non eueniat in (n)ullo gloriari nisi in cruce Christi, per quem mihi mundus crucifixus est et ego mundo.
I treat these as equivalents, because, even if we desert *C*, which reads *nullo*, it is only to follow what correct Latin idiom requires.
The Latin shows that Irenaeus really had ἐν μηδενί before καυχᾶσθαι, though this expression is absent from all other authorities. It is an amplification for the sake of greater clearness. καυχᾶσθαι is supported by ℵBCD^{a} Orig. *al. fere omn.*, καυχήσασθαι by the mere handful AD* K 47*. τοῦ χριστοῦ is doubtless an abridgement, supported by Bas. $\frac{1}{3}$ only, of the otherwise invariable τοῦ κυρίου ἡμῶν (*om.* ἡμῶν Orig. *semel*) Ἰησοῦ Χριστοῦ. κόσμος is articulated by FG 219 Clem. $\frac{1}{3}$ Thphyl.: κόσμῳ ℵABC*D* *al.* Orig. $\frac{4}{5}$, τῷ κόσμῳ C^{3}D^{c}EKL 47 Clem. $\frac{2}{3}$ *al. pler.*

Eph. i. 10 (p. 161). The paraphrases agree.

Eph. iii. 3 (p. 164). The paraphrases agree, if we except the *per*, which is only an inexact rendering of κατά, and does not presuppose another Greek word. They leave it uncertain whether ἐγνωρίσθη of the best and oldest authorities or ἐγνώρισε of D^{c}EKL *al. pler.* Aeth.$^{utr.}$ etc. was in Iren.'s bible, though they favour the former.

Eph. iv. 6 (p. 165) εἷς ὁ θεὸς ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ἡμῖν.
unus deus super omnes et per omnes et in omnibus nobis.
This is the only authority which articulates θεός. The omission of [καὶ] πατήρ does not imply its absence from Iren.'s bible: he dropped it as unnecessary here (he has it in six other places, where the Latin alone is preserved). The interesting feature of the reading, supported by *Apost. Praed.* 5, is the addition of ἡμῖν, with DEFGKL al^{50} *d e f g m* Vulg. etc., against its absence from ℵAB etc., and against ὑμῖν in *minusc. paur.* Chr. etc.

Eph. iv. 19–18 (p. 166) *ἀπηλπικυῖαι τῆς ζωῆς τοῦ θεοῦ.*

desperantes a uita dei.

This strange combination is unparalleled. It would have been impossible, however, unless Iren. had had *ἀπηλπικότες* in verse 19 with DEFG Latt. Syr.-Pesh. Arm. Aeth. Orig.$^{lat.}$ Hier. against *ἀπηλγηκότες* of most other authorities, such as ℵAB Aegyptt. Syr. (Philox.) Clem.-Alex. Orig.

Eph. v. 30 (p. 167) *ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ.*

quoniam membra sumus corporis eius, de carne eius et de ossibus eius.

The well-known addition of *ἐκ τῆς σαρκός* down to the third *αὐτοῦ* is absent from ℵ*AB 17 67**, Boh. Aeth., Method. Euthal. Orig.$^{lat.}$ (?).

Phil. ii. 8 (p. 169). The paraphrases agree. Note that Irenaeus has *μέχρι*, not the *ἄχρι* of D*FG.

Phil. ii. 15 (p. 170) *ὡς φωστῆρες ἐν κόσμῳ.*

quemadmodum luminaria in mundo.

τούτῳ (a usual variant in such cases) is read by FG *d e f g m* Orig.$^{lat.}$ Chrom.

Col. i. 16 (p. 172) *ὅπως ἐν αὐτῷ τὰ πάντα κτισθῇ, τὰ ὁρατὰ καὶ τὰ ἀόρατα, θρόνοι, θεότητες, κυριότητες.*

ut *in eo omnia* conderentur, *uisibilia et inuisibilia, throni*, diuinitates, *dominationes.*

This quotation, partly paraphrastic, agrees in both. Note the omission of *ἐν τοῖς οὐρανοῖς καὶ* [*τὰ*] *ἐπὶ τῆς γῆς* of ℵABCD *κτλ. fere omn.* after *πάντα*. Again, the omission of *εἴτε* twice, preceding both *θρόνοι* and *κυριότητες*, and the insertion of *θεότητες* between these words are unique.

Col. ii. 9 (p. 174) *ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος.*

in ipso habitat omnis plenitudo diuinitatis.

habitat does not presuppose *οἰκεῖ*; the quotations therefore agree. It is not certain that *σωματικῶς* was lacking in Iren.'s bible, though Cypr. and *Acta Archelai* are without it.

Col. iii. 11 (p. 175) *καὶ αὐτός ἐστι τὰ πάντα.*

et ipse est omnia.

This is rather free, as all other authorities have (*τὰ*) *πάντα καὶ ἐν πᾶσιν χριστός*. The *τά* is lacking in ℵ*AC 17 Arm.

1 Tim. i. 4 (p. 181) *γενεαλογίας ἀπεράντους αἵτινες ζητήσεις μᾶλλον παρέχουσι . . . ἢ οἰκοδομὴν θεοῦ τὴν ἐν πίστει.*

genealogias infinitas quae quaestiones magis praestant . . . quam aedificationem dei quae est in fide.

ζητήσεις DFGKLP *al. pler.* Chrys. *ἐκζητήσεις* ℵA *minusc. pauc.*

μᾶλλον παρέχουσι is almost unique for *παρέχουσι μᾶλλον*: it is supported only by 47 Arm. *οἰκοδομήν* goes with D* Syr. (Pesh.-Harcl. *mg.*) Latt. (Vet. Vulg.) Go. Hil. Ambst.: *οἰκονομίαν* ℵAFGKLP *al. pler.* Aegyptt. Arm. Syr. (Harcl. *txt*) Chrys.

1 Tim. iii. 15 (p. 182) *στύλος . καὶ στήριγμα . . .*

columna . et firmamentum . . .

This appears to be a mere paraphrase. There is no other authority for *στήριγμα* instead of *ἑδραίωμα.*

1 Tim. vi. 20 (p. 183) *τοῖς ῥηθησομένοις ὑφ' ἡμῶν ψευδωνύμως γνωστικοῖς.*

eis qui dicentur a nobis *falsi nominis gnostici.*

All other known authorities read *τῆς ψευδωνύμου γνώσεως.* It is rather odd that Irenaeus should personalize it, as he does in 6 out of 13 quotations. The Greek above does not correspond precisely to the Latin, with *ψευδωνύμως* and *falsi nominis*; nearer would be *falso nomine*, as in II. xxxv. 2. Did Iren. read *ψευδωνύμοις*?

2 Tim. iii. 6 (p. 184). In two paraphrases *αἰχμαλωτίζω* (with ℵACD* etc.) occurs, against the *αἰχμαλωτεύω* of D^{e}EKL *al. plur.*

2 Tim. iv. 21 (p. 185). The paraphrases agree.

1 Petr. ii. 16 (p. 189) *ἵνα μὴ εἰς ἐπικάλυμμα κακίας καταχρησώμεθα τῇ ἐλευθερίᾳ.*

ut non ad *uelamen malitiae* abutamur *libertate.*

The paraphrases correspond exactly: we might have had *in* instead of *ad.*

1 Petr. iii. 20 (p. 189) *ἐν ᾗ ὀκτὼ ἄνθρωποι διεσώθησαν.*

in qua octo homines liberati sunt.

This precise form is unique. *ἐν* is a substitute for *εἰς*, invariable elsewhere. The invariable text is *εἰς ἣν ὀλίγοι* (*v. l. ὀλίγαι*), *τοῦτ' ἔστιν ὀκτὼ ψυχαί, διεσώθησαν. ἄνθρωποι* is a natural paraphrase for *ψυχαί.* Cyprian has a half-way reading *animae hominum* (unnoted by Tischendorf).

1 Io. v. 1 (p. 191). As the invariable Greek text elsewhere is *πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ χριστὸς, ἐκ τοῦ θεοῦ γεγέννηται* we may treat

πᾶς ὁ πιστεύων ὅτι Ἰησοῦς Χριστός, ἐκ τοῦ θεοῦ γεγένηται and

omnis qui credit quia Iesus est Christus, ex deo natus est

as identical, in spite of the absence of the copula in the Greek. As the confusion of *γεγέννηται* and *γεγένηται* was so easy, we can hardly consider the variant as certain here, in spite of the fact that *natus est* is an exact rendering of the latter only.

2 Io. 11 (p. 192) *ὁ γὰρ λέγων αὐτοῖς χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτῶν τοῖς πονηροῖς.*

qui enim dicit eis Haue, communicat operibus ipsorum nequissimis.

nequissimis is probably to be regarded as a translation of the positive *πονηροῖς* (cf. above Matth. xix. 16–22; 2 Cor. ii. 17, xii. 9). A more important point is that Iren. alone has the plurals *αὐτοῖς . . . αὐτῶν* for the singulars *αὐτῷ . . . αὐτοῦ* of all other authorities. There is a trifling difference of text at the beginning: *ὁ γὰρ λέγων* is the reading of the bulk of authorities against the *ὁ λέγων γάρ* of ℵAB 5, 13, 31.

Apoc. i. 8 (p. 193). The paraphrases agree.

Apoc. xiii. 18 (p. 198). The paraphrases agree, if *οὖν* be regarded as represented correctly by *autem*. Iren. has *χξϛ′* with ℵABP *al. plur.* Hippol. Orig. And. Areth. Victorin. Primas. against *χιϛ′* C 11 quidam ap. Iren. Tichon. *Donatist Chronicle.*

The further paraphrase concerning this verse is rendered with reasonable closeness, and exactly as far as Scripture is concerned.

Apoc. xix. 20 (p. 201). The paraphrase is reproduced closely, except for *κατά* rendered by *in*. The language suggests that Iren. had the future *βληθήσεται* (with 1 36 38 And.) against *ἐβλήθησαν* (of ℵBP etc.).

There are thus some eighty or more verses, either cited exactly or referred to paraphrastically, in which variation was possible and yet does not occur.

2. Let us now proceed to detail instances where there is a real difference between the translation and the original, at the same time attempting, where possible, to show the cause.

Mt. i. 18 (p. 1) *τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν.*

Christi autem generatio sic erat.

Ἰησοῦ Χριστοῦ is read by ℵCLZ *al. fer. omn. verss. patr.*; *Χριστοῦ Ἰησοῦ* B Orig.$^{lat.}$ Hier.; *Χριστοῦ d* [D hiat] 71 Lat. (Vet.-Vulg.) Syr. (Sin.-Cur.) *patr. pauc. Gr. plur. Lat.* In view of this evidence, as well as the context, it cannot be doubted that the Latin has preserved what Irenaeus wrote, namely *Χριστοῦ* only. The Greek is a careless citation, harmonized with the Syrian reading.

Mt. iii. 12 (p. 5). The quotations agree in omitting *καί* after the first *αὐτοῦ* and *et* after the first *eius* against all other authorities; but, whereas the Greek has *διακαθαριεῖ* (fut. indic.), the Latin has *emundare* (infin.), a translation of *διακαθᾶραι*, which is from Lc. iii. 17 (and Diat.$^{arab.}$ [def.$^{ephr.}$]). There has been conscious or unconscious conflation, and again the Latin is probably right, Irenaeus having written *διακαθᾶραι*. There is no other Greek authority for the

infin. in Mt. The two agree in omitting *αὐτοῦ* after *σῖτον* with ELU *al.* Diat.$^{ar.}$ (def.$^{ephr.}$), Vet.-Lat. *codd. nonnull.* Vet.-Syr. etc. (also from Lc.?), and in having it after *ἀποθήκην* with BELU *al.* Diat.$^{ar.}$ (def.$^{ephr.}$), Vet.-Lat. *codd. nonnull.* Vet.-Syr. etc. (also from Lc.?). The Diat. may have been at work here.

Mt. iii. 16–17 (p. 16 and Mr. Turner's *Notes* p. 232) *ἀνεῴχθησαν οἱ οὐρανοὶ καὶ εἶδεν τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὡς περιστερὰν καὶ ἐρχόμενον εἰς αὐτὸν καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητὸς ἐν ᾧ εὐδόκησα.*

aperti sunt caeli et uidit spiritum dei quasi columbam uenientem super eum, et ecce, uox de caelo dicens: hic est filius meus dilectus, in quo mihi conplacui.

A particularly instructive case, derived from the sole piece of Irenaeus MS which has survived in the original Greek, the third century *Oxyrhynchus Papyrus* 405. Let us first consider the Greek by itself.

ἀνεῴχθησαν ℵ*B vg^{rr} sah. syr^{cs} Hil. *bis* Vig.	*ἀνεώχθησαν αὐτῷ* Diat.$^{arab.\ def.\ ephr.}$ *rell.* (*def. k*).
τὸ πνεῦμα C (def. D) E sah. Diat.$^{arab.\ [def.\ ephr.]}$ *al. fere omn.*	*πνεῦμα* ℵB boh.
καταβαῖνον Diat.$^{arab.\ [def.\ ephr.]}$ *plerique.*	*καταβαῖνον ἐκ τοῦ οὐρανοῦ* D Lat.-Vet. *codd.* (*def. k*) vg^{pro} Hil. al.
ὡς D Eus. ½.	*ὡσεὶ rell.*
καὶ ἐρχόμενον ℵ^{c}CDE *pler.* Latt. (Vet.$^{codd.}$ Vg.$^{codd.}$) syr^{cs} etc.	*ἐρχόμενον* ℵ* B Latt. (Vet.$^{codd.}$ Vg.) boh. Hil.
εἰς D* Eus. *semel* (ev.-Ebion.).	*ἐπ'* ℵBC^{3} D^{b} *rell. fere omn.*
	πρὸς C*E* *al. pauc.*
φωνὴ Diat.$^{arab.\ [def.\ ephr.]}$ *fere omn.*	*φωνὴ ἠκούσθη unus et alter cod. Lat.* syr^{cs}.
λέγουσα Diat.$^{arab.\ [def.\ ephr.]}$ *fere omn.*	*λέγουσα πρὸς αὐτὸν* D Vet.-Lat.$^{codd.}$ syr^{cs}.
σὺ εἶ D *a* syr^{cs} (Iustin.-M.) Hil. Aug. (ev.-Ebion.)	*οὗτός ἐστι rell.* (et Diat.).
ὁ ἀγαπητὸς fere omn. c. Diat.$^{ar.\ ephr.}$	*καὶ ὁ ἀγαπητὸς* syr^{cs} Ephr. ½ etc. syr^{p}.

The translator can here be convicted of having deserted his original repeatedly for a Latin version known to him. The original preserves an old text having agreements at times with D alone of all Greek MSS, and at other times with ℵB etc. against D. (For part of the citation, D is wanting.) The translator omits *καταβαῖνον*, perhaps as superfluous: this omission is unknown elsewhere (but cf. the omission of *ἐρχόμενον* by the Sahidic), also *καί* before *ἐρχόμενον* with *d b h*. *εἰς* he represents by *super*, perhaps under the influence of a text like *d f*. *οὐρανῶν* appears as *caelo*, as in *b h*. But the most glaring desertion of the Greek is in *hic est*, with the great majority of Latin MSS, for *σὺ εἶ*. Even this translation, however, much as it borrows from a Latin bible, has elements of originality, like *quasi* for *sicut* and *mihi conplacui* for *bene (con)placui*, etc. (Note that *k* and *ff* are wanting here.)

Mt. iv. 22 (p. 7) τῷ Λόγῳ: Uerbum dei.

This is part of a paraphrase. The translator probably added *dei* to make it more intelligible in Latin. There can be no doubt that Λόγος (absol.) would be more readily understood than *uerbum* (absol.) in this theological sense.

Mt. vii. 15 (p. 13). The only remarkable thing about this case is the equation ἐπιβουλὴν . . . superindumentum. Surely we ought to emend to ἐπιβολήν. [See Mr. Turner's notes *ad loc.* p. 234.]

Mt. x. 26 (p. 16). γάρ ἐστι . . . *est enim* is almost required by Latin idiom, though *enim est* is not unknown in other cases. καὶ κρυπτόν appears as *et nihil absconsum*. The Greek text appears to be without variant. (*et*) *nihil* is probably to be regarded as the translator's own supplement to make the sentence clearer, or else it is due to the influence of Mc. iv. 22, Lc. viii. 17.

Mt. xi. 25–27 (pp. 17 f.) ἐξομολογήσομαι: *confiteor*
τῶν οὐρανῶν καὶ τῆς γῆς: *terrae et caelorum*
πατρός μου: *patre*.

The future ἐξομολογήσομαι is unparalleled except by Lc. x. 21 (Δ). It is probable that it is due to carelessness on Epiphanius' or his scribes' part here. The unique order *terrae et caelorum* is, on the contrary, probably due to the carelessness of Irenaeus or his translator here, as elsewhere the correct order occurs (in Latin alone).

πατρός μου Diat.$^{arab.}$ (def. ephr.) *fere omnes*, πατρὸς ℵ* Iust. Hil.

(in Lc. x. 22 πατρός μου *fere omn.*, πατρὸς D Vet.-Lat.$^{codd.\ nonnull.}$ syr^{s} vg. (?) arm. Tert. Eus.) The reading ἀπέκρυψας in Epiphanius with CEFGKL etc. (ἔκρυψας ℵBD 12 'Clem. Hom.') may tend further to destroy faith in the text which gives ἐξομολογήσομαι.

Mt. xi. 27 (p. 207) γνώσονται: *cognoscunt*; the Greek has here taken a liberty with this paraphrastic form of the text.[1]

Mt. xiii. 8 (pp. 21 f.). The paraphrases agree, except that the Greek extract stops short at ἑξήκοντα. Perhaps therefore this case should be put in the previous list.

Mt. xiii. 24 (p. 208) ἔσπειρε σπέρμα: *semen seminauit*; variety of order unimportant in this paraphrastic citation; but note ἰδίῳ ἀγρῷ with D Eus. *bis*, against all others ἀγρῷ αὐτοῦ.

[1] Interesting is ἀποκαλύψῃ with Marcion Clem.-Alex. (7 times) Orig. *saep.* Tert. Euseb. *al.* for βούληται ἀποκαλύψαι. On this verse see Harnack, *Sayings of Jesus* (London, 1908), Excursus I, and Dom Chapman in the *Journal of Theological Studies*, vol. x, pp. 552–566.

Mt. xiii. 25 (p. 23) ἔσπειρε : *superseminauit.*

ἔσπειρε has CD and the great mass of MSS (incl. Vet.-Latt.^{ke}) in its favour: ἐπέσπειρεν (ἐπέσπαρκεν ℵ*) ℵ^{b} ABΘ *fam*^{1} Vet.-Lat.$^{pler.\ codd.}$ Clem.-Alex. Orig.

Omission of αὐτοῦ with ἐχθρός is very rare, e. g. 122** *h* syr^{sc}.

μέσον for ἀνὰ μέσον is, if right, unique in this verse.

Mt. xiii. 38 (p. 23) ἀγρὸς γὰρ ὁ κόσμος : *ager* enim *mundus est.*

ὁ δὲ ἀγρός ἐστιν ὁ κόσμος appears to be the only form of the Greek. The omission of the copula is hardly worth mention.

(p. 23) ἀγρὸς δέ ἐστιν ὁ κόσμος : *ager autem saeculum est.*

Note the variation *saeculum est*, where we should expect *est saeculum* : this also is trifling.

Mt. xiii. 44 (p. 24) Χριστός ἐστιν κτλ. : Hic est enim *etc.*

This is really a paraphrase : the γάρ is omitted by the Catena naturally. The interesting point about the sentence is that D and some other Greek MSS as well as Chr. om. τῷ before ἀγρῷ with our paraphrase, against its presence in all other authorities.

Mt. xvi. 24 (p. 208). καί of context omitted in Latin and order altered : Greek has ἀκολουθοῦμεν, Latin *sequimur eum.* μοι in all Synoptists. Both therefore are paraphrastic, and the Latin may be right against the Greek.

Mt. xvii. 1 (p. 26). These paraphrases agree except for the omission of *huius* after *dispositionis*, and the trifling difference *similitudinem* = ὁμοιώματι.

Mt. xx. 1 seqq. (p. 29). The paraphrases agree, except for *significari* (pres.) = μεμηνῦσθαι (perf.).

The second set also agree closely, the differences being trifling, and having no bearing on Biblical text.

Mt. xxii. 20 (p. 210). The ἔχον of the context is not reproduced in Latin : otherwise this citation might have been in previous list.

Mt. xxv. 41 (p. 41). These paraphrases agree, except for an *angelis* in the Latin which is not in the Greek. It may be accounted for either as an explanatory addition of the translator or as an omission of the Greek copyists.

Mt. xxvi. 38–39 (p. 42). The paraphrases at the beginning agree, except for the omission of a word for αὐτῆς in the Latin : it is not required by the sense.

περίλυπός ἐστιν ἡ ψυχή μου : *quam tristis est anima mea!*

There are no variants recorded in the Greek, but the Latin rendering here clearly presupposes a ὅτι before the περίλυπος, apparently an exclamatory use, which may also lie behind the 'Lo' of syr^{s}. Indeed the same verse is cited again (see at the top of the next page) with the ὅτι.

(p. 42) ὅτι περίλυπός ἐστιν ἡ ψυχή μου.
quid tristis est anima mea.

It is not impossible that the ὅτι was meant only as an introduction to the direct speech, equivalent to our English inverted commas (cf. Lc. v. 26, etc.), and that it was misunderstood by the translator; but this explanation will not do for Mt. vii. 13–14 in Cyprian. [See also p. xxxiii *supra*.]

Mt. xxvi. 39 (p. 42) πάτερ, εἰ δυνατόν, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον.
pater, si possibile est, transeat a me calix.

πάτερ LΔ *fam*[1] *al. pauc.* Diat. *a* vg. (?) Iust. Orig. *saepe* Eus. *saepe etc.* Cyp. Hil. ⅔ Hier.: πάτερ μου ℵABCD *pler.* Latt. (Vet.Vg.[codd. mult.]) syr[sph] (hiat. syr[c]) Aegyptt. (Sah. Boh.) Arm. Aeth. Hil. ⅔ etc. ἐστὶν after δυνατόν is omitted by Orig. ⅘ Eus. *sexiens* etc., but is given by all Greek MSS. The omission or insertion of ἐστὶν (*est*) is a trifling matter: see above Mt. xiii. 38.

Mt. xxvii. 46 (p. 43). The introductory words do not quite correspond.
ὁ θεός μου, εἰς τί ἐγκατέλιπές με;
deus meus, deus meus, ut quid me dereliquisti?

As all Greek MSS repeat the invocation, which is in the vocative, it is probable that we have here a case of haplography or loose quotation in the MSS of Epiphanius. All MSS also read ἵνα τί, not εἰς τί: *ut quid* would be the proper equivalent of both, as *ad quid* is very rare, and *in quid*, I believe, unknown. Note the alteration of order at the end. The translator is perhaps following a Latin bible here.

Mc. i. 1 (p. 44). The Greek has Ἰησοῦ Χριστοῦ, the Latin nothing: the omission is supported only by a scholium in codd. 237 238 259 (def. syr[cs] *k*). The words were probably omitted by Irenaeus because they were not to his point. There seems no doubt that Iren. had the fuller text. The authorities for the other variants are: *om.* υἱοῦ [τοῦ] θεοῦ ℵ*Θ 28, 255 Iren. ⅓ Orig. *pluries* Bas. *al.*: *add.* υἱοῦ [τοῦ] θεοῦ ℵ[a]ABDL *etc.* Latt. (Vet.-Vulg.) Syrr. (Pesh. Harcl.) Boh. Arm. Aeth. Iren.-lat. ⅔ Amb. *al. Lat.*

Mc. iv. 25 (p. 45). There is a curious difference in the paraphrases
ἀφαιρεθήσεσθαι αὐτῆς: auferri a nobis.

Lc. ii. 28 (p. 53) εἰς τὰς ἀγκάλας λαβόντα τὸν χριστὸν καὶ εὐχαριστήσαντα τῷ χριστῷ καὶ εἰπόντα.
in manu sua accepit Christum *et gratias egit deo et dixit.*

αὐτοῦ follows ἀγκάλας in all authorities except in ℵBLΠ *minusc. pauc. a b l* Orig. Did. Cyr.-Hier. The singular *in manu sua* is unique, and we should probably follow Mr. Turner in reading *in manus suas* with *e f* (see p. 241 below):

δέξασθαι and not λαβεῖν is the word in Gospel MSS: τὸν χριστόν is not in the Gospel. εὐχαριστήσαντα is a paraphrase of the otherwise invariable ηὐλόγησεν, though faithfully followed by the Latin. τῷ χριστῷ for τῷ θεῷ of the original is a sheer blunder on the part of some one. This quotation is to be treated as something of a paraphrase, and it does not seem now possible to recover the form it had in the Greek Irenaeus.

Lc. ii. 36 (p. 54) ἑπτὰ ἔτη μετὰ ἀνδρὸς ἐζηκυίας.
septem annis cum uiro uixisse.
All this passage is very much of a paraphrase, differing considerably in the two languages, but it may be worth while to mention that this order of the words is nearest to ἔτη ἑπτὰ μετὰ ἀνδρός of ADKΠ *al. pauc.* syr^{p} against the rival orders μετὰ ἀνδρὸς ἔτη ἑπτά of ℵBL *fam* 13 etc. and ἔτη μετὰ ἀνδρὸς ἑπτά of other MSS. ἑπτὰ ἡμέρας is the reading of syr^{s} Ephr. only.

Lc. vi. 13 (p. 56). The paraphrases do not exactly agree: δώδεκα γὰρ ἀπόστολοι appears to be a careless substitute of Epiphanius for the original Greek of *duodecim enim apostolos elegit.*

Lc. vi. 40 (p. 214). Latin adds an *est* after *magistrum*; this is hardly a variant. Note no αὐτοῦ after διδάσκαλον, thus agreeing with ℵBDL 1 *fam* 13 Latt. (Vet.-Vulg.) Orig. Tert.

Lc. vii. 35 (p. 58) καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.
iustificata est sapientia a filiis eius.
The quotations differ in the unimportant matter of the καί at the beginning, but agree in the much more important reading at the end. καί is nowhere else omitted. αὐτῆς without addition ℵ^{c} DLMXΘ *fam* 1 13 28 *al.* syr^{c} arm. +πάντων (ante τῶν) ℵB *fam* 13 157 [*habent* πάντων Diat. Uerss. Latt. Syrr. (Sin.-Pesh.-Harcl.) Aegypt.-Boh. Goth.] ἔργων (*pro* τέκνων; from Mt.) ℵ. It is very doubtful whether this verse is from Lc. or Mt. In Mt. xi. 19 the evidence is briefly:—ἔργων ℵB* *fam* 13 *codd. ap.* Hier. Boh. sy^{ph} arm. aeth. τέκνων *rell.*

Lc. viii. 43 seqq. (pp. 58 f.). The paraphrases do not agree absolutely (e.g. τὴν οὐσίαν αὐτῆς and *omnem substantiam*); but, as they do not contribute to the question of biblical text, they may be dismissed.

Lc. ix. 60 (p. 60) πορευθείς: *uade et.*
πορευθείς D only: ἀπελθών *rell.*

Lc. ix. 61 (p. 60) πρῶτον ἀποτάξασθαι—*ire et renuntiare* is the extent of the difference.
ἐπίτρεψον δέ μοι πρῶτον D Diat. (cf. Boh. wh. om. δέ): πρῶτον δὲ ἐπίτρεψόν μοι *rell.* (*def. ff*^{2}). *ire et* prefixed to ἀποτάξασθαι is confined to Diat. (?) *a r* (certain Vulgate MSS. have *ire* without the *et*) Syr$^{cs\,p\,(h)}$ Orig. Bas. Antioch.

τοῖς οἰκείοις, a unique reading, is probably a mere paraphrase faithfully preserved by the translator, *domesticis*: *τοῖς εἰς τὸν οἶκον μου* is the reading of the Gospel MSS (v. l. *ἐν τῷ οἴκῳ μου*). (Syr^{cs} add at the end 'and I will come'.)

Lc. ix. 62 (p. 60) *τὴν χεῖρα*: *manus* (acc. plu.).

ἐν τῇ βασιλείᾳ: *regno* (dat.).

These are the differences. There is no authority for *χεῖρας* in the Greek, or for *manus* (plu.) in the Latin, Gospels. The plural is probably therefore an instance of the translator's freedom. The omission of *αὐτοῦ* is favoured by B *minusc. pauc. a b q* Arm. Orig. Bas. Cyr.-Alex. Pallad.$^{laus.}$ Tert. against the insertion by all others.

ἐν τῇ βασιλείᾳ is supported by ℵ^{c} 131, *q* Boh. (?), Bas. *cod.* Chrys.

τῇ βασιλείᾳ ℵ*BLΞ 1, 33 Latt. (Vett. *codd.* Vulg.) Syr^{cs} Arm. Clem-Alex. Orig. *al.*

εἰς τὴν βασιλείαν D *codd. plur.*

τῶν οὐρανῶν is supported only by Marcus Ephr. Cyr.-Alex. Pallad.$^{laus.}$ against *τοῦ θεοῦ* of all other authorities, a commonplace variation.

It is difficult to say in this case what the Greek Irenaeus wrote.

The order of clauses is inverted thus: *βλέπων εἰς τὰ ὀπίσω καὶ ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον*, in D *a b c d e q* Diat. (?) Clem.-Alex. Cypr. $\frac{2}{3}$ Zeno *Auct. de Prom.* (not Syr^{cs}); not in Iren.

Instead of *βλέπων*, *minusc. pauc.* Orig.^{bis} Cyr.-Alex. Pallad. etc. read *στραφείς*.

The Greek used by Irenaeus was close to that of B and its allies. The translator has on the whole been faithful.

Lc. xii. 50 (p. 64) *καὶ ἄλλο βάπτισμα ἔχω βαπτισθῆναι, καὶ πάνυ ἐπείγομαι εἰς αὐτό.*

aliud baptisma habeo baptizari, et ualde propero ad illud.

The difference between the two consists wholly in the *καί* at the beginning, which is omitted in the Latin. This *καί* is unparalleled, though *βάπτισμα δέ* is read by the bulk of authorities, while L *minusc. pauc.* Vet.-Lat.$^{codd.\ nonnull.}$ Sah. Syr^{s} Aeth. read *βάπτισμα* (without *δέ*). It is probable that *καί* here is an insertion of Epiphanius. The *ἄλλο* and the second clause *καὶ . . . αὐτό* are unique, being derived probably from the Marcosians: the accepted text is *καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ*. The Marcosian form is a simpler paraphrase of the difficult original. It is in the translator's favour that he should have reproduced the Marcosian clause.

Lc. xiv. 27 (p. 66) *ὃς οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ μοι, μαθητής οὐ δύναται εἶναι.*

qui non tollit crucem suam et sequitur me, discipulus meus esse non potest.

μαθητής: *discipulus meus.*

οὐ δύναται εἶναι: *esse non potest.*

The Greek above is the only known authority for the omission (accidental, before *οὐ* ?) of *μου* with *μαθητής*. Perhaps *μου* is not a genuine part of Luke's text (compare the varieties below).

This order *μαθητὴς οὐ δύναται εἶναι* appears to be unique, and the translator so far follows it as to put *discipulus* first.

ὃς D: *ὅστις rell.*

ἀκολουθεῖ (from Mt., under the influence of Diat. perhaps) KΠ *al. pauc.* Bas. (*semel*) [Mt. has *ἀ. ὀπίσω μου*, however; so that there is some further freedom of citation above]: *ἔρχεται rell.* *μοι* unique: *ὀπίσω μου rell.*

οὐ δύναταί μου μαθητὴς εἶναι D (cf. *a* Iren.-lat.).

οὐ δύναταί μου εἶναι μαθητής AKUΠ *al. plur.*

οὐ δύναται εἶναι μου μαθητής ℵBEFΘ *al. plur.*

All things considered, the Greek form of the citation above appears to be so free as not to deserve much attention. The translator has remained almost as faithful as could be expected.

The verse is omitted (ex homoeot.?) by M*RΓ *al mu* Syr^{s} Boh. *cod. opt.*

Lc. xix. 5 (p. 71) *σπεύσας κατάβηθι, ὅτι σήμερον ἐν τῷ οἴκῳ σου δεῖ με μεῖναι.*

properans descende, quoniam in domo tua oportet me manere.

The omission of an equivalent for *σήμερον* in the Latin is probably due to accident or carelessness: *hodie* is read however by the Arundel MS.

σπεῦσον is read by D *e q* Boh. Syr^{cs} Diat.

ὅτι σήμερον D Latt. (Vet.-Vulg.): *σήμερον γάρ rell.*

Io. i. 1 (p. 219) *υἱὸν θεοῦ* is a carelessness of the Greek for *λόγον θεοῦ* (Latin has *uerbum dei* rightly).

Io. i. 14 (p. 77). No significance attaches to the omission of *καὶ* in the Latin. There is no variant in the Greek, and its omission in the Latin is only the natural course, considering the construction.

(p. 220) *σὰρξ ἐγένετο ὁ λόγος τοῦ θεοῦ.*

caro uerbum dei *factum est.*

The difference is one only of order, and this verse might have been put in the previous list.

Io. iv. 6 (p. 81) *ἐκ τῆς ὁδοιπορίας*: *in itinere.*

The *in* is unique, and no doubt belongs to the translator only.

The *δέ* at the beginning of the quotation is shared by V *codd. pauc. d ff*^{2} Sah. Syr$^{cs\,p}$ Arm. (*om.* 69: *rell. οὖν*), and is faithfully reproduced by the translator.

Io. xiv. 2 (p. 87) *ἐν τοῖς τοῦ πατρός μου μονὰς εἶναι πολλάς.*
multas esse apud patrem mansiones.
The order is altered, and the *μου* is unrepresented.
All other Greek authorities read *ἐν τῇ οἰκίᾳ τοῦ πατρός μου* (see below) *μοναὶ πολλαί εἰσιν.* Irenaeus' Greek is a paraphrase of this helped out by Lc. ii. 49, *ἐν τοῖς τοῦ πατρός μου.* The Latin is also a little free, at least in order: but compare Syr^{s} 'many are the places in my Father's house', and Boh. 'there are many mansions in the house of my Father'. *μου* is omitted by Γ Syr$^{harcl.}$ Tert. ¾. It is not necessary to idiom.

Io. xix. 14 (p. 223) *παρασκευή*: in *cena pura.* The 'in' of the Latin is perhaps an accidental repetition from the previous clause.

Ac. ii. 16–17 (p. 93). The paraphrases here do not altogether correspond. Thus: ipse—*οὗτος*, *ei* omitted, *ipse* omitted. Probably the catenist has used some freedom in cutting down.

Ac. iv. 2 (p. 225) *τὴν ἀνάστασιν τῶν νεκρῶν.*
resurrectionem quae est a mortuis.
The order throughout absolutely agrees, but the translator appears to render *τὴν ἀναστ. τὴν ἐκ νεκρῶν*, which is the reading of a few good authorities, namely ℵABE *minusc. pauc.* Vg. Boh. The Greek above is found in DP 31 etc. *d e gig h p* Sah. Arm. Aeth. Lucif. Chr.
Who shall decide which of the two Irenaeus wrote?

Ac. iv. 32 (p. 225) *μίαν ψυχὴν καὶ τὴν αὐτὴν ἔχουσα καρδίαν.*
unam animam habens *et* unum *cor.*
Note the difference of order and the same translation for two different Greek words.
καρδία καὶ ψυχὴ· μία ℵABD* Arm. Orig. ⅔ Bas. ⅗ etc.
ἡ καρδία καὶ ἡ ψυχὴ μία EP *pler.* Orig. ⅔ Bas. ⅗ etc.
The quotation is paraphrastic and treated as such by the translator.

Ac. viii. 37 (p. 104) *Ἰησοῦν Χριστόν*: *Iesum.* The order otherwise agrees exactly. The verse *πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι Ἰησοῦν* [*Χριστόν*] is part of a notorious interpolation, occurring in E *minusc. nonnull.* Lat. (Vet. Vulg.$^{codd.\ nonnull.}$) Syr.-Harcl. Arm. Cypr.: *om.* ℵABC etc. (hiat D, which probably contained it) Vg. Syr. (pesh. harcl.$^{txt.}$) Boh. Sah. Authorities which contain it vary somewhat in reading, *χριστόν* being omitted only by Vg. codd. sex (DΘTUW *dem.*).
Probably Iren. had *Ἰησοῦν* simply.

Ac. ix. 20 (pp. 104 f.) *ὁ υἱὸς τοῦ θεοῦ ὁ χριστός*: *Christus filius dei.*
No other authority puts *ὁ χριστός* at the end after *θεοῦ* thus: the Latin order

is paralleled in *h m*; perhaps it is the original, as the Greek extract comes only from a catenist. The name ὁ χριστός in this verse occurs at all only in 68 *h m* Sah. Thphyl. As to the rest of the verse, μετὰ πάσης παρρησίας is paralleled only in Latin, namely in *h* and *m*, and *m* is without the πάσης.

Ac. x. 47 (p. 107). The difference consists in τούτους and *ad baptizandum hos*. It is possible also to regard *numquid aliquis* as a translation of μήτι . . . τις, but, in view of the widespread use of *numquid*=*num*, it is unnecessary. As Epiph. alone, however, has the μήτις, and as he and Iren. gr. alone are without the word βαπτίζειν, it seems better to regard the catenist's form as somewhat paraphrastic and abbreviated. μήτις may, however, be a real variant, at the root of the Latin versions: the first thing a purist would do would be to alter the somewhat inelegant μήτι . . . τις to μήτις. In the other authorities τις is found in almost every conceivable position. The translator renders τοῦ μὴ βαπτισθῆναι in a characteristically special way. The order κωλῦσαι δύναται (for δύναται κωλῦσαι) is found in D* $^{\text{act}^2}$ HLP *al. pler. d* Vg. Arm. *Rebapt.*

Rom. iv. 3 (p. 118) ἐπίστευσε δέ: *quid enim credidit.*

The Greek is the normal text without the first clause τί γὰρ ἡ γραφὴ λέγει; which seems to be without variant. We must either suppose the omission by Iren. of ἡ γραφὴ λέγει, intentionally or accidentally, or else the existence of a variant reading ὅτι (or τί) γάρ without the words ἡ γραφὴ λέγει, comparing perhaps Mt. xxvi. 38–39, p. cxxviii. It may be remarked in passing that ἐπίστ. δέ is read by ℵABC etc.; but δέ is omitted by D*FG *minusc. pauc.* Latt. (Vet.-Vulg.) Pesh. Arm. Aeth. *Patr. nonnull.*: also, that the order τῷ θεῷ Ἀβραάμ is found in 37 Iust. Cypr. This verse occurs four times in the canonical scriptures, and is notoriously difficult to locate with certainty. The catenist has undoubtedly abbreviated here as elsewhere.

Rom. ix. 5 (p. 124) ἐξ αὐτῶν: *ex* ipsa. Otherwise the two texts agree. The plural is invariable elsewhere, and the 'ipsa' in the Latin Irenaeus really refers to the *Israhel* (*Hierusalem*) above, and must not be regarded as a part of the verse: Theodoret, however, writes αὐτῶν, in view of the ὧν of the scripture. The Latin here undoubtedly represents what Irenaeus wrote, namely αὐτῆς.

Rom. ix. 25 (p. 124). Preliminary words πῶς τε ἐρεῖ: *et quemadmodum factus est*: the Latin is probably right, as Epiph. is notoriously careless. In the verse itself the paraphrase ὁ οὐ λαὸς λαὸς καὶ ἡ οὐκ ἠγαπημένη ἠγαπημένη is represented somewhat differently in Latin, partly at any rate because the idiom of Latin requires it, *qui non erat populus populus et dilecta dilecta.* It was not necessary to repeat the *non*, though it has to be supplied in thought. Note the omission

of the word *μου* in both languages, though given by all authorities. This case might have been given in the previous list.

1 Cor. ii. 6 (p. 130) *ἐν τοῖς τελείοις*: *perfectis* (dat. ut uid.).

There is no variant known for the Greek: surely *perfectis* is an error for *in perfectis*. Small words are apt to be left out in MSS, and for *in* = 'among', with a plural, compare Mt. xi. 11 (ap. Iren.) *nemo in natis mulierum* etc.

1 Cor. iii. 2 (p. 131) *βαστάζειν*: escam percipere. These are additions due to Irenaeus himself, who wished to complete the sense, as is noted on p. 131: the fact, therefore, that the Greek contains no *βρῶμα* need not detain us. *Percipere* is a strange equivalent for *βαστάζειν*. This case might have been given in the previous list. Both agree in omitting the copula after *ἐπότισα* with ℵABCP *al. pauc.* Vg. Boh. Syr^{p} Clem. Orig. etc. against *καί* (with DEFG *al mu d e f g* Syr$^{hel.}$ Arm. etc.). *οὐδέ* for *οὔπω* is unique, and is not followed by the Latin. It is probably an erroneous insertion from the next clause (*ἀλλ' οὐδὲ ἔτι νῦν δύνασθε*).

1 Cor. vi. 12 (p. 133) *μοι ἔξεστιν*: *licent.* The former is the prevailing Greek reading: the latter is found in Clem.-Alex. Orig. Tert. $\frac{3}{3}$ *al.*, possibly from x. 23, where the best MSS have it.

1 Cor. xv. 8 (p. 141) *ἔσχατον δὲ πάντων*; *nouissimo autem*: there is no variant in the Greek. It would appear that the *πάντων* was omitted by Latin translators, because contrary to Latin idiom. The *nouissimo* here is to be considered an adverb, and not the *dat. masc.* of the adjective. *ὥσπερ* is read by D* Eus. *τῷ* is omitted by FG Sah.

1 Cor. xv. 21 (p. 141) *ἐπειδὴ γάρ*: *quoniam.* All authorities have *γάρ*: perhaps *enim* has dropped out after *quoniam*, or was omitted by the translator himself intentionally or accidentally: the Latin reads better without it. *ὁ θάνατος* with D$^{b\ et\ c}$ EFGLP *al. pler.*: *θάνατος* ℵABD*K 67**. It is not improbable that Theodoret conformed the text to the Syrian reading: the omission or insertion of an article is too slight a foundation on which to base any argument.

1 Cor. xv. 50 (pp. 145 f.). (*a*) *ἐν τῷ αἵματι*: *et sanguinem.*

(*b*) *βασιλείαν κληρονομῆσαι θεοῦ*: *regnum dei possidere.*

(*a*) The Latin brushes away the carefulness of the Greek in this paraphrase, and cleaves to the text of the scripture (*σὰρξ καὶ αἷμα*).

(*b*) The order is inverted from that of the paraphrase to that of the scripture text (*βασιλείαν θεοῦ κληρονομῆσαι*).

Not much can be said about this quotation except that it testifies to the presence of the verb *δύνασθαι* in the verse, as in 13 out of the 15 Irenaean quotations (see the preceding list).

1 Cor. xv. 53 (pp. 146 f.) ὡς ὄντως τῷ θνητῷ: *qui huic mortali.* This paraphrastic expression is not accurately reproduced: perhaps the Greek is an error for ὃς τούτῳ, or the translator had a corrupt Greek text, or he rendered freely.

2 Cor. v. 5 (p. 150) ὁ δὲ κατεργασάμενος: *qui autem perficit* (where we should rather expect *perfecit*[1]).

αὐτὸ τοῦτο: *hoc ipsum.* Latin prefers this order.

κατεργαζόμενος is read by DEFG *d e f g m* Vg. Ambst., as also by the Latin above; on which side the harmonization lies it does not seem possible to say: it is perhaps more probable to regard the Greek as at fault both here and where the word is repeated in the context.

ὁ θεός is read by ℵ* only: therefore an error probably.

ὁ καὶ δούς is read by ℵ^{c} D$^{b\,et\,e}$ EKL and the mass of Greek MSS and the Syrian Fathers. Both Greek and Latin of Iren. agree with the best authorities.

The same text in both Greek and Latin is in part repeated again in the same context, with no textual difference except a slight one of order.

2 Cor. xii. 9 (p. 152) ἡ δύναμις: *nam uirtus.*

ἡ γὰρ δύναμις is the scriptural text: no doubt the γάρ was omitted by John of Damascus as not necessary for his purpose.

τελεῖται with ℵ*ABD*FG: τελειοῦται ℵ^{c}D^{c}EKLP *al. plur.*, and Iren. himself according to another passage of John (see p. 152 and p. cxxi for this and other variants).

Gal. iii. 13 (p. 155) γέγραπται γάρ: *quoniam scriptum est.*

It seems clear that Theodoret has here substituted the Antiochian reading. Look at the evidence: ὅτι γέγραπται ABCD*E*FG 17 39 Latt. (Vet. Vulg.) Aeth. Eus. etc. *Patr. Latt.*; γέγραπται γάρ ℵD^{c}E**KLP *al. pler. verss. rell.* (incl. Boh.!). This is the only real variant in this verse.

Gal. iv. 27 (p. 158) πλείονα τῆς ἐρήμου τὰ τέκνα.

plures filii eius quae deserta est.

All Greek authorities known to Tisch. read πολλὰ τὰ τέκνα τῆς ἐρήμου. Iren. cites the verse freely; possibly the inversion in order is due to Epiphanius' carelessness, as Latin agrees with scripture.

Eph. i. 10 (p. 161). The δέ of the Greek is unrepresented in the Latin, as in all other authorities. ἀνακεφαλαιώσασθαι is translated as a passive; Irenaeus uses some first aorists middle in passive sense, and the translator treats the present one like the others. διὰ τοῦ θεοῦ is a Valentinian addition to the canonical text, unnoted by Tisch.

[1] Perhaps we ought to read it: *accipit* for *accepit* is one of the commonest corruptions in MSS.

Eph. ii. 13 (p. 163). (*a*) *οἱ ποτὲ ὑμεῖς* : *uos qui aliquando.* (*b*) *ἐγγύς* : *proximi.*

(*a*) Probably a looseness of citation on Theodoret's part, as all other authorities have *ὑμεῖς οἱ ποτέ*, like the Latin Iren.

(*b*) Not a real variant; we have seen that the translator is not exact in rendering positives by positives and superlatives by superlatives.

ἐν Χριστῷ for *ἐν Χριστῷ Ἰησοῦ* L Tert. Orig.$^{lat.}$

For *Χριστοῦ* Marcion Tert. have *αὐτοῦ*, a paraphrase.

Eph. iii. 18 (p. 164) *καὶ βάθος* is unrepresented in the Latin paraphrase. It is an addition filled in by the catenist from Scripture. It was not quite so easy for Iren. to apply the words *τὸ βάθος* : consequently he left them out (as in IV. xix. 2).

Eph. iii. 21 (p. 164) *τῶν αἰώνων τοῦ αἰῶνος.*

saeculi saeculorum.

The Greek is the Valentinian alteration of the passage to suit their doctrine of the chief Aeon. The Latin conforms to the regular reading. Note that FG Latt. pauc. solve the difficulty by dropping *τοῦ αἰῶνος* altogether.

Eph. v. 32 (p. 168) *τὸ μυστήριον τοῦτο*: *hoc enim mysterium*

ἐγώ : omitted.

εἰς Χριστὸν καὶ τὴν ἐκκλησίαν : *in Christo et ecclesia.* We may treat this last as a variation, because the Latin translators as a whole do not seem to have known the frequent use of *εἰς* = *ἐν*.

The *enim* is due to the translator : no trace of it is to be found elsewhere.

The omission of *ἐγώ* is due to his carelessness, in not seeing the force of it.

καί BK Tert. Orig. ; *καὶ εἰς* is read by ℵADEFG *al. pler.* Vg. *Verss. Patrr.* The agreement here of Iren.$^{gr.\ and\ lat.}$ with B Tert. Orig. is gratifying.

Eph. vi. 12 (p. 168). The paraphrase in Greek contains *καὶ τοὺς ἀγγέλους*, but this does not appear in the Latin.

Phil. ii. 10 (pp. 169 f.) *καὶ καταχθονίων* : omitted, probably by Iren. himself tacitly. The omission occurs in no other authority. No argument can be based on *ἐξομολογήσηται*)(*ἐξομολογήσεται*. There can be no doubt that the former is right, and with it the Latin agrees.

Phil. iii. 21 (p. 171). The correspondence here is not exact. There appears to be an abbreviation in the extract found in the *Sacra Parallela*, probably unconscious and due to homoeoteleuton. There is only one variant of serious consequence.

εἰς τὸ γενέσθαι αὐτό Iren.$^{gr.}$ is supported by D$^{b\ et\ c}$ EKLP *al. pler.* Syr$^{utr.}$ Orig. $\frac{3}{6}$ Chr. etc. : *om.* Iren.$^{lat.}$ with ℵABD*FG Latt. Boh. Arm. Aeth. Orig. $\frac{3}{6}$.

It is difficult not to believe that the Latin has here preserved what Iren. wrote, and that the *Sacr. Parall.* have harmonized with the Syrian text.

Another variant of which Tisch. takes no notice is μετεσχημάτισε in *d e g m* Iren. *codd.* Tert. *codd.* ⅔ Cypr. ⅔ and other Latins (see my critical apparatus to the Greek *N.T.*).

1 Tim. iv. 2 (p. 182) κεκαυτηριασμένα τὴν συνείδησιν.

cauteriatas conscientias habentes.

The use of the plural by the Latin translator conduces to clearness, and does not imply a variant in the Greek.

The brief quotation rather favours the supposition that Iren.'s Bible was without either the ἰδίαν of the majority of MSS before συν., or the ἑαυτῶν after συν. with *d* Nouat. Lucif. Ambst. (?), or ἑαυτῶν before συν. with *f g* Vg.

Tit. iii. 10 (p. 186) μίαν : *primam.*

There is no variant to μίαν in the Greek. *primam* is therefore a free rendering, natural on account of the following δευτέραν.

καὶ δευτέραν νουθεσίαν ℵAC *al. pler. f* Vg. Syr^{p} Boh. Arm. Aeth. Orig. Ath. *al.*

νουθεσίαν καὶ δευτέραν D^{c}.

νουθεσίαν ἢ δευτέρα FG *g* (*g* secundam).

νουθεσίαν καὶ δύο D*E *d e*.

νουθεσίαν (*solum*) *codd. ap.* Hier. *m* Iren.-lat. ½ Pamph$^{lat.}$ Tert. ⅔ Cypr. ⅔ Lucif. Ambst. Amb. Aug.

(Second quotation.)

αἱρετικόν : *haereticum autem.* The *autem*, being unparalleled, is due to the translator.

καὶ δευτέραν : omitted in the Latin (see above), a real difference of text between the two. The Latin translator has here doubtless deserted the Greek for a Latin form known to him.

Apoc. iv. 7 (p. 195) πρόσωπον ἀνθρώπου : *faciem quasi humanam.*

The omission of the ὡς in Greek is supported by B *al. pauc.* Andreas Arethas: its presence by A Vg. Primas. Other variants are ὡς ὅμοιον ἀνθρώπου ℵ Boh. (?) Victorin., ὡς ἄνθρωπος P etc.

In the earlier part of the verse ἔχον is supported by ℵP *etc.*: the Latin (p. 195), however, seems rather to favour ἔχων of AB.

This is a case where it seems impossible to decide which Irenaeus wrote: the probabilities are against the form preserved by Anastasius and in favour of the Latin translator.

We have found thus over 70 passages where there are disagreements, but these are in many cases so slight that the real number should be put at considerably less than seventy.

Here ends our examination of the passages where the Greek and Latin are both extant. It cannot be said to have yielded much certainty as to the sort of New Testament text employed by Irenaeus. But before we proceed to consider the character and relationship of this text, it may be as well to inquire whether we have exhausted the available material for the reconstruction of the Greek text, when we have examined all passages actually extant in Greek.

3. In comparing the quotations that survive in Latin alone with the available remains of Old-Latin texts and the quotations in Fathers who quote Old-Latin texts, we find that not infrequently the translator uses language which is unparalleled in these. Now it is quite true that the existing remains of Old-Latin texts are defective to an unfortunate degree. Yet it seems not unsafe to argue that where the translator stands alone he is really reproducing exactly the Greek which was before him. It is even not impossible that where he shows contact with an Old-Latin version he is still giving an exact reproduction of what was before him. But close agreement with a known form of Old-Latin version will make us suspicious that the translator has deserted his original for a form of Latin biblical text known to him. In the investigation into individualistic renderings of our translator, we shall for the present at least ignore all except those which indicate a real difference of underlying text. It is astonishing how few of these there really are, if we eliminate, as we must, the great bulk of the cases, where Irenaeus clearly quoted loosely and has been accurately followed by his translator. There remains a mere handful of cases where Iren.$^{lat.}$ is rendering a different text from those before the translators of the Latin Bible. The real reason of this paucity is that Iren.$^{gr.}$ and Iren.$^{lat.}$, even as two different things, are both Western texts.

The following are the instances where Iren.$^{lat.}$ shows a text unparalleled in early Old-Latin texts, at least in those that have survived.

Mt. v. 18 (p. 8) after *lege* adds *et prophetis* with Θ *fam.*^{13} Arm. Syr^{h} Aphraates $\frac{2}{2}$.

Mt. ix. 29 (p. 15) *tuam . . . tibi* with Clem.-Alex. Orig. against the plural of other authorities (so Von Soden).

Mt. xi. 24 (p. 17) *om.* ὅτι with ℵ* $^{et\ c}$ 33.

Mt. xii. 6 (p. 19) πλεῖον (for μεῖζον) with a few Greek MSS.

Mt. xiii. 13 (p. 22) δέ for διὰ τοῦτο with no known Greek authority, perhaps under the influence of Mc. iv. 11, Lc. viii. 10, where δέ is genuine and invariable.

Mt. xiii. 14 (p. 22) *ut impleatur* for *et implebitur* with Syr^{s} only.

Mt. xiii. 16 (p. 22) *quae uidetis* and *quae auditis* added after *qui uident* and *quae audiunt* respectively, under the influence of Lc. x. 23, where the first clause is given by all authorities and the second clause by D (cf. *nonnull. vett. Lat.*) cf. Diat.$^{arab.}$, which is Mt. xiii. 16 + Lc. x. 23^{b}.

Mt. xiii. 30 (p. 23). The addition of the words *πυρὶ ἀσβέστῳ* (perhaps from Mt. iii. 12) is paralleled in Tert. and in a Manichaean extract in Epiphanius.

Mt. xvi. 21 (p. 208) *ὁ Ἰησοῦς* omitted with ℵ^{ca} Orig. Chr.

et reprobari added, under influence of Mc. viii. 31, Lc. ix. 22 (so Diat.).

crucifigi (*σταυρωθῆναι*) substituted for *ἀποκτανθῆναι*, probably from Diat.$^{ephr.}$, which has 'be crucified and die'.

Mt. xvi. 25 (p. 26) *saluabit* (*σώσει*) for *inueniet* (*εὑρήσει*), with 1 33 209 Orig., perhaps under influence of Mc. viii. 35, Lc. ix. 24, where it is right (so Diat.).

Mt. xix. 29 (p. 29) *in hoc saeculo* added after *accipiet* with Eus. (cf. *e* hic), under the influence of Mc. x. 30, Lc. xviii. 30 (so Diat.).

Mt. xxi. 33 (p. 31) *et* (1°) for *qui* (with Syr^{sp}) (an ex Diat.?).

[Mt. xxi. 42 (p. 32). The insertion of *iterum* at the beginning seems unparalleled, and is perhaps due to Iren. himself.]

Mt. xxii. 6 (p. 33) *om. αὐτοῦ* with L Orig. Eus.

Mt. xxiv. 15 (p. 38) *δέ* for *οὖν* with ℵ^{c} L *al*^{8} *fere* Boh. Syr^{p} Eus. Bas. Chr. (*cf.* Mc. xiii. 14); in another place, no connecting word, with Diat.$^{ephr.}$ Hipp. Orig.$^{lat.}$

Mc. i. 2 (p. 44) *ἐν τοῖς προφήταις* Iren. $\frac{2}{3}$ with AEF *al. pler.* Arm. Aeth., a remarkable coincidence with late authorities, due probably to Iren.'s independent knowledge that two prophets are quoted.

Mc. i. 24 (p. 45). Agreement with some of the best Greek authorities for *οἴδαμεν* against all Latins (exc. Tert. once), who have *οἶδα* (with ABCD etc.).

Lc. ii. 20 (p. 52) *καί* added after *καθώς* with G.

Lc. iv. 6 (p. 55) *Haec omnia tibi dabo* from Mt. iv. 9 for the *σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν* of the regular form.

Lc. vi. 25 (p. 57) *et qui* (for *uae uobis qui*) suggests that in his Gospel Irenaeus had no *ὑμῖν* here, thus agreeing with ℵBKLΘ etc. *fam.*^{1} *fam.*^{13} Orig. $\frac{3}{3}$ Orig.$^{lat.}$ $\frac{2}{3}$.

Lc. vi. 26^{b} (p. 57) *enim* in second clause with the bulk of the authorities, against D 29 Latt. (Vet. Vulg.) Tert.

ὑμῶν (for *αὐτῶν*) with 69 142* 251 472.

Lc. viii. 51 (p. 59) *nullum* for *οὐκ . . . τινά*. This may be merely a Latinization of the language, but it is possibly a literal translation of the Greek *οὐδένα*,

found in ℵ L Θ 69, also A C^3 E *al. pler.* (cf. Mc. v. 37, where it is right). Omission of *καὶ Ἰωάννην* is unique (W.-H. *App.* 59).

Lc. xii. 42 (p. 62) *erit* (*ἔσται*) for *est* (*ἐστίν*), with AKΠ *al.*[6]

(p. 63) *bonus et sapiens*: this order also in Diat.[ephr. cod. A.]

Lc. xii. 45 (p. 63) *malus seruus* (for *seruus*) with MX *fam.*[13] *al. pauc.* Syr[barsal.] Aeth. Orig. (from Mt. xxiv. 48: so Diat.).

tardat (without *uenire*) under the influence of Mt. xxiv. 48, where it is right with ℵB 6 33 Sah. Boh. Ephr. No other authorities have this reading here, and no Latins in Mt.

conseruos: from Mt. xxiv. 49 (so also Orig. once, but with *καὶ τὰς παιδίσκας* after it).

Lc. xii. 46 (p. 63) *cum hypocritis* (for *μετὰ τῶν ἀπίστων*) with X *fam.*[1] *al. pauc.*: from Mt. xxiv. 51, where all authorities give it: so Diat.[ephr. cod. A], which conflates both.

Lc. xvii. 27 (p. 69) *et non scierunt* inserted: from Mt. xxiv. 39, where however it comes after *arcam* (so Diat.).

ἧς ἡμέρας omitted: again corresponds to Mt. xxiv. 39.

Lc. xvii. 28 (p. 69) *et quemadmodum* = *καὶ ὡς* of Clem.-Alex. The reading suggests rather *ὁμοίως καὶ ὡς* (with AD *al. pler.*) than *ὁμοίως καθώς* (with BL *fam.*[13] *al. pauc.*) as the original in Irenaeus' Gospel.

Lc. xvii. 30 (p. 69) *in aduentu filii hominis* (from Mt. xxiv. 39).

Lc. xviii. 8 (p. 70) *etiam* (*ναί*) before *dico* with GMRΘ *fam.*[13] *al. pauc.* Boh. Arm. Macar.

Lc. xxi. 34 (p. 72) *et uigilate semper in omni tempore* after *adtendite uobis*: perhaps an accidental accession from verse 36, where however no MS has *semper*.

repente adsistat super uos: this order only in A *al. nonnull.* Boh. Syr[p] Bas.

Lc. xxiv. 47 (p. 74). The reading *ἄφεσιν ἁμαρτιῶν* for *μετάνοιαν εἰς ἄφ. ἁμ.* seems more likely to have been derived from the reading *μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν* (of ACD *al. pler.* Boh. Latt. [Vet. Vulg.] Syr ([s h hr]) Eus. Cypr.) than from the rival reading *μετάνοιαν εἰς ἄφεσιν* (of ℵB Syr[p]).

Ioh. i. 6 (p. 77) *erat ei nomen* with ℵ* D* against *ὄνομα αὐτῷ* and *ᾧ ὄνομα* of others.

Ioh. i. 13 (p. 77) om. *ex sanguine neque* $\frac{3}{3}$ with Epiph. $\frac{1}{3}$ only.

ex uoluntate dei for *ex deo*: a unique expansion.

Ioh. i. 30 (p. 79) *erat* for *est* (under the influence of verse 15): unique.

Ioh. vi. 1 (p. 84) *om. τῆς Γαλιλαίας* with 157 330 *al. pauc.* Cyr. $\frac{2}{2}$.

Ioh. vii. 30 (p. 84) *nondum enim* (*οὔπω γάρ*), for *ὅτι οὔπω*, with 69.

Ioh. xiv. 7 (p. 88) om. *αὐτόν* 2° with BC*.

Ioh. xx. 17 (p. 90) *discipulos* (*μαθητάς*), for *ἀδελφούς μου*: *μαθητάς μου* occurs in 47. *ἀδελφούς* without *μου* is in ℵ* D *e* Orig., and it is of this rather than of the fuller form that we find the paraphrase here.

Ioh. xx. 31 (p. 90) *Ἰησοῦς* simply, without *ὁ χριστός*: unique.

Ac. vii. 38 (p. 101) *praecepta dei uiui* for *λόγια ζῶντα*: so also a MS of New Coll. Oxford cited by Grabe (no. 58 or no. 59 probably); *cf.* *λόγια θεοῦ ζῶντα* of 104 106.

Ac. vii. 39 (p. 101) *uestri*, for *nostri*, with 36 61 105 *al. pauc.*

corde suo, for *cordibus suis*, with HP *al. pler.* Boh. Syr^{h} Aeth. Chr. $\frac{2}{3}$.

Ac. x. 2 (p. 105) *et faciens*, for *faciens*, with LP *al. pler.* Syr^{h} Aeth.

Ac. x. 39 (p. 106) *quem*, for *quem et*, with *minusc. mu.* Vg. Sah. Boh. Syr^{p}.

Ac. xv. 16 (p. 108) *aedificabo*, for the second *reaedificabo*, with C* $^{\text{ut uid.}}$ 68.

Ac. xvii. 26 (p. 112) *κατά* for *καί*.

Ac. xx. 6 (p. 113) *et* after *ubi*, with 40 137 Syr^{h} (cf. D *ἐν ᾗ καί*).

Rom. v. 17 (p. 119) *om. τῆς δωρεᾶς* with B 49 Orig. $\frac{2}{3}$ (*om. τῆς δικαιοσύνης* Orig. $\frac{1}{3}$) Chr. Aug. *saep.*

Rom. ix. 12 (p. 124). Iren. adds, after *αὐτῇ* (*ὅτι*), from Gen. xxv. 23, *duo populi in utero tuo et duae gentes in uentre tuo, et populus populum superabit et*, with no other authority. It is to be noted that there are in Iren. three remarkable resemblances with the text of this verse of Gen. as quoted by Barnabas, against all or almost all other known forms of the LXX, namely *om. εἰσίν* after *γαστρί σου*, *ἐν τῇ κοιλίᾳ* for *ἐκ τῆς κοιλίας* with V and Chr., *om. διασταλήσονται*. Did Iren.$^{gr.}$ get this form of the Genesis verse from Barnabas$^{gr.}$? Certainly our translator shows no knowledge of the Barnabas translation here, for that translation, unlike its Greek original, follows the standard LXX text.

Rom. ix. 25–26 (p. 124) show almost unparalleled freedom: one interesting fact emerges, namely that Iren. knew the variant *τὴν οὐκ ἠλεημένην ἠλεημένην*, which has survived in no Greek MS, and is only known from (Tert.) Vg. Syr^{h} Arab. Arm.$^{codd.}$, in some of which it is not a substitute for the other reading, but added to it, viz. in Vg.$^{codd.\ non\ opt.}$ Arm.$^{codd.}$

1 Cor. ii. 15 (p. 130) *omnes* (*πάντας*) for *omnia* (*πάντα*) Iren. $\frac{3}{4}$, with Did. $\frac{2}{3}$ Thdrt. only.

1 Cor. viii. 6 (p. 135) *om. ἀλλ'* with B Basm. Eus. (see also W.-H. *App.* p. 115).

1 Cor. xv. 13 (p. 142) *si enim mortui non resurgunt*, for *εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν*, with Ps. Ignatius (*εἰ οἱ νεκροὶ οὐκ ἐγείρονται*) only.

1 Cor. xv. 45 (p. 144) *om. ἄνθρωπος* with BK 13 39 63 Did. Amb. $\frac{1}{2}$ Aug. Orig.$^{lat.}$

1 Cor. xv. 54 (p. 147) *om. τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν καί* with ℵ*C* IM 64 71 Vg. Boh. Aeth. Go. Mcion. Ath. Hil. Ambst. (no Old-Latin MSS).

2 Cor. xii. 3 (p. 151) *om.* οὐκ οἶδα with B Method.

2 Cor. xii. 8 (p. 152) introduced by *et* (καί), as in A Orig. Thdrt.

Gal. iv. 26 (p. 158) πάντων ἡμῶν (*omnium nostrum*), for ἡμῶν (*nostra*), with ℵ^{c}AC^{c}KLP *al. pler.* Syr$^{h\ txt.}$ Arm. Orig.$^{lat.\ bis}$ (*contra* Orig. *ipse saepe*) Eus. *bis* (*contra persaepe*) Cyr.-Hier. *al.* Hier. Aug.

Eph. i. 14 (p. 162) *qui* (found also in Vg.) may surely represent ὅς, and *quod* ὅ, though Tisch. draws exactly the opposite inference. If I am right, then Iren. supports ℵDEK *al. longe plur.* Did. Chr. etc.

Eph. iv. 6 (p. 164) *om.* καί after θεός, with 38 47 114 Boh. Syr^{p} Ar. *al.* Eus. Chr. ⅓.

Phil. iii. 21 (p. 171) after τῆς δόξης αὐτοῦ proceeds *ita ut possit secundum operationem uirtutis suae*, which appears to be a translation of τοῦ δύνασθαι [αὐτὸν] κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ, whereas the accepted text of Phil. is κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτόν. The form is unique, and it is with probability suggested in the apparatus *ad loc.* that Eph. iii. 7 κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ has got mixed up with this quotation.

Col. i. 18 (p. 172) *om.* ἐκ before τῶν νεκρῶν with ℵ* Eus.

2 Thess. i. 7 (p. 177) τοῦ κυρίου ἡμῶν Ἰησοῦ with 3 35 52 *al. pauc.* Boh. Aeth.

2 Thess. i. 8 (pp. 177, 178) Ἰησοῦ (without Χριστοῦ), with BDEKLP *minusc. nonnull.* Boh. Syr^{h} Arm. Aeth. Chr. Thdrt. *al.*

2 Thess. i. 10 (pp. 177, 178) *om.* ἐν before πᾶσιν with 37.

1 Ioh. ii. 21 (p. 190) *extraneum est et*, between ψεῦδος and ἐκ, a unique reading: whence?

1 Ioh. iv. 1 (p. 191) *de saeculo* (=ἐκ τοῦ κόσμου) for εἰς τὸν κόσμον is unique, and perhaps due to a mistake.

2 Ioh. 7 (p. 192). The singular *hic est* is faithful to the Greek MSS against the plural of certain witnesses to the Western text. This fact bears out the excellence of the Greek N.T. text used by Irenaeus.

Apoc. xiii. 5 (p. 197) *et blasfemia* (pl. neut.) with βλασφημίας ℵC *minusc. pauc.* Vg.$^{codd.\ nonnull.}$ Syr. Aeth. Dionys.-Al.$^{euseb.\ lat.}$ (against βλάσφημα of A *minusc. pauc.* Dion.$^{euseb.\ codd.\ 2}$ And., and βλασφημίαν of BP *al. mult.* Arm. Dion.$^{euseb.\ edd.}$ Are.).

Apoc. xiii. 13 (p. 198) *faciet* with 35 87 Boh. And. Caesarius-Arel. (=Tyconius?).

Apoc. xix. 14 (p. 200) τοῦ οὐρανοῦ (*caeli*) or τῶν οὐρανῶν, for ἐν τῷ οὐρανῷ, with 8 36.

Apoc. xxi. 3 (p. 202) *populi* (λαοί) with ℵA 1 79 92 *al.* And.

4. We have now collected all that can with perfect certainty be attributed to the Greek of Irenaeus' quotations, and it remains to attempt to take stock briefly of the character of our material. It will be well to begin by quoting some opinions on the

subject which have been expressed during the past generation: farther back it does not seem necessary to go.

According to Dr. Sanday[1], Irenaeus (in the quotations extant in Greek) 'may be taken to represent a comparatively high standard of accuracy. . . . Most of the free quotations . . . belong not so much to Irenaeus himself as to the writers he is criticizing. . . . In IV. vi. 1, which is found in the Latin only, he shows that he is quoting from memory, as he speaks of a parallel passage in St. Mark, which does not exist. Elsewhere there can be little doubt that either he or the writer before him quoted loosely from memory, . . . the number of the quotations from the Gospels of which the Greek text still remains is not large, and where we have only the Latin interpretation we cannot be sure that the actual text of Irenaeus is before us. Much uncertainty is thus raised. . . . For minor variations the text of Irenaeus cannot be used satisfactorily, because it is always doubtful whether the Latin version has correctly reproduced the original. And even in those comparatively small portions where the Greek is still preserved, it has come down to us through the medium of other writers, and we have just had an instance [Mt. i. 18] how easily the distinctive features of the text might be obliterated.'

Much to the same effect are the words of Westcott and Hort in their *Introduction*[2], which deserve quotation at length, first, because they are weighty and important, second, because they are based on a full and personal study of the evidence, and third, because they have not at all received the attention they deserve. 'Secure knowledge of the character of the text of the New Testament used by Irenaeus himself can of course be obtained only from the Greek extracts and from such readings extant only in Latin as are distinctly fixed by the context; and it is solely from these materials that we have described his text as definitely Western. In the use of the Greek extracts the age and other circumstances of the several sources from which they are derived have to be considered. The Greek transmission is independent of the Latin transmission, but not always purer. Greek corruptions absent from the Latin version, due either to the use of degenerate MSS of Irenaeus by late writers or to degenerate transmission of the works of these writers themselves, can often be detected in the language of Irenaeus himself, and might therefore be anticipated in his quotations. But these individual ambiguities do not disturb the general results. The passages subject to no reasonable doubt render it certain that the translator largely modified biblical quotations in conformity with an Old Latin text familiar to him, but perhaps unconsciously, certainly irregularly and very imperfectly. We thus learn what antecedents to the Latin readings

[1] *The Gospels in the Second Century* (London, 1876), pp. 49 ff., 329 ff.
[2] pp. 159 f., § 220.

we have to take into account as possible where the Greek has perished, aided by the fact that passages quoted several times exhibit a text sometimes identical, sometimes modified in various degrees. Occasionally, with the help afforded by the other Old Latin evidence, we can arrive at moral certainty that the translator has faithfully reproduced his author's reading; but more commonly the two alternatives have to be regarded as equally possible. Both texts are Western; and the evidence is valuable, whether it be that of Irenaeus or virtually of a fresh Old Latin MS, though in the former case it is much more valuable. Were indeed Massuet's commonly accepted theory true, that the Latin version of Irenaeus was used by Tertullian, the biblical text followed by the translator would take precedence of all other Old Latin texts in age. We are convinced, however, not only by the internal character of this biblical text but by comparison of all the passages of Irenaeus borrowed in substance by Tertullian, that the Greek text alone of Irenaeus was known to him, and that the true date of the translation is the fourth century. The inferior limit is fixed by the quotations made from it by Augustine about 421.'

Dr. Rendel Harris in his brilliant monograph *A Study of Codex Bezae*[1], greatly daring, has sought to controvert these positions of Hort. His opinion is that Tertullian and Cyprian used the Latin Irenaeus, this translation having been made and brought to Africa before the end of the second century. His account of the genesis of Hort's view seems hardly fair to Hort.[2] He says:—'Dr. Hort explained the wonderful agreement between the Latin of Codex Bezae and the Latin of Irenaeus (for there are many cases in which the translator of Irenaeus is nearer to the Latin of D than to the Greek) by representing the Bezan Greek as coeval with Irenaeus, and the Bezan Latin as belonging to the time of his translator. And this led him to deny Massuet's theory that the text of Irenaeus was translated before the end of the second century, and was, in fact, in the hands of Tertullian.' But we have seen that Hort's view of the date of the Irenaeus translation was otherwise obtained. Harris goes on to say:—'I shall take the Bezan Latin, which we have seen to be the real authority [such, as is well known, is Harris' theory], right back to the time of Irenaeus . . .: and I shall try to take the translator of Irenaeus back with him, for the sake of companionship.' The biblical text of Irenaeus and the text of Codex Bezae are shown to be 'genealogically contiguous'.[3]

The latest discussion of the Gospel text of the original Irenaeus is that by Von Soden in his monumental work *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte* (Band I, Berlin 1902–1910).[4] As he had at his disposal the same materials as myself, his conclusions

[1] Cambridge, 1891. [2] p. 162. [3] p. 164. [4] § 373, pp. 1615–1620.

are of special interest. They are bound up with his theory of the development of New Testament texts, which it is difficult to judge until his own restoration of the oldest attainable form of text has been published.[1] Briefly, his theory is that our Greek manuscripts of the Gospels represent three different recensions, which he calls the I, H, and K recensions. The I recension corresponds roughly to what we call the Western Text, as far as it is represented in Greek MSS; the H recension includes Westcott and Hort's Neutral Text, represented especially by B and ℵ, and also their Alexandrian Text; and the K recension corresponds to Westcott and Hort's Syrian text. The primitive purity of each of these recensions must first be secured by a comparison of all the authorities for it, and on the basis of this restored purity we can construct the I-H-K text, the ultimate original of them all. All divergences from this I-H-K text in the Ante-Nicene writers and versions are explained as due to the disturbing influence of Tatian's *Diatessaron*.[2]

Von Soden's view of the Latin Irenaeus is not that of Westcott and Hort. He says:—'That the Latin translation of his citations is not taken from the Itala, but is a literal translation of the Greek original, is proved by the citations preserved to us in both languages, as well as by the many departures from It [i. e. the European Old-Latin texts] in the choice of the verbal expression. That the translator was, further, not at all influenced by any Latin text familiar to him, is made certain by the fact that he not seldom reproduces the same quotation differently in Latin in separate passages.' The details we have given above show that this statement must be somewhat qualified. We need only refer to the case of Mt. iii. 17 above, overlooked by Von Soden, and remark that continental scholars in general are not so ready to ignore definite statements of Westcott and Hort before stating the direct opposite. Von Soden's whole discussion is vitiated in the eyes of those who cannot regard the Latin as in all cases an exact reproduction of the Greek. The harm done is perhaps not very great, as both the Greek and the Latin are Western, but we demur to this treatment of the Latin as identical with the Greek.

Very old errors belonging to the Latin translation itself he finds in Io. iv. 36 *nam* (for *iam*) and xiv. 7 the inversion *cognoscitis* (for ἂν ᾔδειτε) and *cognouistis* (for γινώσκετε).—Differences in the various citations of the same place are rare. He instances a few in addition to

[1] [It must be remembered that this chapter was printed in 1912, before the appearance of Von Soden's final volume in 1913. I regard his text as inferior to that of Westcott and Hort.]

[2] The reader who has not access to Von Soden's work may refer to Professor Lake's review in *The Review of Theology and Philosophy* for October and November, 1908 (also separately published), or to his *The Text of the New Testament*, fourth edition revised (London, 1908), Appendix D, or to Mr. A. V. Valentine-Richards' article in *Cambridge Biblical Essays* (London, 1909), pp. 535 ff., or to Nestle's *Einführung in das Griechische Neue Testament* (3. Aufl., Göttingen 1909) *passim*, or to my *Text and Canon of the New Test.* (London, 1913), pp. 130 ff.

those in his lists that follow: Mt. iii. 12, Lc. iii. 17 emund**ans** . . . colligens . . . comburens ¼; Mt. iv. 3, 6 add *tu* after *εἰ* ½; v. 45 *καθὼς βούλεται* (for *ἐπὶ δικαίους καὶ ἀδίκους* (Lat. tr. and Io.-Damasc.) ⅓; xi. 25 (see above, p. cxxvii) ½; xiii. 38 ½; xiii. 43 *autem* (for *τότε*) ½; xv. 3 = Mc. vii. 9 domini (for *θεοῦ*) ½; xvi. 25 = Mc. viii. 35 = Lc. ix. 24 (see above, p. cxl) ½; Mt. xviii. 10 (see above, p. cxiv) ½; Mt. xxvi. 38 (see above, p. cxxviii) ⅓.

If we compare its text with I-H-K, even inversions of the order of words are extremely rare. As far as they occur in minutiae, they appear to be demanded by the Latin language. More important are the following only, which are perhaps errors of memory: **Mt.** iii. 7 *ὑμῖν ὑπέδειξεν*; xi. 26 *ἔμπροσθέν σου* before *εὐδοκία ἐγένετο*; xii. 6 *μείζων* (rather *πλεῖον*, p. cxxxix) *ἱεροῦ*; xix. 29 *agros . . . domos . . . parentes . . . fratres . . . filios*; xxi. 33 *περιέθηκεν αὐτῷ* lat.; xxiv. 50 *in die qua nescit et*[1] *hora qua non sperat* IV. xxvi. 3, for which in IV. xxxvii. 3 he writes only *in die qua non sperat*; **Lc.** viii. 51 *τῆς παιδὸς* after *μητέρα*; ix. 62 *ἐπιβαλών* after *ἄροτρον, βλέπων* after *ὀπίσω*; xxi. 36 (see p. cxli) ½.—Omissions are rare: **Mt.** i. 23 *μεθερμηνευόμενον* ½; ii. 15 *λέγοντος*; iii. 9 *λέγω . . . ὑμῖν ὅτι* ⅔, *τούτων* ⅘; iii. 10 once *οὖν* (cf. vii. 19), once *enim* in place of *οὖν* (Ta[a] sy[s] Julian *καί* in place of *οὖν*); iii. 12 = Lc. iii. 17 *αὐτοῦ* after *ἄλωνα* ⅓, *οὗ* before *τὸ πτύον* twice, *habens* in place of *οὗ* once, *αὐτοῦ* after *χειρί* ⅓; iii. 16 *αὐτῷ* (ℵ B)[3]; ix. 6 *ἐπὶ τῆς γῆς l*; ix. 8 *δέ, ἐφοβήθησαν καί*; x. 18 *καί*; xi. 26 *οὕτως*; xi. 28 f. *κἀγώ* (28) — *ἐφ' ὑμᾶς* (29); xii. 40 *γάρ*; xiii. 11 ff. *οὐ δέδοται* (11) — *τοῦτο* (13); xiii. 13 *οὐδὲ συνιοῦσιν* after *ἀκούουσιν* (**Lc.** om. *ἀκούουσιν οὐδέ* before *συνιῶσι*) (see above) Tert. *a*; xiii. 25 *ἦλθεν . . . καί, μέσον κτλ.* (see above); xiii. 38 *ὁ* before *ἀγρός*; xiii. 40 *οὖν*; xv. 3 *καί* (ℵ); xvi. 21 (see above); xix. 21 *καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ* (sy[s]); xxi. 35 *αὐτοῦ* af it?; xxi. 41 *αὐτούς* (lat. and two Gk. Gospel MSS of Von Soden's I[a], namely 050 [= Greg. Θ], 529 [= Gregory 79]); xxi. 42 *αὕτη* af *à*; xxiii. 26 *πρῶτον*; xxvi. 24 *ἐκείνῳ*; xxvi. 39 *τοῦτο* (see above). **Lc.** i. 17 *ἐπιστρέψαι—δικαίων*; ii. 20 *om. καὶ αἰνοῦντες*; ii. 22 *αὐτῶν—Μωυσέως*; vi. 31 *ὁμοίως* (af D sah.); ix. 61 *κύριε*; 62 *αὐτοῦ* (B) (see above); x 16 *καί* in place of *ὁ δὲ—ἀθετεῖ*; xii. 36 *εὐθέως*; xvii. 28 *ὁμοίως* (see above); 29 *καὶ θεῖον* (see above for other authorities[3]); xviii. 7 *καὶ μακροθυμεῖ ἐπ' αὐτοῖς*; xix. 8 *κύριε*; 42 *νῦν* (see above), *ὀφθαλμῶν* (see above); xxi. 35 (see above); xxiv. 46 *τῇ τρίτῃ ἡμέρᾳ*; 47 (see above). **Io.** ii. 21 *τοῦ ναοῦ* (Tert.); 23 *αὐτόν* for *τὸ ὄνομα αὐτοῦ, αὐτοῦ* (alt.); iii. 19 *ἦν—ἔργα*; iv. 37 *om. καί*; xiv. 9 *καί* before *πῶς* (BℵA 579; but also *a b e m*, omitted by Von S.); xvii. 5 *παρὰ σεαυτῷ* (with [*f*], *m*); xx. 31 *Χριστός* (see above).

Even reminiscences operate only very rarely: **Mt.** i. 20 *Joseph* in place of *εἰ* (ii. 13) (sy[c] *g*[1]); i. 22 om. *ὅλον* (xxi. 4) (sy[sc]), om. *ὑπὸ κυρίου* (27 iii. 3) (⅓); i. 23 *uocabitur* in place of *καλέσουσιν* (ii. 23 ⅓) (sy[c] Tert.); iii. 3 add. *ὑπὸ κυρίου* after *ῥηθέν*, om. *Ἡσαίου* (ii. 15); v. 18 once om. *ἀπὸ τοῦ νόμου* (Lc. xvi. 17), once add. *καὶ τῶν προφητῶν* after *νόμου* (17) *I* recension (see above); v. 21 *om. τοῖς ἀρχαίοις* (27) *g*[1]; v. 44 *μισούντων* (Lc. vi. 27) for *διωκόντων*; vi. 24 *non potestis* for *οὐδεὶς δύναται* (24 b); viii. 9 *sub mea potestate* for *ὑπ' ἐμαυτόν* (according to 9 a)[4]; ix. 29 *σου . . . σοι* for *ὑμῶν . . . ὑμῖν* (viii. 13) (Clem.-Alex. Orig.); xii. 18 om. *ὃν ᾑρέτισα*, om. *μου, εὐδόκησα* for *εὐδόκησεν ἡ ψυχή μου* (iii. 17) (Tert.[5]); xiii. 14 *ut* for *καί* (i. 22, etc.); xxi. 9 *fili* for *τῷ υἱῷ* (xx. 31) (af *a*); xxi. 31 *τῶν οὐρανῶν* for *τοῦ θεοῦ ff*[1] *d* Chrys.; xxi. 42 om. *ἐν ταῖς γραφαῖς* (16) (af); xxiii. 35 *exquiretur* (Lc. xi. 50 *ἐκδικηθῇ*) for *ἔλθῃ ἐφ' ὑμᾶς*.—**Lc.** vii. 15 *iussit ei dari manducare* (viii. 55) for *ἤρξατο λαλεῖν*. [Incidentally it may be remarked that it seems hardly fair to call by the name of reminiscences readings which are elsewhere attested.]

[1] Von S. wrongly *et in*.

[2] I omit the next instance from the same verse, *καταβαῖνον . . . καί*, as the recovered Oxyrhynchus Greek contains the expression, which the Latin has omitted.

[3] Omitted by Von Soden.

[4] But the Greek is extant here; why does he not quote it?

[5] Omitted by Von Soden.

Besides, the parallels themselves exercise an influence, so that mixed citations exist: **Mt.** iv. 10 om. γάρ (Lc. iv. 8); viii. 11 om. πολλοί (Lc. xiii. 29), add ἀπὸ βορρᾶ καὶ νότου (Lc. xiii. 29); x. 28 *mittere in gehennam* (Lc. xii. 5); x. 35 om. αὐτῆς bis (Lc. xii. 53); xix. 21 διάδος (Lc. xviii. 22); xxiii. 37 om. ἐπισυνάγει (Lc. xiii. 34); xxiv. 49 ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι (Lc. xii. 45); xxiv. 51 ἀπίστων for ὑποκριτῶν (Lc. xii. 46) ½; xxvi. 39 om. μου (Mc. xiv. 36).—**Mc.** i. 2 om. ἐγώ (Lc. vii. 27) (D 565 B).—**Lc.** iv. 6 *haec omnia tibi dabo* (Mt. iv. 9) for σοὶ δώσω—αὐτῶν, *si procidens adoraueris me* (Mt.) for 7, add. *haec omnia* (Mt.) before ἐμοὶ παραδέδοται ¾; v. 36 om. ἀπὸ . . . σχίσας (Mt. ix. 16, Mc. ii. 21); vi. 29 σοι for σου (Mt. v. 40) (Tert. it vg.)[1]; ix. 61 tr. ἐπίτρεψον δέ μοι πρῶτον (59) (D); xvii. 27 add. *et emebant et uendebant* (28), add. καὶ οὐκ ἔγνωσαν from Mt. xxiv. 39, but before *quoadusque* for ἄχρι ἧς ἡμέρας (from Mt. xxiv. 39); xvii. 29 *quoadusque* for ᾗ δὲ ἡμέρᾳ (Mt. xxiv. 39); xvii. 30 *sic erit et in aduentu filii hominis* (Mt. xxiv. 39, but ᾗ ἡμέρᾳ).—**Io.** v. 28 τοῦ υἱοῦ τοῦ ἀνθρώπου for αὐτοῦ (25) (Tert.); viii. 44 ψεύστης for ἀνθρωποκτόνος (44ᵇ) ½ (Tert. Prax.: *ipse a primordio mendax est*).

In view of these few further divergences from I-H-K, the text of which thus lay before Irenaeus also, there cannot be any doubt that the relatively large number of cases of parallelization, which Irenaeus shares with Tatian's *Harmony*, are not an accidental coincidence, but are due to the influence of the latter. Certainly the following cases can be proved to exist in Tatian:—

Mt. i. 18 om. Ἰησοῦ ¾ (Taᵉ syˢᶜ lat.): γέννησις, *generatio* (*K* lat, syˢᶜ): om. Μαρία.
20 tr. *apparuit Ioseph* (for *ei* gg Taᵃ) *in somnis*.
22 om. λεγ. ⅔ (syˢᶜ).
iii. 3 om. λεγ.: *dei nostri* in place of αὐτοῦ.
9 *potens est* in place of δύναται (af it).
10 *abscidetur* . . . *mittetur* ⅔ (lat.).
12 *habens* in place of οὗ (syˢᶜ it).
διακαθᾶραι (so the Latin text; in Epiph. the citation reads διακαθαριεῖ om. και, Lc. iii. 17): om. αὐτοῦ after σῖτον (Lc.): add αὐτοῦ after ἀποθηκ. (Lc. ¾).
[17 τοῦ οὐρανοῦ: omit, as the real text is τῶν οὐρανῶν in Oxyrhynchus MS and this is the Matthaean)(the Lucan reading.]
v. 24 om. ἐκεῖ Aphr.
25 f. *cum* (Lc. xii. 58) *es* (Mt.) *cum aduersario tuo* (Lc.) *in uia* (om. ἐπ' ἄρχοντα Mt.), *da operam ut libereris*[2] *ab eo* (Lc.), *mittat te* (Lc.).
viii. 11 tr. ἥξουσιν before ἀπό (Lc. xiii. 29) ⅓.
12 *ibunt* for ἐκβληθ. it (*exibunt* Taᵉ af sy Eus.).
ix. 2 ἀφίενται (Taᵃ? Mk.): σοι . . . σου (Lc. v. 20).
x. 18 om. δέ (cf. Lc. xxi. 12) lat. Orig, *I*ᵃ etc.
xi. 19 τέκνων (Lk. vii. 35).
26 add μου after πατήρ (cf. *k*, omitted by Von Soden).
27 καί in place of οὐδέ (Lc. x. 22): om. τις ἐπιγιν. (Lc. x. 22) ⅝: probably ἀπέκρυψας (25) in place of ἔκρ. (Lc.) is also from Tatian.
xii. 25 desolabitur it; stabit lat. D *fam.*¹³.
40 om. γάρ (Taᵃ syˢ καί in place of γάρ).

[1] But *C* omits *tibi*.
[2] Von S. wrongly *liberaris*: perhaps we ought to read *elibereris* for *ut libereris*, as *CV* have *et libereris*.

Mt. xiii. 15 om. γάρ (af).
16 οἱ in place of ὅτι (*a b h*, omitted by Von Soden).
25 ἔσπειρε in place of ἐπέσπ- (39) (sy^{sc} D *K*) (see above).
xv. 4 εἶπεν in place of ἐνετείλ. λέγ. (Mc. vii. 10) (sy lat. D) (exc. *f*, omitted by Von S.).
6 *sermonem* (Mc. vii. 13) (*a b d f* sy^{sc}) (but also ℵ^{ca} BD sah. boh. Orig. Eus. etc. om. by Von S.).
xvi. 13 με in place of τὸν υἱὸν τοῦ ἀνθρώπου (Mc. viii. 27, Lc. ix. 18) (af it).
tr. οἱ . . . before λέγουσιν (Lc. ix. 18) (D 700 af it).
21 om. ὁ Ἰησοῦς (Mc. viii. 31): add. ἀποδοκιμασθῆναι καί before ἀποκτανθῆναι (Mc. viii. 31, Lc. ix. 22) (see above).
25 καί in place of δέ: σώσει in place of εὑρήσει (Mc. viii. 35, Lc. ix. 24) (see above).
xix. 16 διδάσκ. ἀγαθ. (Mc. x. 17, Lc. xviii. 18) (see above).
17 τί με λέγ. ἀγαθόν (Mc. x. 18, Lc. xviii. 19) (see above).
18 μοιχεύσ. in the first place (Mc, Lc.).
21 πάντα (Lc.) (sy^{s} Aphr.) (also *b e f*, omitted by Von S.): ὅσα ἔχεις (Mc. Lc.).
29 ἕνεκεν ἐμοῦ (Mc. x. 29) (see above): add ἐν τῷ καιρῷ τούτῳ (Mc. x. 30, Lc. xviii. 30): add. *in futuro* (ἐν τῷ αἰῶνι τῷ ἐρχομ. Mc. Lc.) (sy^{c}).
xxi. 13 *fecistis* (Mc. xi. 17, Lc. xix. 46; tr. αὐτόν after *fec.* Mc. Ta?).
16 om. ὅτι (42) (af it D ℵ *I*?) (exc. *f*, om. by Von S.).
23 δυνάμει in place of ἐξουσίᾳ (see above): τοῦτο in place of ταῦτα.
29 f. tr. οὐ θέλω ὕστερον δὲ μεταμεληθεὶς . . . ἐγὼ κύριε καὶ οὐκ (lat. sy^{sc}).
33 add. τις after ἄνθρωπος (sy af *h f K*^{x}): *et* in place of ὅστις (sy^{sp}).
35 tr. ἐλιθοβόλ. . . . ἀπεκτ. (cf. Mc. xii. 4 *K* add. λιθοβολήσαντες before ἐκεφάλ.) (af it sy^{cp} 646 Lucif.).
37 add ἵσως before ἐντραπ. (Lc. xx. 13) (af *b c ff*^{2} *h* sy 79 Chrys.).
38 *habebimus* in place of σχῶμεν (cf. Ta^{a} af sy^{s} καὶ ἡμῶν ἔσται ἡ κληρονομία αὐτοῦ = Mc. xii. 7) [but *a b f h* Lucif. have even *habebimus*].
39 add. αὐτόν after ἀπέκτειναν (Mc. xii. 8) (af *c f* sy^{sc}).
xxiii. 3 *tr.* τηρεῖτε καὶ ποιεῖτε *K* (but also *b* [*e*] *f h*, omitted by Von S.).
28 *tr.* ἀνομίας καὶ ὑποκρίσεως. (Also aeth. in part, which add to Von S.)
34 add καί before ἐξ 1° (Lc. xi. 49) (Orig. *K* D: add 'latt.' om. by Von S.).
xxiv. 15 δέ in place of οὖν (sy$^{s[c]}$ L^{a} 157 Chr. sah. boh.) (see above).
17 τι in place of τά (Mc. xiii. 15) (33 D H^{r} Φ B^{1}, and other lat.).
45 add καὶ ἀγαθός (Ta^{e} [Lc. xii. 42 D; according to Mt. xxv. 21]) (see above).
49 παῖδας καὶ τὰς παιδίσκας (Lc. xii. 45) in place of συνδούλους (see above).
xxvi. 28 om. γάρ (Mc. xiv. 24).
xxviii. 19 om. οὖν (Mc. xvi. 15) (Ta^{e} ℵ A *K*).
Mc. x. 39 μέλλω βαπτίζεσθαι in place of βαπτίζομαι (cf. Mt. xx. 22 μέλλω πίνειν).
Lc. i. 35 add ἐκ σου after γεννώμενον (*I* Tert.).
55 εἰς τὸν αἰῶνα in place of ἕως αἰῶνος (*K*).
76 om. δέ (*K* sy^{s} lat.).
iv. 18 add ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν (Isa. lxi. 1) (*K*).
vi. 4 om. λαβών (*I*).
25 om. νῦν (*K*) (he means the first νῦν, and omits to mention its omission also by vet.-latt. and vulg. as well as D).

[1] H^{r} Φ and *B* are three branches of recension *I* in Von Soden's system.

Lc. vi. 26 add. ὑμῖν after οὐαί (D) (and many other authorities omitted by Von Soden).
29 *remitte ei et pallium* in place of καὶ τὸν χιτῶνα μὴ κωλύσῃς (Mt. v. 40).
x. 19 δίδωμι in place of δέδωκα (*K* sy^{sc} D).
xiv. 27 ἀκολουθεῖ μοι in place of ἔρχεται ὀπίσω μου (*K*^{a} Bas.) (see above).
xvi. 31 πιστεύσουσιν in place of πεισθήσονται (it vg. D 157 sy): add αὐτῷ sy *c i l*.
xviii. 7 πρὸς αὐτόν in place of αὐτῷ (LXX) (*K c f r*^{3} *d*).
8 om. ὅτι (it exc. *a f* D *J*$^{a\,1}$ 475 1038).
xix. 42 *tr.* καὶ σύ after ἔγνως (all except *H* 1012 pa.).
xxi. 34 om. δέ (*J* sah. Meth.).

Io. iv. 36 add. καί after ἵνα (it vg. *K*) (Ta sy^{sc} καί in place of ἵνα): ~ καὶ ὁ θερίζων ὁμοῦ χαίρῃ (D sy^{sc}).
v. 39 ἐν αἷς in place of ὅτι . . . ἐν αὐταῖς (af *a ff*^{2} *q* Tert.).
46 add. καί before ἐμοί (lat. sy^{sc}).

But if Tatianic influence is incontestable in these cases, the following readings also which recur in witnesses manifestly influenced by Tatian, must spring from Tatian, even if they have disappeared in Ta^{a}:

Mt. i. 22 add. Ἡσαίου before τ. προφ. (D 1582* 267 954 sy^{sc} it).
iv. 9 tr. *omnia tibi* (sy^{sc} af it *K*).
v. 23 om. ἐκεῖ (Aphr.).
27 add τοῖς ἀρχαίοις (*J* sy^{c} it? vg. Chrys.).
33 om. τοῖς ἀρχαίοις (27) (sy^{s} af).
41 add ἄλλα (sy^{c} vg. (ἔτι ἄλλα D 372 sy^{s} af it)).
x. 18 *stabitis* in place of ἀχθήσ. (af it (cf. σταθήσεσθε D sy$^{s[c]}$ Mc. xiii. 9)).
xi. 24 ὑμῖν in place of σοι (D 124 Y 659 sy^{s} af it).
xii. 40 add. καί after ἔσται (sy^{c} af it D Φ? Orig. Eus. Chr.).
xiii. 11 τὸ μυστήριον (Mc. iv. 11) (sy^{sc} (sy^{sc} also Lc.)). [But also some authorities in af it, om. by Von S.]
13 ἵνα κτλ. in place of ὅτι κτλ. (Mc. Lc.) (*J* D sy^{sc}).
25 om. αὐτοῦ (sy^{sc} *h ff*^{2}).
xix. 7 *uxorem* for αὐτήν (sy^{sc} *b c ff*^{2}).
xxi. 37 add. *unicum* after *filium suum* (af it (ἕνα Mc. xii. 6)).
xxiii. 4 γάρ in place of δέ 1° (af *h f r*^{3} D *K*): add. αὐτοί before τῷ (Lc. xi. 46) (*H* D Φ^{o} 1093 sy sah. boh. pa.).
27 om. οἵτινες (ℵ D): ὁ τάφος φαίνεται ὡραῖος (D) in place of φαίνονται (sy^{s} om.) ὡραῖοι (sy^{s} 'white').
34 om. ἐγώ (Lc. xi. 49) (D 788 124 543 13, i.e. MSS. of Ferrar group).
37 σε in place of αὐτήν (Orig. lat. sy^{s} D).
xxiv. 17 om. αὐτοῦ after οἰκίας (cf. Lc. xvii. 31) (*a b q ff*^{2} *r*^{3} *d* D).
45 om. αὐτοῦ after κύριος (Lc. xii. 42) (*H H*^{r} D 1295) (also certain Latins omitted by Von Soden, e.g. *ff*^{2}).
xxv. 21 εὖγε in place of εὖ (Lc. xix. 17) (lat. A): add ὅτι (Lc. xix. 17) (lat.) (D ἐπεί).
42 ὃ ἡτοίμασεν ὁ πατήρ μου in place of τὸ ἡτοιμασμένον (it D *H*^{r} Cyp. al. patr.).

Lc. ii. 49 οἴδατε in place of ἤδειτε (Ta? Tert. af it sy^{c} sah. D Y 660 1047 Thdt.) (see above): *tr.* με εἶναι (Tert. lat. sy^{s} *I* Did.) (see above).
vi. 26 ταῦτα in place of τὰ αὐτά (*K J*^{a} [exc. D] *H*^{r} *fam.*^{13}) (add [*a*] *e* to Von S.).

[1] This symbol appears to represent a branch of the Ferrar group and kindred MSS.

Lc. vii. 26 add. *ναί* before λέγω (Mt. xi. 9) boh. (see above).
xvi. 9 ἐκλείπητε (it vg. *K* Meth.).
31 *resurgens ad illos eat* in place of ἀναστῇ (D r^1 *d* add. καὶ ἀπέλθῃ πρὸς αὐτούς after ἀναστῇ, af it $sy^{s[c]}$ ἀπέλθῃ in place of ἀναστῇ, af it add. *ad illos*).
xix. 5 ὅτι in place of γάρ (lat. D).
xxiv. 39 *tr.* ὀστέα . . . σάρκας (D *d*), σάρκας (ℵ D *d*) (see above).
Io. i. 4 ἐστιν in place of ἦν 1° (ℵ D sah sy^{sc} (Ta[a] in place of ἦν 2°, sah. $sy^{sc\ bis}$)).
xix. 11 εἶχες in place of ἔχεις (lat. *K*).

Apart from the readings appearing here, that are also adopted in *K*, there is found, says Von Soden (while the numerous *K*-readings otherwise occurring in the passages cited by Irenaeus are entirely wanting), only the really just *K*-correction of Mc. i. 2 τοῖς προφήταις in place of Ἡσαίᾳ τῷ προφήτῃ (⅔), a passage which does not occur in Ta[a].

The case of Lc. xii. 38 is specially complicated. The *I-H-K* text, which also sy^s and vg. follow, reads:—

> κἂν (or καὶ ἐὰν) ἔλθῃ (om. *H* Θ O^{213} sy^p) ἐν τῇ δευτέρᾳ φυλακῇ (*H* O^{213} *B* om.) κἂν (*K* καὶ) ἐν τῇ τρίτῃ φυλακῇ (om. sy) ἔλθῃ καὶ εὕρῃ οὕτως μακάριοί εἰσιν: all except H^{BNL^a} J^{aD} add οἱ δοῦλοι ἐκεῖνοι from 37.

Two important variants are found here. The one is clearer. Not seldom is the completion of the picture of the μακάριοι inserted from 37. The strong difference speaks against a uniform cause for it. Iren. adds *quoniam recumbere eos faciet et ministrabit eis* after *beati sunt*, so that ἐκεῖνοι is thereby driven out; so also H^r (ὅτι ἀνακλινεῖ αὐτοὺς καὶ διακονήσει αὐτοῖς) sy^c and It (exc. *c d*; *a* hiat), but It in another translation *quoniam* (*ff*[2] *l quia*) *iubebit illos discumbere* (*ff*[2] *i l q* add. *et transiet* = παρελθών 37) *et ministrabit illis*; while *e* offers *faciet quia recumbere eos faciet et ministrabit* (so om. *eis* or *illis*) afterwards in place of μακάριοί εἰσιν ἐκεῖνοι. In the last it is clear that the interpolation is secondary. For *faciet* makes the rest superfluous: this *faciet* is attested also by D, which writes ποιήσει instead of the μακάριοι κτλ. Anyhow there originally hangs together with this the ποιοῦντας (*facientes*), which H^r *c* interpolate from 43 after οὕτως. This small difference, however, stands in connexion with the second great variant. It concerns the indication of time. And here all representatives of the same must still have the same cause. Somewhere the first night watch had to find a place beside the second and third. For all the witnesses that are actually concerned in it, Irenaeus af it sy^c H^r (likewise for Marcion the beginning at least is certain) offer the following form of text:

> καὶ ἐὰν ἔλθῃ τῇ ἑσπερινῇ φυλακῇ καὶ εὑρήσει οὕτως (*H*[r] *c* add ποιοῦντας according to Mt. xxiv. 46, sy^c γρηγοροῦντας in place of οὕτως after 37, r^1 om. καὶ εὑρ. οὕτως) μακάριοί εἰσιν (D ποιήσει, *e faciet quia*, etc. [see above], Iren. it sy^c H^r add ὅτι κτλ. [see above]) καὶ ἐὰν (r^1 add. *uenerit*) ἐν τῇ δευτέρᾳ (sy^c add. φυλακῇ) καὶ τῇ τρίτῃ (*H*[r] r^1 add. φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, sy^c add ἔλθῃ καὶ εὕρῃ γρηγοροῦντας) μακάριοί εἰσιν (*b beati*[1] ∩ *beati*[2]) ἐκεῖνοι (Iren. it exc. *c f q* om.).

The source must be Greek as the different translations in Iren. af on the one side and it on the other show. According to all analogies we shall conclude it was Tatian, although Ta[a] offers the *K*-sy^p-text. The pedantry also, which misses the first night-watch, suits Ta. Or might Marcion have exercised so wide an influence here?

Thus there remain only a vanishingly small number of *Special Readings*.

[The variants in Mt. xi. 27, Lc. x. 22 Von Soden reserves for later comprehensive treatment]:

Mt. i. 20 *quod habet in utero* in place of τὸ . . . ἐν αὐτῇ γεννηθέν.
iv. 4 Lc. iv. 4 *uiuit* in place of ζήσεται (Tert. af vg.).
v. 8 *mundo* in place of καθαροί.
vii. 2 *iudicabitis* in place of κρίνετε: *iudicabitur de uobis* in place of κριθήσεσθε.
viii. 9 add. καὶ δούλους after στρατιώτας according to 9 b.
xi. 25 αὐτά in place of ταῦτα (*L*a).
xii. 7 *numquam* in place of οὐκ ἄν.
18 *dilectissimus* in place of ἀγαπητός (af) (but see above, p. cxxxvii, l. 1).
29 add *ipsum* before *prius* (*b*).
40 *mansit* in place of ἦν (Von Soden evidently does not know that *manere* is a rendering of εἶναι: see *Archiv f. Lat. Lexikogr.* xv. pp. 382, 483): *tr.* after Ἰωνᾶς.
xiii. 14 *erga nos* in place of αὐτοῖς.
14 f. the quotation from Isaiah reads: *incrassatum est* [or *incrassa* A. S.] *cor populi huius et aures eorum obtura et oculos eorum excaeca* (similarly af *a b*).
16 f. is put together in: *uestri autem beati oculi qui uident quae uidetis* (according to Lc. x. 23) *et aures uestrae quae audiunt quae auditis* (see above, p. cxl).
xv. 4 *qui maledixerit* in place of ὁ κακολογῶν af *b f* Cyp.
xvi. 21 *crucifigi* in place of ἀποκτανθῆναι (see above, p. cxl).
xix. 17 add. *pater in caelis* after ἀγαθός (*e* add. *pater*) (see above, p. cxiv).
xxi. 31 *in regno* in place of εἰς τὴν βασιλείαν (af it). (Can this really be considered a variant?)
41 add. αὐτοῦ after ἀμπελῶνα *b h*.
42 *iterum* in place of αὐτοῖς: *dominus* in place of ὁ Ἰησοῦς.
xxiii. 37 *noluisti* in place of ἠθελήσατε (lat. exc. *a b q d*) (see below, p. 65, on Lc. xiii. 34).
xxiv. 45 *erit* in place of ἐστίν (ἔσται Lc. xii. 42 *K*a 477): *praeponit* instead of κατέστησεν.
xxv. 34 *in sempiternum* in place of ἀπὸ καταβολῆς κόσμου.
xxvi. 29 *de generatione uitis huius* in place of ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου.
Mc. i. 3 *ante deum nostrum* in place of αὐτοῦ (D it τοῦ θεοῦ ὑμῶν Isa. xl. 3).
Lc. i. 26 *in ipso autem tempore* in place of ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ (*eodem autem tempore a b c ff*2).
38 *ancilla tua domine* in place of ἡ δούλη κυρίου.
ii. 20 add. καί after καθώς.
26 *Iesum* in place of κυρίου.
iii. 23 *Iesus autem erat* (ἦν δὲ ὁ Ἰησοῦς D) *quasi incipiens*.
vi. 25 *et* in place of οὐαί 2° (see below, p. 57 app. crit. l. 4).
26 add. *et* before οὐαί: add *et* before *pseudoprof.*
ix. 60 πορευθείς in place of ἀπελθών (D) (see above, p. cxxx).
61 οἰκείοις in place of εἰς τὸν οἶκόν μου (1 Tim. v. 8).
62 add ἐν before τῇ (700).
xii. 42 ἔσται in place of ἐστίν (*K*a 713).
50 add. ἄλλο before βάπτισμα: πάνυ ἐπείγομαι εἰς αὐτό in place of πῶς συνέχομαι ἕως ὅτου τελεσθῇ (see above, p. cxxxi).
xiii. 7 ἔτι before, in place of ἀφ' οὗ after, τρία ἔτη.
xiv. 12 *diuites neque amicos et uicinos et cognatos* in place of τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους.

Lc. xiv. 13 *clodos caecos mendicos* in place of πτωχοὺς ἀναπήρους χωλοὺς τυφλούς.
xvi. 9 ὅς in place of καί.
31 *obaudiunt* in place of ἀκούουσιν.
xvii. 27, 28 add. *et* before the co-ordinated verbs.
xix. 42 *hodie*—σήμερον in place of ἐν τῇ ἡμέρᾳ ταύτῃ (see above, p. cxvi).
xxiv. 35 *cognouerunt eum* in place of ἐγνώσθη αὐτοῖς.
Io. i. 10 add. *hoc* before *mundo* bis
13 add. θελήματος before θεοῦ (see above, p. cxli): *uerbum caro factum est* (14) in place of ἐγεννήθησαν, read therefore probably ἐγεννήθη (cf. Tert.).
18 add. *nisi* before μονογενής, once *filius*, once *deus*, once *filius dei* in place of θεὸς (υἱός).
30 *erat* in place of ἐστίν.
iii. 19 add. *hunc* before *mundum*.
iv. 38 add. *enim* [see the *index latinitatis*, p. 303].
v. 28 *ueniet* (af *b f q* r^1 Tert.).
39 om. καί (*a q* r^1 [Tert. *enim* in place of καί]).
xvii. 24 *ibi* in place of μετ' ἐμοῦ.
xx. 17 *discipulos* in place of τοὺς ἀδελφούς μου (see above, p. cxlii).

The result of this examination is that Irenaeus also had the *I-H-K* text before him. At least the divergences of his citations from its language do not in any way compel us to conclude for a form of text which is different from *I-H-K*. That he occasionally in citing omits single words, especially particles which are only important for the connexion with the context, or parts of clauses, which are without significance for his purpose, that at times reminiscences of similar words or the 'formulations' in the parallel passages influence the language, is, as we have seen, a phenomenon which recurs in all Fathers and is quite natural. On the other hand, Irenaeus knew the *Diatessaron*, and, in contrast to Tertullian, not infrequently cited according to its text, compiled from the Gospels, instead of according to the text of one or another Gospel. Of the few really unique readings a whole list are to be put down perhaps only to the translator [we have, however, contended above that all unique readings belong to the original, A. S.], so from the preceding list **Mt.** i. 20; v. 8; vii. 2 b^1; xii. 7, 18; xv. 4; xxi. 31; xxvi. 29; **Lc.** iii. 23. Others are free citations, for example Mt. xiii. 14 f., 16 f.; Lc. xiv. 12, 13; Io. xx. 17. Only Mt. iv. 4; Io. v. 28 seriously deserve discussion.

Finally there remains a problem, but really perhaps only for the history of Latin translation, in the contact of 'af' or 'it' with Irenaeus in some of these special readings: Mt. iv. 4; xii. 18; xiii. 14 f.; xv. 4; xix. 17; xxi. 31; xxiii. 37; Lc. i. 26; Io. v. 28.

That Tertullian at times depends on Irenaeus is made probable by the cases of contact in some otherwise not extant readings, above all Io. i. 13.[2]

[1] Correct Von Soden's 12^b.

[2] But it is also in *b*.

Thus far Von Soden, and I would express my sense of the value of a treatment of this question by one whose knowledge of the Greek authorities is immense. We shall proceed to venture some conclusions as to Irenaeus' Gospel text, building on the foundations now laid, and criticizing details as we pass on. We may admit that Irenaeus used the *I-H-K* text, as far as we understand what that was; or we should rather say, since Von Soden himself tells us that Irenaeus shows no trace of the *peculiar* readings of the *K* text, that Irenaeus used an *I-H* text or else the *I* text merely. We would call special attention to the striking agreements of the Greek Irenaeus with the Greek side of *Codex Bezae* alone of all Greek MSS in the following verses:—Mt. iii. 16 (bis), 17; xiii. 16, 24; Lc. ii. 49; viii. 45; ix. 60, 61; xiv. 27; xix. 5; xxiv. 39. Two of these instances are from the tiny fragment of Oxyrhynchus papyrus, and encourage the belief that more agreements with $D^{gr.}$ would reveal themselves, if we could recover some other portions of Irenaeus MS as old. Further, the agreements are mostly in small matters, *where Latin would represent the Greek by the same word as it would have used to represent the ordinary text.* I think great significance attaches to this fact. Sometimes a quotation in Eusebius is in company with $D^{gr.}$ in this agreement with $Iren.^{gr.}$ In view of the history of *Codex Bezae*, as far as it can be recovered, and its undoubted connexion with Lyons, it does not seem fanciful to suppose that Irenaeus used an ancestor of the Greek side of *Codex Bezae*. Of course this ancestor must have been of considerably greater purity of text than *Codex Bezae*. It was no doubt in much closer relationship to the ultimate Greek original of 'it' and 'af' than $D^{gr.}$ itself is, though that relationship is close enough. Besides the agreements of Irenaeus with *Codex Bezae* alone of all Greek MSS, there are many with it in company with others, and it is very rare to find $Iren.^{gr.}$ directly opposed to $D^{gr.}$, as for example in Lc. ix. 62.

I should be ready too to admit with Von Soden the influence of Tatian's *Diatessaron* on many of the quotations. Perhaps he has pressed it too far: I do not know. Irenaeus or his amanuensis had to trust to his memory, or else to take the trouble of unrolling a roll of a Gospel, as he lived before the days of *codices*. It was obviously much more convenient to consult the large roll of the *Diatessaron* than to look out passages in three or four separate Gospel rolls. Much the same effect would be produced, as a matter of fact, whether one well acquainted with the Gospels quoted from memory or quoted 'Diatessarically'. Irenaeus as a controversialist was obviously under greater obligation to quote accurately than would otherwise have been the case. The *Diatessaron* must, therefore, have been a convenience. It is probable that it was a good deal used in the West, as it certainly was in the East, and before the days of

codices probably more than afterwards.[1] Whether Irenaeus used it or not is not, however, of great importance textually, as Tatian stuck quite close to his text of the Gospels, and that was a Western text, like that of the separated Gospels used by Irenaeus on occasion at least. When Irenaeus is not in company with D he is with the Old Latin or the Old Syriac or some other early authority for the Western text.

5. As to the Latin translator of Irenaeus in the Gospels, it is difficult to say anything definite. We cannot treat him as an exact and invariable reproducer of the text and words of his original, for reasons that will have been clear to the follower of our investigation. But if this be admitted, that he knew and used a Latin Gospel text, what was the nature of that text and to what surviving Old-Latin codices, if any, was it closely related? A first examination of the language of the quotations seems to lead to no definite result. Sometimes he is with the African, and sometimes with the European group, and it is natural to conclude that this is due to the fact that for the most part he translated independently, and that his agreements with one against the other are really accidental. Perhaps a better method is to study the renderings collectively and test them for Africanisms or Europeanisms according to the lists provided by Dr. Sanday in his essay on *k* and Prof. Burkitt in his essay on the quotations in Tyconius. For this purpose an index of all characteristic Latin words in the quotations of the Latin Irenaeus has been prepared.

The following 'Africanisms', i.e. renderings 'homogeneous with the Biblical text used by St. Cyprian',[2] are found in the Gospel quotations of the Latin Irenaeus. The remarks within brackets refer to other surviving Old-Latin authorities for each particular passage. Asterisks refer to passages in Appendix I below, pp. 204–225.

adnuntiare	Mt. xii. 18 ([*a*] *b d f* Tert.).
	Lc. ix. 60 (*a e f* Tert.); but see *euangelizo* under Acts: *euangelizo* is post-Cyprianic.
adpropinquare	Lc. xix. 41* (*a b e f*); but proximare Mt. iii. 2*.
adsumere	Mt. i. 20 (*b* [om. *k*]).
	Lc. i. 54 (*e*).
	xv. 5* (nowhere else).
altus: altissimus	Lc. i. 32, 35, 76 (all); ii. 14 *v.l.* (*b* [*d*] *e*); but excelsus Mt. xxi. 9; Lc. ii. 14 *v.l.*

[1] On the whole question of the *Diatessaron* and its effect on MSS, see H. J. Vogels in *Texte und Untersuchungen*, Bd. xxxvi. 1 (Leipzig, 1910), with the trenchant criticism of Von Soden and Vogels by Dom John Chapman in the *Revue Bénédictine* for July 1912, pp. 233–252.

[2] Burkitt, *The Old Latin and the Itala* (Cambridge, 1896), p. 13.

baptizator	Mt. xi. 11 (Tert. *k*).
cena pura	Ioh. xix. 14* (nowhere else).[1]
clarificare	Mt. v. 16 (*k* Cypr. $\frac{2}{2}$).
	ix. 8 (*k*).
claritas	Lc. xxiv. 26 *v.l.* (*e*).
colligere	Mt. iii. 12 *v.l.* (nowhere else); but see *congregare*, below, p. clxi.
	xiii. 30 (*d k*).
	40 (all).
	41 ([*a*] *b e f k*).
	xxv. 35 (*b d f* ; but abducere Cypr. $\frac{3}{3}$).
	Lc. xiii. 34 ($\frac{3}{4}$) (Cypr.).
discens[2]	Mt. xvi. 21 (nowhere else).
	[Lc. xvii. 5] (not exactly quotation).
emitto (ἐκβάλλω)	Mt. xii. 20 (nowhere else).
frumentum	Mt. iii. 12 *v.l.* (hiat *k*: nowhere else exc. Tert. (?)). Mt. xiii. 25 (*k*); but triticum Mt. iii. 12 *v.l.*; xiii. 30 and *; Mc. iv. 28; Ioh. xii. 24.
genero	Lc. i. 35 (*v.l.*) (nowhere else).
	ii. 11 ($\frac{2}{2}$) (nowhere else).
illic	Mt. viii. 12 (*k* Cypr.) } but ibi Mt. xxiii. 11, 13 (Io. xvii. 24) (see
	xiii. 42 (*e k*). } below, p. clxi).

interficere, which appears to be more 'African' than occidere, occurs a good deal oftener than it, as is also the case in Tyconius: the proportion 2 : 1 is about the same in both authorities.[3]

iste (οὗτος)	Mt. iii. 9 *v.l.* (*a b d f m* $\frac{3}{3}$ Tert. Lucif.).
	xxi. 16 (all).
	xxiii. 36 *bis* (1°, nowhere else).
	(2°, *a b f* Lucif.).

lumen (commoner than lux):

Mt. v. 14 ($\frac{2}{2}$) (*d k* Tert. $\frac{1}{2}$ Opt.).
16 (*d k* Cypr. $\frac{2}{2}$).
Lc. ii. 32 (all).

[1] But recognised as African, in origin at least: see Rönsch, *It. und Vulg.*[2], pp. 306 ff.; Burkitt, *Rules of Tyconius*, p. lxxii; and above, p. c.

[2] But see *OLBT.* ii, p. cxiii.

[3] The evidence of *k* appears to be somewhat confused (*OLBT.* ii, p. cxxviii).

Ioh. i. 5 (½) (Cypr. cod. A).
8 (*a b e*).
9* (*a e f q*).
iii. 19 (alone) (lux Cypr. ⅔).
20 *bis* (*b e*).
21 (*b e*).

manduco (always in Iren. lat. Gospels: predominates also in Afr.):
Mt. xi. 19 (all).
xxv. 35 (all).
Lc. vi. 1* (all).
4 (all).
viii. 55 (all).
xii. 45 (⅔) (*d e*).
xvii. 27 (*e*).
28 (*e*).

nequam — Mt. xii. 45 (nequior) (*k* and all).

non scire — Lc. xvii. 27 (nowhere else) } but nescire Mt. xxii. 29 and *; xxiv. 42, 50; Lc. xii. 46.
xxiii. 34 (*e f*). }

numquam — Mt. xii. 7 (*a b f h*: not *d k*).
xxi. 16 (*d*: not *e*).
42 (all)

obturare — Mt. xiii. 15 (*k*).

populus is much commoner than plebs: the proportion is 8 to 1.

potare — Mt. xxv. 35 (*d f* Cypr. ⅗).

praeceptum (not mandatum):
Mt. xv. 3 (⅔) (nowhere else).
xix. 17 (⅔) (*a*).
xxii. 38 (nowhere else?).

pressura (θλῖψις) — Mt. xxiv. 21 *v. l.* (*e* Cypr.).

profanare — Mt. xii. 5* (*k*).

quasi (against tuelut *etc.*)
Mt. iii. 16 (nowhere else: def. *e k*).
xxiii. 28 (*e*).
Lc. xxi. 35 (*e*).

quoad usque
Mt. v. 18 (⅔) (*k*); but donec Mt. v. 26 *v. l.*, usquequo xii. 20.
26 *v. l.* (nowhere else).
Lc. xii. 59 *v. l.* and * (nowhere else).

xvii. 27 (nowhere else).
29 (nowhere else).

quoniam (in this respect Iren. lat. is almost ultra-African [1]).
Mt. iii. 9 (*a b m* ½).
iv. 6 (nowhere else).
v. 17 (*a f h k*).
23 (nowhere else).
28 (*b d*).
viii. 11 (*k*).
xvi. 17 and * (⅔) (*e*).
21 (nowhere else).
xxi. 43 (nowhere else).
Lc. ii. 23 (nowhere else).
49 (*d*).
xii. 37 (*a e*).
xxiv. 44 (all).
46 (*a b f*: but quia *c d e* Cypr. is the African text).
Io. iii. 19 (*b d e* Cypr. ⅔).
21 (nearly all).
iv. 35 (*a d*).
37 (⅔) (*b e*).
42 (*a d*).
xiv. 10 (11) (*d e*).
xx. 31 (*a*).

The universality of this usage, like that of *quemadmodum* and *uti*, leads us to think that it is due to idiosyncrasy of the translator, influenced originally by the use of an 'African' version.

recumbere Mt. viii. 11 ⅔ (*b h k* Cypr.); but discumbere Mt. xxii. 10 (*a e* Lucif.).
xxii. 11 (nowhere else).
Lc. xii. 37 ([*a*] *e*).
38 (*e*).

remittere Mt. vi. 12 (*a h k* Cypr. ⅔).
ix. 2 -ttuntur *k* Tert. (-ssa sunt *a b h*).
6 (*a*).
xix. 7 (nowhere else).
Lc. v. 21* (nowhere else).

[1] See above, pp. cix–cxi

vi. 29 (*e*).
ix. 60 ($\frac{1}{2}$) (*a b k* [Mt.]).
xiii. 35 $\frac{1}{2}$ (*e* Cypr.).
xxiii. 34 (nowhere else).

sacerdos Mt. xvi. 21 (*e*).

saluare Mt. i. 21 ($\frac{2}{2}$) (*d k*).
xvi. 25 (*d e*).

sarcina (*φορτίον*) Mt. xxiii. 4 (nowhere else; but *k* in Mt. xi. 30, *a* in Lc. xi. 46).[1]

sata (*σάτα*) Mt. xiii. 33 (*k ff*[1]).[2]

sermo Mt. v. 37 (all).
vii. 26* (nowhere else).
x. 14 (all).
xii. 36 (nowhere else).
xv. 6 (nowhere else).
Lc. ii. 29 *v. l.* (nowhere else).
xxiv. 44 (*c d e* Cypr.).
Io. iv. 37 and * ($\frac{3}{3}$) (nowhere else).
v. 47 (*e*).

super Mt. iii. 16 *v. l.* (*d f*).
v. 45 (all).
x. 29 *v. l.* (*a b d f*).
xii. 18 (all).
xxiii. 2 (all except Tert. *in*).
4 (*d e f h*).
35 (all).
36 (all).
xxv. 21 (all except Lucif. *in*).
Lc. iv. 18 (all).
vi. 40* (all).
ix. 62 (*a e f m* Cypr. $\frac{2}{2}$).
x. 19 (*a d e*).
xii. 42 *bis*: 1° (all except *b*, which has *supra*).
2° (*a d e*).
xv. 5* (*a d*).

[1] I suggest this as an 'Africanism' with some diffidence.

[2] *sata* as a transliteration is in harmony with an 'African' practice: see Burkitt, *Old Latin and Itala*, p. 12.

xviii. 8 (*a b d*; but in terra(m) *e f* Cypr. $\frac{2}{3}$).
xix. 41* (all).
xxi. 34 (*a d e*).
35 *bis.* 1° (*a d e*).
2° (all).

thronus	Mt. v. 34 (*a b f k* Tert.).
	Lc. i. 32 ($\frac{2}{3}$) (*d e* Cypr.).
totus	Mt. xxii. 37 and * (all).
	Lc. xxi. 4 (nowhere else except vg^{fu}).
in totum	Mt. v. 34 (*k* Cypr.).
uestimentum	Lc. v. 36 (under Mt. ix. 16) *bis.*
	1° (nowhere else).
	2° (all).
	Mt. xxi. 8 (all).
	Lc. viii. 44 (all except *d* tunica).
uestire	Lc. xvi. 19 (*a*).

There are thus ample and undoubted traces of the 'African' version, and quite as much significance attaches to those instances where the actually extant 'African' fragments fail us or do not support the Latin Irenaeus. The numerous cases where our translator uses an 'Africanism' show the sort of Gospel text with which he was familiar: take, for example, *quoad usque, quoniam, sermo.*

There is, however, some evidence which seems to point both ways; or rather, where the 'African' and 'European' tendencies seem about equally balanced:—

hereditare Mt. v. 5 ($\frac{2}{3}$) (*d f k* Cypr.);

	but hereditate possidere ($\frac{1}{3}$) (*a*).	possidebunt (*b h*).
xix. 29 (*d*)	„ consequetur (*e*).	possidebit (*a b f h m*).
Lc. xviii. 18* (*d*)	„ consequar (*e*).	possidebo (*rell.*).

It seems very doubtful whether hereditare is African, especially in view of the reading of *c*. (See also index of words in Iren.-lat., p. lxxxi, and index of words in Latin quotations, p. 304 *infra.*)

introire	Mt. xii. 29 (*d k*).	intrare Mt. v. 20 (*a b f h*: hiat *d*: against *k*).
	xix. 17 (nowhere else) (cf. *f*).	xxv. 21 (all).
	xxii. 11 (nowhere else).	Lc. i. 9 (*d*).
	Lc. vi. 4 (*d e*).	viii. 51 (*a b f*: against *d e*).
	xxiv. 26 *v. l.* ($\frac{1}{3}$) (*d e*).	xvii. 27 (*b f*: against *a d e*).
		xxiv. 26 *v. l.* ($\frac{1}{3}$) (*a b f*).

There is a fine oscillation here between the 'African' *introire* and the 'European' *intrare*, suggesting that we have got to a later stage than the Cyprianic.

praeterire Mt. v. 18 (½) (*a b f h*). transire Mt. v. 18 (½) (*d k*).[1]
Lc. xii. 37 (all; *a d f* agree with Iren. in using participle).
Lc. xxi. 33 (½) (*a d f*). xxi. 33 (½) (*b e*).

There is a similar variation in the 'African' text between *praeterire* and *transire*.

Perhaps this is the best point at which to call attention to the marked prevalence of *is* (for the usual *hic*) and *quemadmodum*. I cannot find that these peculiarities have been cited either as markedly 'African' or markedly 'European'.

But that there are, in addition to the above-noted characteristics, real 'Europeanisms' in our translation cannot be doubted.

congregare Mt. iii. 12 *v. l.* (⅓) (*a b d f*) (see colligo, above, p. clvi).
xxii. 9 (nowhere else).
10 (all except *d*).
Lc. xvii. 37 (*b d f*) (*e* colligere).
desolatio Mt. xxiv. 15 (⅔) (*a b c d f h q* vg. Hil. Aug.: uastatio *e* Cypr. Tyc.).
felix is entirely absent, beatus being always used.
ibi Mt. xxii. 11 (all).
13 (all except *e*, which has *illic*).
Io. xvii. 24 (*added*).
[It is entirely absent from Tyconius.]
igitur Mt. v. 23 (Lucif.). ergo (much commoner than igitur in
(characteristic) xxii. 9 (nowhere else). 'African' texts) occurs Mt. iii. 8, xix.
xxiv. 42 (nowhere else). 7, xxi. 40 (always with others). In
Lc. xii. 42 (nowhere else). Mt. iii. 8 *k* has itaque.
nempe = ergo is entirely absent.
parabola is used always, never similitudo. (Tyc. once parabola, never similitudo.)
Mt. xiii. 10 (all except *k*).
13 and * (all except *k*).
pauper always, never egens or egenus.
Mt. xix. 21 (*a b d f h*; but egentibus Tert., egenis *e* Cypr.).
Lc. xix. 8 (*a b d f*; but egenis *e* Cypr. ⅔).

[1] In the earlier part of the same verse Iren.-lat. gives pertranseat, where *a b d f h k* all have transeat.

procidere (for African prosterni).
Mt. iv. 9 (*a b* [*d*] *f h*) against *k*.
Lc. iv. 7 (*a b f*; om. *d*) against *e*.

propter Mt. x. 18 (*a b d f h m*; but causā Tert. *k*).
xv. 3 (all).
6 (all).
xvi. 25 (*a b d f* Lucif.; but causā *e*).
xix. 8 (*e f* Tert.; but ad *a b d h*, secundum *m*).
29 (*a b d f h m*; but causā *e*).

The frequency of propter and the absence of causā suggests a later stage than the Cyprianic 'African', in which causā, though less frequent than propter, exists here and there. Causā appears to be absent from Tyconius.

propterea is rare: Mt. xiii. 52 (*e f k*; ideo *a b d h*).
And it is characteristically 'African'.

saeculum Mt. iv. 8 ($\frac{3}{4}$; but mundus *b f g k* vg.).
xiii. 38 *v. l.* ($\frac{1}{3}$ with *d*; but mundus $\frac{2}{3}$ with *a b e f h k m*).
xxiv. 21 (*a b d h*; but mundus *e f* Cypr.)

saeculum 'as a rendering of κόσμος is never found in the African text of Mt. Mc. and Lc.',[1] nor in Tyconius' quotations.[2] It occurs in the Latin Irenaeus and thus convicts it of Europeanism.

sic occurs very often, for which ita is the 'African' equivalent. In Tyconius sic is frequent, ita is rare.

Mt. i. 18 (all).	
v. 12 (all except *d*).	ita (*d*).
xii. 40 (*b d f h*).	ita (*a* Cypr.), itaque (*k*).
xiii. 40 (*a b f h m*).	ita (*d e k*).
xxiii. 28 (*a b f h* Lucif.).	ita (*d e*).
Lc. xii. 38 (*d e*).	ita (*b f*).
43 ($\frac{1}{2}$) (*d e*).	ita ($\frac{1}{2}$) (*b f*).
xvii. 30 (nowhere else).	similiter *a*, secundum haec *rell.*
xxiv. 46 (*a b d f*).	om. *e* Cypr.

Note how the authorities cross over in Lc. Can this be accidental? It is quite possible that the original translators of Mt. and Lc. were different persons.

[1] Burkitt, *The Old Latin and the Itala*, p. 44.

[2] Burkitt, *Rules of Tyconius*, p. xc.

sicut is very often found, for which quomodo, tamquam are the African substitutes. Tyconius seems to be very much in line with Iren.-lat.

Mt. viii. 13 (all).	
xiii. 43 (all).	
xix. 19 *v. l.* (*a b d f h*).	tamquam *v. l.* (*e* Cypr.).
xxii. 39 (⅔) (*b f*).	quemadmodum (⅓).
Lc. vi. 40 (all).	
xiii. 34 (½) (Cypr. *a d* apud Mt.)	quemadmodum (½) (*a b d f*). quomodo (*e*).

There are thus traces—not very numerous perhaps, but still clear enough to be regarded as traces—of knowledge of a 'European' version, that is of a second stratum. It is natural at this point to ask whether Iren.-lat. is closer to any one representative of the European version than to others. The answer to this must be that in Matt., down to xv. 36, the point at which *k* ceases to be available, the nearest approach to the twenty-nine times in which the reading of Iren.-lat. has the solitary companionship of *k* is the occurrence of nineteen parallels with *d* alone: *f* is alone with Iren.-lat. seven times, *a* four times, *b* and *h* twice, *e* once. We have not pursued calculation further, but the agreement with *d*, most enigmatic of all Old-Latin texts, is at times striking, though not much more striking than the frequent absolute disagreements. On the country of origin of the *d* type of text scholars are not agreed, but its 'African' relationships must not be lost sight of in the investigation of this subject. There are joint agreements of *d* and *k* with Iren., against others.

Traces even of a third stratum are not wanting, as our mention of the seven parallels with *f* alone will have shown. All admit the close relationship of *f* to the Vulgate, and the *f* text is in any case hardly likely to be earlier than the middle of the fourth century.

It would appear then that we are led to the view that our translator, besides translating at times independently, availed himself of an Old-Latin text current in Africa (possibly also in Spain), the main stock of which was identical with that used by St. Cyprian, but which had sustained revision like most texts current in the fourth century, possibly a single, probably a double revision, the second of which was not very thorough: I have not noted in the Gospels any trace of the Vulgate, where the Vulgate is unique: we shall find a probable case in the Epistles. But this part of the subject may be profitably closed with a quotation from Jordan who says (p. 189) that 'An einer Reihe sehr charakteristischer Stellen und bei einer grossen Masse anderer Stellen der Bibeltext unseres Übersetzers Wort für Wort übereinstimmt oder sich eng berührt mit

Texten, die in der 2. Hälfte des 4. Jahrhunderts gebräuchlich waren'. Two examples of this may suffice.

Lc. xiii. 28 in regno caelorum, for which our (early) authorities offer no parallel, is in Ambr. $\frac{2}{3}$.

Io. iii. 18 qui credit in me, for which our (early) authorities offer no parallel, is in Hil. $\frac{2}{3}$.

This investigation into fourth-century patristic texts might, I think, be profitably carried farther, as Jordan appears to have carried it,[1] but time has failed me.

6. The books of the New Testament other than the Gospels.

The Acts of the Apostles.

The Greek of Acts, even in its few surviving fragments, shows striking coincidences with D. The most striking is:—

iv. 31 after παρρησίας the words παντὶ τῷ θέλοντι πιστεύειν with DE *d e* vg. (three MSS in Wordsworth and White); *cf.* uolenti credere in three other Vulgate MSS, omni uolenti in Aug., uolentibus credere in one Vulgate MS,[2] and add also Pelag. (see above, p. cxviii).

The other instances where the Greek has survived, instances which have been enumerated above, show for the most part this same close kinship. But while the Greek MS of Acts used by Irenaeus was closely akin to D, there are also some probable agreements with later MSS.

The translator's work demands some attention. There is a greater number of long quotations from Acts than from any other part of the N.T. Here, if anywhere, then, the translator would be tempted to use his Latin Bible. Did he do so? and, if so, what was the character of this Latin text?

Rendel Harris[3] and others have alluded to the coincidences with *d*, such as the notorious iii. 14 adgrauastis, where *d* has grabastis (D ἐβαρύνατε, cf. Aug. inhonorastis et negastis). But we shall follow the same method which we have tried above in the case of the Gospels, and collect the coincidences of the Latin Irenaeus with single MSS, with the view of finding in what company he oftenest stands. We take only the passages where *h* is extant, and the result is curiously parallel to what we find in the Gospels. *h* is the 'African' text of Acts, as *k* is the 'African' text of the Gospels,

[1] See his further instances on pp. 190–191.
[2] See Wordsworth and White's comprehensive note on this passage.
[3] See his *Study of Codex Bezae*, pp. 162 f.

and we find that Iren.-lat. is in the sole company of *h* in nineteen cases; next comes *e*[1] in seven cases; next *g* in three cases; *p* in two cases; Aug.-Fel. in two cases, where *h* is not extant; *d* nowhere (for *grabastis* is not exactly the same as *aggrauastis*), though it is extant at all points where we have used *h*. If we apply the test of particular words we find a number of examples of the following 'Africanisms': *excitare* (nine times), *idolum* (twice), *interficere* (three times), *nequam* (once), *quoniam* (thirteen times), *sermo* (five times), *thronus* (once). It is true that we also find the post-Cyprianic *euangelizo* (once), and the European *occidere* (once); *omnis* (=ὅλος) (once). We contend, therefore, that the Latin Acts known to our translator was a copy closely related to *h*, which had sustained revision,[2] and had also been later to some extent brought into line with *gig*, a type which is now known to have been in use in various parts of Europe (Rome, Sardinia, Dacia) in the period 360 to 420.[3] The intermediate revision, bringing the text into partial accord with *e*, is a matter of some interest, as 'these bilingual codices [*d e*] are full of peculiarities which never seem to have gained wider currency'.[4] As in the Gospels, so in Acts there are close points of contact with fourth-century patristic quotations, e. g.

Ac. x. 47 uetare, for which there is no parallel in MSS, is found in a citation of Ambrose (see Wordsworth and White).

The Epistles of St. Paul.

As the evidence for the Greek text of Paul's Epistles used by Irenaeus has been set forth above, it is unnecessary to repeat it here. There is in general a marked agreement with the Western representatives, particularly D_2. When Irenaeus is found against D_2(Claromontanus), it is usually in company with some other of the great uncials, B or ℵ, or with some early Greek Father, Clement, Origen or Eusebius. In 1 Tim. vi. 5 he has an extra clause *ab omnibus talibus absistere* known to Cypr. Lucif. Ambst. *m* only. The few instances where Iren. is in company only with Syrian authorities may thus be set down to the impurity of the transmission of these Irenaean passages. Irenaeus used a Greek text of the Epistles, Western indeed, but Western of unrivalled purity. An exception to this statement is συμφορτιζόμενος (Phil. iii. 10) with FG.

The translator shows undoubted acquaintance with some Latin version of the Epistles, and we must try to follow up our previous method in the search for it. The

[1] This *e* is not of course the same as the Gospel MS *e*, but is the Latin side of the Laudianus of Acts.

[2] Note that Auct.-Rebapt. is rather close to *d* (*e*).

[3] Burkitt in Burn's *Niceta of Remesiana*, p. ci; Souter, *Study of Ambrosiaster*, p. 207. Jerome also shows knowledge of this type in his Old-Latin quotations, though he did not use it as the basis of the Vulgate.

[4] Burkitt, *ibid.*

argument for the use of a translation in the case of the Epistles is clearer than in regard to any other part of the New Testament. The translator exercised a certain amount of freedom, as elsewhere. There are, however, points of contact with Tertullian, both in reading and rendering, more often perhaps in the case of the former than the latter (cf. 1 Cor. xv. 15). There is nothing improbable in the view that the contemporaries Irenaeus and Tertullian used copies of the Apostle which were closely alike. The similarities in rendering may be due to our translator's knowledge and use of Tertullian, as was above suggested. There are, too, points of contact with Cyprian, but they are not numerous (Rom. viii. 13 *bis*; 14; 36; xiii. 13; 1 Cor. iii. 3 *bis*; vi. 10; 2 Cor. xii. 7; Gal. iii. 8; iv. 4 ($\frac{2}{4}$); v. 21; 22; Phil. ii. 15; in all fourteen instances only, and their character is such as to possess no great significance). The Freising fragments, which are indicated by the symbol *r*, and are probably to be regarded as a later African text, seeing that they represent the text used by St. Augustine, offer some distinct parallels, despite their small compass: for instance, in 2 Cor. iv. 10 and 11 *r* and Iren.-lat. agree against all others twice, and in a third case in Tertullian's company; again, in 1 Cor. xv. 27 *r* and Iren.-lat. are against all others; and in v. 28 again, in Tertullian's company. In the new part of *r* discovered by Dom Morin[1] there are eight agreements with *r* to three against it. It is not impossible that if we had *r* complete, we should find a remarkable correspondence between it and Iren.-lat. throughout. This possibility is strengthened by the observation that the reading in Iren.-lat. in Rom. xiii. 6 *propter hoc enim et*, which is not found in any MS or in any of the older authorities, appears in Aug *c. ep. Parm.* I. x. 16 (p. 37, 26–7 ed. Petschenig); in 1 Cor. x. 12 *quapropter*, not found in any MS or in any of the older authorities, appears in Aug. *c. ep. Parm.* III. ii. 5 (p. 105, 15 Petsch.); in 2 Cor. ii. 15 *et* 1° Iren.-lat., not found in any MS or in any of the older authorities, appears in Aug. *bapt.* III. xiii. 18 (p. 208, 19 Petsch.). 'Africanisms' are very scanty: instances are 'charisma' (1 Cor. xii. 4 $\frac{1}{2}$), 'quoadusque' (a doubtful one) (1 Cor. xv. 25), 'proximi' (Eph. ii. 13 $\frac{1}{3}$),[2] 'sermo' (Eph. v. 6). After *r*, *d* and *e* are closest to Aug. What is undoubted, however, about the Iren.-lat. quotations is their close relationship to the *d e g* family, and in a very extraordinary degree to *g* in particular, where it differs from the others. I have counted about seventy cases in which there is agreement between Iren.-lat. and *g* alone of Old-Latin MSS: this is more than eight times the number of the solitary agreements with *d* or *e*. In some of these seventy cases the reading is shared by some Father, in others by the Vulgate, but in a very great many by no other authority. It is clear that our translator used a text of the Epistles such as is known to have been current in the

[1] *Revue Bénédictine*, xxviii (1911), pp. 224 f.

[2] Burkitt, *Rules of Tyconius*, p. lviii.

fourth century, bearing but little relationship to that employed by Cyprian. There are some cases where use even of the Vulgate may be suspected.

Rom. ix. 25 *et ea quae non est misericordiam consecuta misericordiam consecuta* (Iren.). *et non misericordiam consecutam, misericordiam consecutam* (Vulg.) (see p. cxlii).

This clause is known only to Vulgate MSS (incl. Pelag.) Syr^{p} Arab. outside Irenaeus, if we except a citation as from Hosea in Tert. *Marc.* iv. 16: quod dictum est per Osee: *non populus meus populus meus, et non misericordiam consecuta misericordiam consecuta.*

If then these words were really written by Iren.-lat., he either used a Vulgate text or a text closely allied to the Vulgate, or more probably, as the context in Iren. suggests, they are a translation of a free citation by Iren.-gr.

1 Cor. x. 1–4. Here the agreement with the Vulgate is exact, and it is a very interesting case, as the known differences of Latin texts are numerous, and we have, in addition to the Old-Latin MSS, quotations in Cypr. Ambst. *Quaest.* and other authors, available for comparison. If Iren.-lat. really wrote the verses as we have them, he either used the Vulgate or a MS of the type used to make the Vulgate. If I have been right in arguing that Jerome used the text found in Ambst. for purposes of revision, then the case is clear for use of the Vulgate here, as Ambst. differs considerably.[1]

1 Cor. xv. 43 *ignobilitas* with Amb. vg. (dedecoratio Tert., ignominia Cypr. Hil., contumelia *d m* Aug.).

Eph. i. 14 qui = Vulg., quod *d e g*.

2 Thess. i. 6–10 is another possible case of use of Vulg.

Whether the translator knew and used the Vulgate Epistles now and then or not, we seem to be on safe ground in saying that he habitually used a fourth-century text. This comes out more clearly from the Epistles than from any other part of N. T. The data above are confirmed by reference to fourth-century patristic citations. Not to speak of Aug., who has already been alluded to sufficiently,

1 Cor. xv. 45 *primus Adam* (Iren.-lat.) = Amb. Aug. Orig.$^{lat.}$; but all others (incl. Vg.) have *homo* between *primus* and *Adam*.

1 Cor. xv. 54 *cum autem mortale hoc induerit inmortalitatem* agrees with Hil. Ambst. Vg. against others.

Gal. iv. 26 *mater omnium nostrum* (Hier. Aug.) against *nostra* (without *omnium*).

Jordan lays stress upon the following facts among others[2]: Eph. v. 32 has *mysterium* with Hil. Ambst., not *sacramentum* with Tert. Cypr.: in Phil. ii. 20 he finds

[1] Cf. *Study of Ambrosiaster*, p. 50.

[2] Op. cit., pp 190 f.

the *curuet* of Iren.-lat. in Ambr. only: Rom. iv. 3 he finds twice in Hil. exactly as in Iren.-lat. and in him only. He notes also that there are frequent points of contact between the text of our translator and that of Ambst. The use of *seducere* (1 Cor. vi. 9 ($\frac{1}{2}$)) for *fallere*, and the use of *sine* to represent *a*-privative (Col. i. 22, 1 Tim. i. 5), as well as *anaritia* (Col. iii. 5), are 'Europeanisms'.

Catholic Epistles.

The meagre citations do not help us much to a conclusion either as to the underlying Greek text or as to the use of an existing Latin version.

1 *Peter.*

The Greek text appears to have been a good one, except for the remarkable gloss in ii. 23 elsewhere found only in *Can. Apost.* in Greek, but attested also by Ambr. Max.-Taur. Pelag. (*in ep. Tit.* i. 7): *qui cum uapularet non repercutiebat.* There is an interesting coincidence with Aug. in the Latin of i. 8, where the futures *gaudebitis* (*exultabitis*) $\frac{3}{4}$ agree with Aug. and Polyc.$^{\text{int. vet.}}$

1 *John.*

The Greek text underlying was evidently a very good one on the whole. The eccentricities of reading in ii. 21, iv. 1 have been already referred to.[1] The *πάντες* of ii. 19 is omitted with 69 223 syr^{ph} Epiph. In iv. 3 *ὃ λύει* appears to be read only by the oldest of Greek authorities, Clement, Origen, etc.,[2] but is more widespread in Latin. As to the date of any version used by our translator it seems risky to say anything, in view of the scantiness of our material. There does not seem anything in the evidence inconsistent with the use of a later 'African' version. Take iv. 1 for instance: *exierunt* with *m* Lucif. Some agreements with *h* are interesting; but there are also disagreements. Note that Aug. *de bapt.* v. 21 (29), p. 287, 19, quotes ii. 19 exactly as Iren. and as no one else.

2 *John.*

There is practically no material to go by. Verse 7 quoted above, p. cxliii, is in favour of the quality of Irenaeus' Greek copy of this epistle, but there appears to be an inaccuracy in the citation of verse 11 (see p. cxxiv) to counterbalance this. The Latin seems to take its own line, but *nequissimis* (verse 11) appears to point to Africa as its place of origin (against *malis*, *malignis*).

[1] See p. cxliii.

[2] Cf. Socrates *H. E.* vii. 32 *ἐν τοῖς παλαιοῖς ἀντιγράφοις.*

Apocalypse.

Where the Greek exists it agrees almost invariably with ℵ, our oldest Greek MS in the Apocalypse. In connexion with the Number of the Beast Iren. mentions that all the good and old copies had 666, the Eastern number, not 616, the Western. He quotes at greater length from the Apocalypse than most church writers. It is *a priori* probable, therefore, that the translator availed himself of a Latin version already in existence. It is unfortunately somewhat difficult to classify this version. In this part of the New Testament more often than in any other the translator stands alone. I have counted 115 cases where his renderings appear to be unique: in 18 cases only does he appear in company with Primasius, who used the same 'African' version as Cyprian. 'African' provenance is favoured by the invariable use of *thronus* (and not *sedes*), but 'European' by *furor* as a rendering of *θυμός* (Burkitt, *Rules of Tyconius*, p. lviii) in xix. 15 (vg.). There is, however, one MS the agreements with which are too frequent to be accidental, namely *gigas*. In 62 instances Iren.-lat. agrees with *gig* and *gig* only. The late character of this text seems to be admitted. It is regarded as 'a late European text' (W.-H. *Introd.* § 116, p. 83). Naturally, when one finds that it agrees with the Vulgate very closely. It is true that there are a few passages where it does differ from the Vulgate and yet retains Iren. in its company (e.g. xiii. 2, where the words *et thronum suum* are absent from the Vulg.), but in the great majority of cases agreement with *gig* is agreement with the Vulgate. Nay, in certain of the 115 cases referred to, where Iren.-lat. has a reading unique among Old Latin texts, that reading is actually in the Vulg. also. It is true that we have lost the valuable testimony of the *Cod. Clarom.* of the Latin Irenaeus for some long citations (e.g. xiii. 2–18; xix. 11–15; xxi. 1–4), and may thus be reasoning from the harmonizations of later scribes; yet the fact remains that Iren.-lat. and the Vulg. agree against the Old Latins in the following passages, for example: v. 6; xiii. 3, 5, 10, 12 (*bis*), 13; xix. 15. Is it possible that Iren.-lat. actually used the Vulgate Apocalypse, just as we have seen reason to think he knew the Vulgate Epistles? In any case he knew a text closely akin to it and therefore presumably a fourth-century text.

POSTSCRIPT

EVIDENCE OF THE ARMENIAN VERSION OF IRENAEUS

[C. H. TURNER]

1. *In relation to* Iren-lat. *and the Vulgate*

THE issue raised by Professor Souter on pp. clxvii–clxix above is so crucial for the question of the date of the Latin translator that it seems worth while to call the Armenian version into the witness-box. Of course this can only be done where the citations come from Books IV and V, but it fortunately happens that nearly all the passages on which Dr. Souter relies are in fact taken from one or other of these Books. If Dr. Souter's argument is correct, and the coincidences of Iren-lat. with Vulg. prove dependence of the former on the latter, then *cadit quaestio* and the translation cannot have been made much earlier than A. D. 400. But if the coincidences of Iren-lat. with Vulg. are also, wherever we can test them, coincidences with Iren-arm., then—unless Iren-arm. is contaminated either with Iren-lat. or with Vulg., which it is to be presumed no one will have the hardihood to suggest—these coincidences of Vulg. with Iren-lat. are really coincidences of Vulg. with Iren-gr., and no conclusion whatever can be drawn as regards the date of the Latin translator.

I take the passages in the order of the New Testament books, which is also the order of Souter's treatment: and I have verified the conclusions suggested by Mr. Conybeare's Appendix *in locc.* by consulting Dr. Armitage Robinson, who has given me most kind help throughout.

Rom. ix. 25 *et ea quae non est misericordiam consecuta misericordiam consecuta* (IV. xx. 12 [xxxiv. 12[1]]). The Armenian Bible does not contain these words in Rom. ix. 25; Osgan, the first editor (A. D. 1666), did indeed insert them, but according to his practice he was making the Armenian conform to the Latin Vulgate—'lorsqu'il a trouvé quelque chose de plus dans la Vulgate, il ne s'est fait aucun scrupule de le fourrer dans son édition' (Gregory *N. T. Prolegomena* p. 913 n. 4). But though the Armenian Bible omits them, Iren-arm. has them in this passage (see Conybeare

[1] I give Harvey's chapter and section, where they differ (*i. e.* in Book IV), within brackets, because the Armenian chapter divisions are the same as those of Harvey and cod. *C.*

p. 273 below) just as the Latin does, and there can be no doubt that, as Dr. Souter indeed suspected (p. clxvii), 'they are a translation of a free citation by Iren-gr.'

1 Cor. x. 1–4 (IV. xxvii. 3 [xlii. 5], xiv. 3 [xxv. 3]). 'The agreement with the Vulgate is exact.' That is not quite strictly the case: Iren-lat. omits the clause 'et omnes mare transierunt', and also omits (so *A* 2/2 *C* 1/2) 'eos' after 'consequenti'. In both points Iren-arm. agrees with Iren-lat., and the agreement of the two takes us back to the Greek.

1 Cor. xv. 45 'primus Adam factus est' (V. xii. 2). The omission of 'homo' between 'primus' and 'Adam' seems to Souter (p. clxvii) to imply a fourth-century text. But the omission is also found in Iren-arm., and therefore goes back to Iren-gr.

2 Cor. iv. 10 'mortificationem' (V. xiii. 4) with *r* and Tertullian alone. But Iren-arm. has a corresponding word, whereas N.T. arm. has like the other Latins 'mortem'. Both the Latin and Armenian translators of Irenaeus rendered *νέκρωσις* literally.

And in the same verse (see Souter on p. clxvi) 'Iesu' (after 'mortificationem') with *r* alone against 'Christi' or other variants of the remaining Latins. But once more Iren-arm. is in the closest agreement with Iren-lat. in this and the following verse, 'dying of Jesus' 'life of Jesus Christ' 'for Jesus' sake' 'life of Jesus'. In fact Iren-arm. is closer than *r* to Iren-lat., and there can be no doubt that the two versions represent Iren-gr.

Gal. iv. 26 'mater omnium nostrum' (V. xxxv. 2, Souter p. clxvii) with Jerome and Augustine against 'mater nostra' of *d e g r*. Here Iren-arm. has 'mater nostra' —see p. 280, and Dr. Armitage Robinson's note on p. 292—and this was beyond question the reading of Iren-gr. If, therefore, we could be sure that Iren-lat. really had 'mater omnium nostrum', the instance would tell strongly in favour of a late date for the translation. Yet it would not help Dr. Souter's case for Vulgate influence, for it is not the reading of the Vulgate And as the citation belongs to the very end of the fifth book, after both *C* and *A* have failed us, we have no certainty, and hardly even a presumption, that the original Iren-lat. had this reading.

Eph. i. 14 (V. viii. 1, Souter p. clxvii) 'qui est' with Vulgate, against 'quod est' of *d e g*. But 'qui' is much more than a Vulgate reading, for it is found in *r* and apparently in all the Latin fathers who quote the verse (see Sabatier *ad loc.*). The Armenian cannot distinguish the genders: but it seems to me more than likely that Irenaeus read *ὅς ἐστιν* with ℵ D_2, and that the Latin translator has reproduced him faithfully.

1 Pet. i. 8 (IV. ix. 2 [xix. 1]; V. vii. 2). 'There is an interesting coincidence with Aug.' in the future tense (Souter p. clxviii). But it is also a coincidence with Iren-arm., as Dr. Armitage Robinson assures me, and presumably therefore with Iren-gr.

Apoc. xiii. 3 (V. xxviii. 2, Souter p. clxix) 'uniuersa terra' is an agreement with Vulg. against *g* and Primasius. But Iren-arm. has the same reading, and Irenaeus himself doubtless had ὅλη ἡ γῆ before him.

Apoc. xiii. 5 (*ib.*) 'data est ei potestas' again with Vulg. against *g* Primas., but also with Iren-arm. and the Greek text of Apoc. ἐδόθη αὐτῷ ἐξουσία.

Apoc. xiii. 10 (*ib.*) 'oportet eum [in] gladio occidi' with Vulg. (which omits 'in') against *g* Primas., but again in exact accordance with Iren-arm. Both the versions represent as literally as can be the Greek of Apoc.

Apoc. xiii. 12 (*ib.*) 'potestatem . . . omnem' with Vulg., while *g* Primas. omit 'omnem': Iren-arm. has 'all', and there seems to be no Greek authority for omitting πᾶσαν. We should expect therefore that Irenaeus would have it, and it cannot be reckoned against the versions that they have it too.

Apoc. xix. 15 (IV. xx. 11 [xxxiv. 11]) 'furoris irae' with Vulg. against 'irae' alone of *g* Cyprian Primasius. I have already spoken of this verse on p. xviii. Iren-arm., as we should after the preceding examples expect, has two nouns, and no doubt Iren-gr. had also.

Thus Dr. Souter's examples, wherever we can test them as concerning readings rather than renderings, far from suggesting a late date for the Latin translator, rather commend his faithful and literal reproduction of the Greek text he had before him.

2. *In relation to* Iren-lat. *and the original* Iren-gr.

The following are some of the more important instances where the two versions represent different readings in the New Testament text of Iren-gr.

Matt. ix. 6 sciatis lat. with Gr. εἰδῆτε; 'know and see' arm.: C D^{gr} L ἴδῆτε (and Mc. ii. 10 A C L, Lc. v. 24 A L), *k* uideatis. It is hardly likely that Iren-gr. went with *k*: arm. is conflate between Irenaeus and some other text.

xiii. 11 mysterium lat. with *a d k* (sacramentum) syr-sin: 'mysteries' arm. I have no doubt at all that the singular is right in Irenaeus, and very little doubt that (in spite of the absence of Greek support) it is right in St. Matthew. Matt. copied Mc. iv. 11, but his text has been influenced by the 'mysteries' of Lc. viii. 10.

15 incrassatum est cor *C*, incrassa cor *A*, 'he made thick the heart' arm. I think the reading of *A* (supported by *a k*) is right, see p. 237 (in spite of p. 292).

xxii. 4 uenite lat.: 'behold' arm. with Greek ἰδού and O. L. ecce. The Latin translator has looked on to δεῦτε at the end of the verse.

xxvi. 28 noui testamenti lat. with *a d k*: *om.* noui arm. As 'noui' is found in the Armenian Bible, its absence here suggests that the Armenian translator found it absent from Irenaeus. Omit therefore for Iren-gr. with ℵ B L Ż 33 sah and Cyprian.

Lc. xvi. 9 fugati fueritis lat.: 'ye change' or 'depart' arm. Odd as the Latin rendering is, it seems clear that both translators had the same Greek before them.

Jo. i. 18 unigenitus filius (*add* Dei lat. 1/3) qui est lat. 2/3, unigenitus deus qui est lat. 1/3: 'the only-begotten God' (*om.* qui est) arm. 2/2. The context in III. xi. 6, where we have not the witness of arm., appears to indicate *υἱός*. On the other hand the absence of other Latin evidence for Deus makes the agreement of lat. with arm. in IV. xx. 11 pretty well decisive. Still more remarkable is the omission of *ὁ ὤν*, in which arm. goes with ℵ* *a* Tert. 2/3 (*adu. Prax.* 8, 21) and may represent Iren-gr.

xii. 32 omnia lat. (*πάντα*) with ℵ* D and Old Latins: 'all men' (*πάντας*) arm. with the Armenian Bible. Iren-gr. had doubtless *πάντα*.

Rom. iv. 3 quid enim lat.: 'and that' arm. The one renders *τί γὰρ ἐπίστευσε*; the other *ὅτι γὰρ ἐπίστευσε*: the context shows that the Latin is correct. 'What did Abraham . . . believe, and it was counted to him for righteousness? First, that . . .' It is just possible that Iren-gr. used *ὅτι* interrogatively, as (in spite of the Revisers) St. Mark certainly did, see Mc. ii. 16, ix 11, 28, and probably ii. 7 (B Θ), viii. 12 (C and Orig. *Selecta in Ezech.* xv. 20). See also p. 239.

ix. 25 in loco eliberata lat.: *om.* eliberata arm. with all other authorities. 'Eliberare' is so characteristic a substitute in early Christian Latin for 'saluare', 'to save' (see Lc. xii. 58, p. 215, and Rom. x. 7, p. 125: also p. 243) that I cannot think it to be merely a blunder.

xiii. 5 subiecti estote lat., Gr. *ὑποτάσσεσθε* (D_2 etc.): 'it is meet to be subject' arm., Gr. *ἀνάγκη ὑποτάσσεσθαι*. One or other translator has been influenced by his Bible, and it is more natural under such influence to add than to omit.

1 Cor. iii. 2 poteratis escam percipere lat.: 'ye were able to bear' arm. The Greek of the *Sacra Parallela* shows that (as indeed we might have guessed) Iren-gr. added *βαστάζειν* to the Greek of N.T.

vi. 15 corpora uestra lat.: 'our bodies' arm. Doubtless, in spite of the support of ℵ A, *ἡμῶν* was a corruption in the Armenian's translator's MS of Iren.

xv. 20 nunc autem lat., Gr. *νυνὶ δέ*: 'and if' arm. with si autem *de*. The agreement of arm. with the two Latin MSS may be the result of the independent influence of *εἰ δέ* of *v.* 17; but it is very remarkable, and the *prima facie* explanation is that Iren-gr. went with *de*. In that case of course arm. would be right in omitting enim in *v.* 21.

2 Cor. iv. 4 deus saeculi huius lat.: *om.* saeculi huius arm. St. Irenaeus explains in III. vii. 1 (and indeed the context here implies also) that *αἰῶνος τούτου* does not go with *ὁ θεός* but with *τῶν ἀπίστων*: arm. therefore represents his thought and may represent his text.

10 corpore nostro 1° lat.: *om.* nostro arm., and as nostro is in both the Old Latin and Armenian Bible texts, omission in arm. is probably right, and Iren-gr. had the true reading *ἐν τῷ σώματι*.

11 si enim lat. (so Harvey and all MSS), arm.: Iren-gr. therefore read *εἰ γάρ* for *ἀεὶ γάρ*.

per Iesum lat.: 'for the sake of' arm. with all other authorities. The Latin translator had before him in his Greek Irenaeus, rightly or wrongly, *διὰ Ἰησοῦ* not *διὰ Ἰησοῦν*.

Gal. v. 20 ueneficia . . contentiones zeli lat.: arm. and the great Greek uncials have the singular, but the plural is the old Western text (Cyprian, and for *ἔριες* Marcion) and I do not doubt that it was that of Iren-gr.

Eph. ii. 7 inenarrabiles lat.: 'inscrutable' arm. Obviously Iren-gr. did not give *ὑπερβάλλον*, but something like *ἀνεκδιήγητον*.

2 Th. ii. 4 in templo dei lat., and so ℵ ABD$_2$: *add.* 'as God' arm. The addition may have been already present in the translator's Greek MS (it is not in the Armenian Bible), but this is again a case—see above on Rom. xiii. 5—where the shorter text is more likely to represent the original.

Apoc. i. 13 similem Filio Hominis lat.: 'the likeness of the Son of Man' arm. and as cod. A of the Greek Bible, our best authority for the Apocalypse, has ὁμοίωμα υἱῷ, it is very tempting to ascribe this reading to Iren-gr.

14 lana alba lat.: *om.* alba arm., and as the best Old Latins (*k* Cypr. Priscill. Primasius) omit also, Iren-gr. may well have gone with them.

xiii. 4 bestiae illi lat.: *om.* illi arm. Both versions are rendering τῷ θηρίῳ: illi of lat. I take to represent the definite article (as also in xx. 2 'draconem, illum serpentem uetustum')—the use is common in Cyprian's Bible. I am not quite sure whether in hunc mundum of Jo. iii. 19 (*om.* hunc arm.: Gr. εἰς τὸν κόσμον) might not be similarly explained: e. g. in Dan. iii. 51 (ap. Niceta *de psalmodiae bono* 13) 'hi tres' represents οἱ τρεῖς.

10 si quis in captiuitatem duxerit, in captiuitatem ibit lat.: si quis in captiuitatem ὑπάγει arm. The reading of lat. gives the right sense, that of arm. is nonsense: but arm. may suggest that Iren-gr. read with cod. A of the Greek Bible εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει.

12 faciebat lat.: facit arm. But Hippolytus *antichr.* 48, 49 has ἐποίει 2/2. In xvii. 13 the tables are turned, and Hipp. gives the future διαδώσουσιν with arm. against lat.

xx. 11 uidi lat.: 'behold' arm. ἰδον cod. A: arm. (or his copy of Iren.) read ἰδού for ἰδον.

3. *In cases where the MSS of* Iren-lat. *are divided*

In the following the testimony of the Armenian, where the Latin evidence is divided, ought to be decisive against the reading of our text: yet Lc. xx. 38 'ei uiuunt' must be right (cf. 'uiuunt Deo' further on) against hi uiuunt.

Matt. xxiii. 34 (p. 37): *om.* et *ante* ex his (Iren. IV. ix. 1) *testibus C** *V* arm. (*et* ℵ B)

Lc. xiii. 7 (p. 64): *om.* iam *ante* triennium (IV. xxxvi. 8) *testibus C* arm.

xx. 38 (p. 217): omnes enim hi, *testibus C V* arm., *pro* omnes enim ei.

Io. v. 43 (p. 83): recipitis, *testibus C** arm., *pro* recepistis

xv. 15 (p. 88): *om.* meo, *testibus A V* arm., *post* Patre

1 Cor. x. 4 (p. 137): *om.* eos *post* consequenti (IV. xxvii. 3), *testibus A* μ arm.

Apoc. xiii. 14 (p. 198): seducit, *testibus A Q R* μ arm. (*def. C*), *pro* seducet

4. *In cases where the same passage is given more than once, but with divergent readings in* Iren-lat.

In the following cases Iren-arm. disagrees with the Latin version in that particular passage, but is supported by the Latin version elsewhere:

Matt. i. 23 (p. 2) IV. xxiii. 1: uocabitur lat., 'they shall call' arm. *cum* lat. 2/3

iii. 10 (p. 5) IV. viii. 3: bonum lat.; *om.* arm. *cum* lat. 1/2

12. (pp. 5, 6) IV. iv. 3, xxxiii 1: habens lat.; *om.* arm. *cum* lat. 1/3

xi. 27 (pp. 18, 207) IV. vi. 1: cognouit lat.; cognoscit arm. *cum* lat. 9/11 (cognoui by false analogy with noui).

Matt. xi. 27 (pp. 18, 207) IV. vi. 7: filium . . . patrem lat.; *tr.* patrem . . . filium arm. *cum* lat. 7/9
IV. vi. 1: uoluerit reuelare lat.; 'shall reveal' arm. *cum* lat. 6/8
Lc. vi. 46 (p. 57) V. viii. 3: uobis lat.; *om.* arm. *cum* lat. 1/2
xiii. 35 (p. 65) IV. xxxvii. 5: relinquetur lat.; 'is left' arm. (*sed inuitis b d e f* Cypr.) *cum* lat. 1/2
IV. xxxvii. 5: uobis lat.; *om.* arm. *cum* lat. 1/2 *codd C V*
Gal. i. 15 (p. 153) V. xii. 5: Deo lat.; 'to him who' arm. (*sed inuitis codd d e*) *cum* lat. 1/2
iii. 8 (p. 155) IV. xxi. 1: in eo lat.; 'in thee' arm. (*sed inuito* Cypr. 2/2) *cum* lat. 1/2
Eph. i. 7 (p. 161) V. ii. 2: habemus lat.; 'had' arm. (*sed inuitis d e g r*) *cum* lat. 1/2
iv. 6 (p. 164) IV. xxxii. 1: deus et pater lat.; deus pater arm. *cum* lat. 6/7
2 Th. i. 6 (p. 177) IV. xxvii. 4: retributionem lat.; 'affliction' arm. *cum* lat. 1/2
7 (p. 177) IV. xxvii. 4: domini nostri Iesu lat.; domini Iesu arm. *cum* lat. 1/2
Apoc. i. 15 (p. 193) IV. xx. 11: aquarum lat.; 'of many waters' arm. *cum* lat. 1/2

5. *In cases where* Iren-arm. *is supported against* Iren-lat. *by Old Latin authorities good either in quantity or quality*

Matt. iv. 4 (p. 6): in pane tantum lat.; in pane arm. Tert.
v. 18 (p. 8): a lege et prophetis lat.; *om.* et prophetis arm. *cum latt. cett.* Yet the context commends the reading of Iren-lat. as representing what Irenaeus wrote.
24 (p. 10): reuersus lat.; 'coming' arm. *cum a b d f h* (*k* Cypr.)
41 (p. 11): alia duo lat.; 'other two also' arm. *cum a b d k*
xxi. 33 (p. 31): et 1° lat.; 'who' arm. *cum latt.*
39 (p. 32): eiecerunt . . . occiderunt lat.: *tr.* occiderunt . . . eiecerunt arm. *cum a b d e h* Lucif., *uide pp.* xv, 250.
41 (p. 32): suam lat.; *om.* arm. *cum a d e f*
xxii. 4 (p. 33): uenite lat.; 'behold' arm. *cum latt., uide p.* clxxiv
omnia 1° lat.; *om.* arm. *cum latt.*
Lc. xii. 46 (p. 63): nescit . . non sperat lat.: *tr.* arm. *cum b d e f*
xiv. 12 (p. 66): et cognatos lat.; *om.* arm. *cum a d e* Cypr.
xvi. 31 (p. 68): ad illos lat.; *om.* arm. *cum e f*
Io. iii. 19 (p. 80): in hunc mundum lat.; *om.* hunc arm. *cum d e* Cypr. Lucif., *sed uide p.* clxxiv
21 (p. 80): est operatus lat.; 'they are wrought' arm. *cum b d e f*
v. 39 (p. 83): illae lat.; *praem.* 'and' arm. *cum* (*b*) *d e f*
43 (p. 83): cum lat.; si arm. *cum a b d e f*
47 (p. 83): neque lat.; 'how' arm. *cum a b d e f* Cypr.
xiv. 6 (p. 87): ueritas lat.; *praem.* 'and' arm. *cum a b d e f* Cypr.
xvii. 24 (p. 89): ibi lat.; *om.* arm. *cum b d e f* Cypr.
Act. vii. 39 (p. 101): uestri lat.; nostri arm. *cum d e g p*
corde lat.; cordibus arm. *cum d e g p*
40 (p. 101): Moses lat.; 'this Moses' arm. *cum d e g*
42 (p. 101): exercitibus lat.; 'the host' arm. *cum d e g h p*
Rom. i. 18 (p. 116): reuelabitur lat. 2/2; 'is revealed' arm. *cum d e g*
1 Cor. xv. 20 (p. 142): nunc autem lat.; 'and if' arm. *cum d e, uide p.* clxxiii

Gal. iv. 26 (p. 158): mater omnium nostrum lat.; mater nostra arm. *cum d e g r* (Tert.)
Eph. ii. 7 (p. 163): saeculis lat.; *praem.* in arm. *cum d e g r*

6. *In particular, cases where* Iren-arm. *is supported against* Iren-lat. *by d alone, or d and one other Old Latin authority*

Matt. xii. 7 (p. 19): numquam lat.; non arm. *cum d k*
xiii. 41 (p. 24): iniquitatem lat.; iniquitates arm. *cum d*
xxi. 33 (p. 31): ei lat.; *om.* arm. *cum d* Lucif.
34 (p. 31): fructuum lat.; 'the fruit' arm. *cum d f*
35 (p. 31): lapidauerunt . . . occiderunt lat.; *tr.* arm. *cum d f*
37 (p. 32): unicum lat.; *om.* arm. *cum d*
38 (p. 32): habebimus lat.; 'let us have' arm. *cum d m*
41 (p. 32): perdet lat.; *add* 'them' arm. *cum d* Lucif.
42 (p. 32): hic factus est lat.; 'was done this' arm. *cum d* Tert.
43 (p. 32): propter quod lat.; 'on account of this' arm. *cum d*
xxiii. 27 (p. 36): enim lat.; *om.* arm. *cum d* (quae *latt. cett.*)
xxvi. 28 (p. 42): effundetur lat.; 'is poured out' *cum a d*
Lc. vii. 14 (p. 58): iuuenis lat.; 'young man, young man' arm. *cum a d*
Io. iii. 36 (p. 221): non habet lat.; 'shall not see life' arm. *cum d*
manebit lat.; 'remaineth' arm. *cum d*
iv. 38 (p. 81): quod lat.; *om.* arm. *cum d e*

Apart from a single section these agreements are not specially remarkable: but how are we to explain the singular closeness between arm. and *d* in Matt. xxi. 33–43?

To sum up. Where Iren-lat. gives an uncertain or divided witness (as in §§ 3, 4, above), the evidence of Iren-arm. must of course generally turn the balance: but the readings in question are hardly over twenty in number. Again where Iren-arm. has Old Latin support against Iren-lat. (§§ 5, 6), it is doubtless nearly always right: but apart from the Parable of the Wicked Husbandmen and the very doubtful case of Gal. iv. 26 (see p. clxxi), the points involved are of singularly little moment. In the more important series, § 2, the honours are fairly divided between the two versions. But the net result of this investigation is to shew that the proportion of divergence between the two versions is extraordinarily small in comparison to the proportion of agreement. Even in § 2 there are some curious agreements between them (see Lc. xvi. 9, 1 Cor. iii. 2, 2 Cor. iv. 11, Eph. ii. 7), and in § 1 the cases investigated, a group of readings which were selected by Dr. Souter as indicating the secondary character of Iren-lat., did not reveal more than one possible disagreement. The discovery of the Armenian materially enhances our confidence in our possession of a trustworthy text of St. Irenaeus.

ADDENDA EMENDANDA CORRIGENDA

p. 11 *text l.* 22: IOAN. DAMASC. For uniformity's sake the reference should have been SACRA PARALLELA.

p. 13 *text l.* 7 ἐπιβουλήν. Read ἐπιβολήν.

p. 22 *text l.* 2: after ἑξήκοντα add καὶ τῶν τὰ τριάκοντα: see p. clxxx.

p. 23 *text l.* 12. Substitute comma for full stop.

p. 33 *text l.* 11: congregate. All Greek authorities have καλέσατε, and Iren-arm. has 'call'. Read therefore in Iren-lat. **conrogate** with ad conrogandum of verse 3 (see p. 32, last line of text): congregate has come in by contamination from congregauerunt of verse 10. And further on in the line read **10** for **o**.

p. 36 *text l.* 6. Read from Holl (see p. clxxxiii under SACRA PARALLELA) τὴν δὲ κάμηλον.

p. 40 *text ll.* 5, 6: τὴν τῶν οὐρανῶν βασιλείαν. Read from Holl τὴν τοῦ πατρὸς βασιλείαν.

p. 41 *text l.* 6: IOANN. PRESBYT. Again as on p. 11 the reference should have been SACRA PARALLELA. Holl's text and presumably the MSS give, of course by error of the MSS, ἄριστα for ἀριστερά.

p. 65 *margin l.* 8: **edd.** has dropped out at the end of the line.

p. 67 *text ll.* 5–8: transfer to MATT. xviii. 12 (cf. p. 209).

p. 73 *text l.* 18: σάρκα. Read from Holl σάρκας.

p. 75 *text l.* 14: ANAST. SIN. Add ET GERMANUS. And in margin for Anastasii read **Germani**.

p. 81 *text l.* 15: Nam. Nam is apparently never used, apart from this passage, but always enim, by the translator of Irenaeus: nor is it represented in the Armenian. The Greek has ἤδη, and *b d e* have iam. For nam read therefore **iam** in Iren-lat.

p. 99 *margin l.* 3: in eis C. Apparently C has in eis̄, doubtless for in ei(s) sunt.

p. 103 *text l.* 9. Read from Holl ἐπιτίθουν οἱ ἀπόστολοι τὰς χεῖρας.

l. 20: Filippus C (*and on p.* 111 *l.* 11 *of text*).

p. 104 *text l.* 6. The older MS of the Catena (see p. clxxxi) omits Χριστόν with Iren-lat. The Catena supplies more Greek to correspond to the Latin of *ll.* 2–4: Τοῦτον εἶναι Ἰησοῦν καὶ πεπληρῶσθαι ἐν αὐτῷ τὴν γραφήν, ὡς αὐτὸς ὁ εὐνοῦχος πεισθεὶς καὶ παραυτίκα ἀξιῶν βαπτισθῆναι ἔλεγε.

p. 105 *text l.* 15. Again the Catena supplies more Greek before the words cited: Τοῦ Πέτρου τὴν ἀποκάλυψιν ἰδόντος (MS. Coisl. 25 εἰδότος), ἐν ᾗ ἡ οὐράνιος εἶπεν αὐτῷ φωνή (Cramer pp. 180, 436).

p. 107 *text l.* 14: deos. C* has dꝰ, C² dm̄ (see p. 250 l. 4).

p. 109 *text l.* 6: excogitauit. C exagitauit.

p. 115 *apparatus l.* 7: codex Gottricensis. Read **Gottwicensis**. On the subject of the fragments cited as *r* or r_3, all previous publications are superseded by *Collectanea Biblica Latina* V: *Les fragments de Freising* (*épîtres de S. Paul et épîtres catholiques*) by Dom Donatien De Bruyne, Rome, 1921. Dom de Bruyne argues that everything cited as *r* (whether *r*, r_2, or r_3) comes from a single Freising MS, that the original MS was a MS of the Pauline Epistles (written

probably somewhere about A.D. 600), and that late in the seventh century (1) a MS of the Catholic Epistles was written as an addition to the MS of St. Paul, (2) certain leaves at the ends of gatherings of the Pauline MS, lost or mutilated, were re-copied, apparently by the scribe who wrote the MS of the Catholic Epistles. He proposes therefore that the Pauline leaves should be cited as r, those from the Catholic Epistles also as r, and the secondary Pauline leaves as r_2. These secondary leaves cover Rom. v. 16—vi. 19 (pp. 119 l. 16 of our text—121 l. 2 of the text) and Phil. iv. 11—end, 1 Thess. i. 1–10 (p. 171 ll. 10–15 of text), and on these pages r_2 should be substituted for r or r_3. Conversely the leaf containing Gal. iv. (3)—v. 2 (pp. 156 *l.* 15 of our text—158 *l.* 11) should be cited now as r. Dom de Bruyne shows that St Augustine's text of the Pauline Epistles was all but identical with that of r.

p. 119–*p.* 121. All citations of r_2 on these pages should now read r_2.

p. 129 *apparatus* l. 1: is . . . qui saluantur Iren. Read **iis** for is.

p. 130 *apparatus l.* 9: + Dei *r*. Omit.

p. 131 *text l.* 5: in uobis. Add in apparatus **inter uos** r.

p. 133 *apparatus l.* 6: suscitabit (-auit *r*). *r* has et dñm **suscitabit** et nos **suscitauit**.

p. 134 *text ll.* 10–15. Dom de Bruyne publishes the text of parts of three new leaves (1 Cor. vii. 7–12, 19–26; xiii. 13—xiv. 5, xiv. 11–18, 25–27), which contribute, however, nothing to our apparatus except three readings on p. 134. In l. 9 of the apparatus, ceteris *deg*; add r. In l. 10 tamquam *deg*: add r. In l. 11 a domino *deg* Iren. Tert. cod. Agob; add **a deo** r.

p. 142 *apparatus l.* 20: sicut *degm* Tert. Add r.

p. 143 *apparatus l.* 7: dica. Read **dicat**. ✓ *l.* 9: praeter eum qui *de*. Add r.

p. 150 *apparatus ll.* 1–5. A new leaf (edited first by Morin in 1910) adds the following readings from *r*: *l.* 1 nolumus *degm*r Iren. *l.* 1 exspoliari *der* Iren. *l.* 2 superuestiri *degm cod* r. *l.* 3 mortale *der* Iren. 4/4. *l.* 4 a uita *degm* r Iren. 1/2 Tert. *l.* 5 (after efficit *dem*) add **operatus est** r. *l.* 5 (for Spiritus of text) add **spm̃** r.

p. 154 *apparatus l.* 4: a Iacobo *r*. But *r* has **ab Iacobo** with Iren. codd. CMM.

pp. 154 *text l.* 16—156 *text l.* 14; *pp.* 160 *text l.* 1—162 *text l.* 7. Two pages first published by Wölfflin in 1893, the readings of which we ought to have incorporated in our apparatus. I add from de Bruyne's edition: *p.* 154 *apparatus l.* 7 ex auditu fidei r Iren. *l.* 8 sicut *deg* r. *l.* 9 abraham credidit *der* Iren. 2/2 Cypr. 1/2. deputatum r Iren. 2/3 Tert. Cypr. 2/2. *l.* 10 illi r Iren. 1/3. *l.* 11 ad iustitiam *degr* Iren. 3/3 Cypr. 2/2. *l.* 12 (after cognoscite *de* Iren. 1/2) **intellegite** r. *l.* 13 ergo *der* Iren. 1/2 Cypr. 2/2. *l.* 15 qui ex fide r Tert. *p.* 155 *apparatus l* 1 hii r Cypr. 1/2 et 1/2 *cod.* L. *l.* 2 prouidens *der* Iren. 2/2 Cypr. 2/2. *l.* 3 quia *der* Iren. 1/2 Cypr. 2/2. praenuntiauit r Iren. 2/2 Cypr. 2/2. *l.* 4 quia *degr* (dicens quia r) Iren. 1/2 Cypr. 2/2. benedicentur *egr* Iren. 2/2 Cypr. 2/2. *l.* 5 in te *gr* Iren. 1/2 Cypr. 1/2 *cod.* A. *l.* 6 **ita ut** r (after itaque Iren. 2/2). **benedicantur** r (after benedicentur *deg* Iren. 2/2). *l.* 7 redemit *egr* Iren. maledictum *degr* Iren. Tert. 1/3. *l.* 8 quia *degr* Tert. pendet *degr* Iren. *l.* 10 *om* et 2° *degr* Tert. dicit *degr* Iren. Et *degr* Iren. *l.* 11 seminibus *gr* Iren. Tert. 2/2. tamquam *der* Tert. 1/2. *l.* 12 in multis . . . in uno *degr*. *l.* 14 quod r Iren. Tert. 2/2. *p.* 156 *apparatus l.* 1 (after factorum *dem* Iren. 3/3) **transgressionis** r. *l.* 2 *om* gratia *gr* Iren. 3/3. *l.* 3 (for posita) **proposita** r. donec *gm*r Iren. 1/3. *l.* 4 ueniret *gm* r (Iren. 1/3). *l.* 5 promissum est r Iren. 3/3. *l.* 6 dispositum *dem* r Iren. *l.* 7 **in Christo** (*om* Iesum) r.

pp. 157 *apparatus*—158 *apparatus l.* 5. Substitute r for r_2 throughout.

pp. 160–162: see note on p. 154. *p.* 160 *apparatus l.* 1 absit *d e g* r Cypr. 2/2. *om* in ullo *d e g* r Cypr. 2/2. crucem r Cypr. 2/2 *cod. opt.* *l.* 2 domini nostri Iesu Christi *d e g* r Cypr. 2/2 *p.* 161 *apparatus l.* 1 habemus *d e g* r Iren. 1/2. add (before peccatorum) **ipsius** (for eius) r. peccatorum *d e* r Iren. 2/2. *l.* 2 (after restaurare *d e g*) **instaurare** r. *p.* 162 *apparatus l.* 1 (after in terra *g*) **quae in caelis sunt et quae in terris** r. *l.* 2 audientes uerbum . . . euangelium *d e g* r. *l.* 3 credentes *d e g* r Iren. spiritu *g* r Iren. Tert.

p. 163 *apparatus l.* 2 superabundantes (-ante *d e*) *d e g*: for *g* substitute r.

p. 164 *text l.* 6: III. x. 9. Read III. **xii.** 9.

p. 171 *text ll.* 1, 2: conforme corporis gloriae suae, ita ut possit secundum operationem uirtutis suae. Iren-arm. omits ita ut possit, which might seem a duplicate rendering of τοῦ δύνασθαι αὐτόν; but comparison with the SACRA PARALLELA (*p.* 171 *l.* 6) suggests rather that ita ut possit represents εἰς τὸ γενέσθαι of the Greek, and I should propose to read **ita ut sit** conforme corporis gloriae suae secundum . . .

p. 171 *apparatus ll.* 12–19: for *r* substitute r_2 throughout; see above on p. 115.

p. 176 *text ll.* 4, 6: III. i. 2. Read III. i. 1. And in *l.* 6 read **βίβλῳ** for βιβλίῳ.

p. 185 *text l.* 10: supply reference EUSEBIUS (*H. E.* v. 6. 1).

p. 189 *apparatus l.* 5: add (after minabatur Cypr. 2/2) **conminabatur** r.

p. 198 *text l.* 4: seducet. Read **seducit** with A Q R μ and the quotation of the original Greek in Origen (discovered after our text was printed off), see p. 228 last line.

p. 200 *text l.* 5: Et decem cornua quae uidisti. It should have been noted that cod. *C* breaks off after the word uidisti, near the beginning of V. xxvi. It has lost therefore nearly the last eleven chapters of the last book of the *aduersus Haereses*.

p. 209 *text l.* 3: HIPPOLYTUS. Read EPIPHANIUS: see p. clxxxiii *l.* 5.

p. 216 *text l.* 17: δέ. Read γάρ.

p. 228 *l.* 7. Add reference to the pages of Harnack and Diobouniotis, pp. 41–4. *l.* 15. In favour of the reading of the MS πίστιν καρποφοροῦντες, retained by us but rejected by the editors, compare Iren. IV. v. 1 [viii. 1] 'ut maturescens in eis fructificet immortalitatem', where the verb is doubtless καρποφορέω, and the case governed is the accusative. After *l.* 15 refer also to Matt. xiii. 42 (50) διὸ καὶ δικαίως εἰς τὴν κάμινον βληθήσονται τοῦ πυρός *op. cit.* p. 41 l. 13.

p. 250 *l.* 26: after IV. xxxvi. 1 add IV. **lviii 2** in **Harvey**.

p. 252 *ll.* 9–end. I stated the argument for this punctuation of Jo. vii. 38 rather more fully in the *Journal of Theological Studies* for October 1922 (vol. xxiv pp. 66–70): and I then received from the Rev. F. J. Badcock, of St. Augustine's College, Canterbury, a paper developing further and most interesting confirmation of my view from the side of the Jewish ritual of the Feast of Tabernacles. His paper is published in the same *Journal* for January 1923, vol. xxiv, pp. 169–74.

p. 279 *l.* 7. The letters μῶν have dropped out at the end of the Greek.

SIGLA IN TEXTU ET APPARATU ADHIBITA

(I) FONTES GRAECI (II) CODICES N. T. LATINI (III) LIBRI S. IRENAEI SIUE SCRIPTI SIUE IMPRESSI

(I) SCRIPTORES GRAECI QUI EX OPERE S. IRENAEI *ADUERSUS HAERESES* NONNULLA LAUDAUERUNT

ANASTASIUS SINAITA. *Quaestiones et Responsiones de uariis argumentis* CLIV. Edited in the original Greek for the first (and I believe the only) time by the Jesuit Jacobus Gretser at Ingolstadt: no date on the title-page, but the preface is signed Aug. 1, 1617: my copy belonged in succession to Mark Pattison and F. J. A. Hort. Two quotations from the Greek Irenaeus were incorporated by Grabe in his edition: but to supply the imperfections of Gretser's text, manuscript evidence was called in support by Grabe (cod. Bodl. Barocc. 206 and readings [in A. More's notes on N. T.] from a Florence MS) and again by Massuet (cod. Paris. Reg. 2910 and Colb. 1450, both of s. x–xi).

(*a*) *Quaest.* lxxiv Ὅτι εἰς τρεῖς τάξεις οἱ σωζόμενοι καὶ κατασταίσεις διαιρεθήσονται; (Gretser pp. 472, 474). The answer is taken from Iren. V. xxxvi. 2: see below pp. 22 (where the words καὶ τῶν τὰ τριάκοντα ought to be added at the end of the Greek in *l.* 2: in *l.* 1 all the MSS and Gretser give ταύτης), 87.

(*b*) *Quaest.* cxliv Τί δήποτε οὔτε πλείονα οὔτε ἐλάττονά εἰσι τὰ εὐαγγέλια; (Gretser p. 600). The answer is from Iren. III. xi. 8, 9 [xi. 11, 12], and covers seven, mostly very brief, passages in our text: pp. 1; 44; 75 (but only the first five words are from Anastasius—it was not to his purpose to quote more—the words within brackets rest purely on the editors, and the last clause they take from GERMANUS, see below); 182; 195 (Gretser has, in the first line, τὸ μὲν γὰρ πρόσωπον ζῷον, φασί, λέοντι and, in the last, ἐφιπταμένην: Grabe emended the text—the Barocci MS helped him with πρῶτον and ἐφιπταμένου, but like Gretser omits ὅμοιον: Massuet, as often, annexes Grabe's material and adds nothing to it); 213 (Gretser ὅτε ἱεροῦ, Grabe from the MSS ἅτε ἱερατικοῦ); 216 (δέ in *l.* 17 is our own mistake for γάρ of all authorities: the rest is Grabe's text from his Bodleian MS: Gretser gives ᾔδει γὰρ ὅτι σιτευτὸς ἑτοιμάζεται μόσχος, but the fault may have lain with his MS).

CATENAE

IN GENESIM (IV. v. 3, 4 [x. 1]: pp. 7, 118, 170, 208).

Published by F. Combefis *Bibliothecae Patrum Graecorum auctarium nouissimum* I (Paris, A.D. 1672) p. 298: from a Roman Catena on Genesis. There is now available (what there was not when the preparation of our Irenaeus was undertaken) a real clue to the study of Catenae in the admirable *Catenarum Graecarum Catalogus* drawn up by G. Karo and H. Lietzmann and published in the Göttingen *Nachrichten* for 1902, pp. 1–66, 299–350, 559–620. But Combefis gives nothing which enables us to identify his MS precisely.

IN REGNORUM LIBROS (V. 17. 4: pp. 5, 164, 165).

Published also by Combefis *op. cit.* p. 299, apparently from cod. 2433 of the Royal Library at Paris: Grabe reprinted Combefis' text, but Massuet claims to have found a fuller and better text in a Catena on the Books of Kings, MS Coislinianus (olim Seguierianus) 211.

IN MATTHAEUM (IV. xxvi. 1 [xl. 1]: pp. 23, 24. IV. xxxvi. 7 [lviii. 9]: pp. 30, 210. IV. xl. 3 [lxvi. 2]: pp. 23, 208).

The various references given by the editors of Irenaeus, and repeated from them in our text, can be reduced really to two. The Catena edited by Possinus (Toulouse, A.D. 1646) gives no part of any Irenaeus-passage containing anything from N. T. other than in the merest summary. The Catena edited by Corderius (Toulouse, A.D. 1647) is identical with the Catena of Nicetas of Serres: from that Catena (pp. 489, 490, 635) the three Irenaeus passages were taken by Grabe: the first of the three approves itself as at several points superior to the text of the Latin translation: the last on the other hand is truncated at the beginning when compared with another authority used by Grabe, cod. 1879 of the Royal Library at Paris. The Catena of this last MS is apparently identical with the Catena on Matthew printed by Cramer (Oxford, A.D. 1840) from cod. Paris. Coislin. 23 (olim 315). See Karo & Lietzmann, pp. 559, 561, 568.

IN ACT. APOST. (III. xii. 1, p. 93: *ib.* 3, p. 225 *bis*: *ib.* 5, p. 99: *ib.* 7, p. 105: *ib.* 8, p. 104; *ib.* 9, pp. 105, 164: *ib.* 15, p. 107).

All these passages were inserted by Grabe in his edition. They were derived by him from a Catena on the Acts, cod. 58 of the Library of New College, Oxford, then unprinted but later on copied out by Cramer as the basis of his edition (Oxford, 1838). Of the much older Coislin MS 25 (olim 121)—the Coislin MS is of the tenth century, the New College MS of the thirteenth—Cramer procured a collation from Emmanuel Miller, which is printed at the end of his volume, pp. 425–451: it supplies one important correction, bringing the Greek into accordance with the Latin of Acts viii. 37, see p. clxxvii Addenda to p. 104. The Coislin MS also supplies the name of the catenist, Andrew the presbyter. The pages of Cramer on which the citations will be found are 31, 61, 79, 144, 160, 180, 183. See Karo-Lietzmann, pp. 592–5.

IN EPP. CATH. (V. xxvi. 2: p. 211).

The passage was inserted by Stieren from Cramer's Catena on the Catholic Epistles (Oxford, 1840) p. 81, where it is however anonymous. The MS equipment for this volume of Cramer is precisely the same as for Acts, New Coll. 58 and Coislin 25. Karo-Lietzmann *op. cit.*, pp. 595–7.

IN EPP. PAUL.? See next heading.

COMBEFIS (F. COMBEFIS *Bibliothecae patrum Graecorum auctarium nouissimum* I [Paris, 1672], p. 296). A Greek fragment of Iren. IV. xxvi. 4, 5 [xli. 2] includes two tiny passages from N. T. on pp. 148, 151 below. Combefis found it in a Paris Catena (MS. Reg. 753 [2433]), and Grabe cited it in his edition. See also above, under CATEN. IN GEN., IN REGN.

EPIPHANIUS supplies a far larger number of citations from Irenaeus than any other single source. Something like a hundred passages will be found scattered over the following pages. All but one come from the *Panarion*: the solitary exception (p. 72 below) is a reference in the *Ancoratus* c. 31. But the whole number of them, save the isolated reference in the *Ancoratus*, are from Iren. Book I—Epiphanius like Hippolytus was specially interested in Irenaeus as a source for hereseology—and their importance is very much less than their number suggests.

The standard edition of the writings of Epiphanius was that published at Paris in 1622 by one of the most illustrious of the early Jesuit scholars, Denys Petau (Dionysius Petavius). The two nineteenth-century editors, Dindorf and Oehler, added little to our critical knowledge of the text: a work of very different calibre is that of K. Holl in the Berlin series of ante-Nicene Greek fathers: only one volume however has so far appeared, containing the *Ancoratus* and *Panarion* cc. 1–33 (A.D. 1915). These chapters contain Epiphanius' principal extract from Irenaeus (Iren. I *praef.*—I. xi. 1 = Epiph. 31 §§ 9–32), but rather more than a quarter of the passages cited below (see pp. 18, 19, 21, 26, 27 [*bis*], 28, 31, 45, 46, 54, 64, 67, 91, 117, 166, 182, 184, 186, 189, 192, 193, 208, 209 [for HIPPOLYTUS read EPIPHANIUS, see p. clxxxiii *l.* 4], 213, 217, 223) come from later parts of Iren. Book I and later sections of the *Panarion*. Where Holl's text is not available, there is no material for examining the citations in detail.

The passage in *Ancoratus* 31 §§ 4, 5 is worth printing here in full, for it claims Irenaeus as witness to the disputed reading of Luc. xxii. 43, 44: *κεῖται ἐν τῷ κατὰ Λουκᾶν εὐαγγελίῳ ἐν τοῖς ἰδιορρύθμοις ἀντιγράφοις—καὶ κέχρηται τῇ μαρτυρίᾳ ὁ ἅγιος Εἰρηναῖος ἐν τῷ Κατὰ Αἱρέσεων πρὸς τοὺς δοκήσει τὸν Χριστὸν πεφηνέναι λέγοντας, ὀρθόδοξοι δὲ ἀφείλαντο τὸ ῥητόν, φοβηθέντες καὶ μὴ νοήσαντες αὐτοῦ τὸ τέλος καὶ τὸ ἰσχυρότατον—Καὶ γενόμενος ἐν ἀγωνίᾳ ἴδρωσε καὶ ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡς θρόμβοι αἵματος, καὶ ἄφθη ἄγγελος ἐνισχύων αὐτόν.*

In Holl's text of the *Panarion* c. 31 the following variations from the Epiphanius citations printed below have been found: *p.* 13 *l.* 5 (Holl 399. 19) ⟨*καί*⟩, (*om codd*), *l.* 7 *ἐπιβολήν* (see p. 234 below), *l.* 7 *ὁ Κύριος*: *p.* 43 *l.* 8 (Holl 423. 16) *ὅτ καὶ ἐν μὲν τῷ εἰπεῖν ἐν τῷ σταυρῷ*, altered into agreement with the Latin: *p.* 53 *l.* 9 (Holl 425. 11) *Συμεῶνα* ⟨*δέ*⟩, Dindorf from the Latin, *l.* 10 *τῷ θεῷ* from the Latin: *p.* 59 *l.* 14 (Holl 407. 22) *τοῦ υἱοῦ* for *αὐτοῦ*, *l.* 15 *τὴν* ⟨*ὅλην*⟩ *οὐσίαν*, *l.* 17 *τοῦ υἱοῦ* for *τούτου*, all from the Latin: *p.* 66 *l.* 16 (Holl 408. 18) *μαθητὴς ἐμός* with cod. V: *p.* 67 *l.* 7 (Holl 425. 3) *αὐτὸν* for *αὐτόν*, *l.* 7 ⟨*πρόβατον*⟩ omitted by the Greek MSS: *p.* 124 *l.* 20 (Holl 433. 22), referred to Hos. ii. 23, wrongly: *p.* 125 *l.* 18 (Holl. 424. 23) *τὸν Παῦλον*: *p.* 130 *l.* 17 (Holl 424. 17) *Ψυχικὸς δέ* with cod. V: *p.* 141 *l.* 9 (Holl. 423. 8) *ἐν τῇ πρώτῃ πρὸς* K.: *p.* 158 *l.* 7 (Holl 433. 23) referred to Is. liv. 1, wrongly: *p.* 166 *l.* 6 (Holl 429. 14) [*ὁ*] 2° bracketed: *p.* 168 *l.* 18 (Holl 414. 24) *ὅθεν* ⟨*καί*⟩ from the Latin: *p.* 183 *l.* 5 (Holl 435. 2) *ψευδωνύμοις* with cod. M: *p.* 219 *l.* 15 (Holl 428. 19) *τοῦτον αὐτὸν σάρκα γεγονότα.*

EUSEBIUS *Historia Ecclesiastica.* Five quotations from Irenaeus are adduced below: pp. 176, *H. E.* V. 8. 3; 185, *ib.* V. 6. 1 (reference omitted by error); 187, *ib.* IV. 14. 7; 206, *ib.* V. 7. 5; 223, *ib.* V. 8. 4. The Berlin edition by E. Schwartz (1903) only appeared after our N.T. (apart from Apoc.) was in type: it supplies one correction for p. 176, *βίβλῳ* in place of *βιβλίῳ*.

GERMANUS PATRIARCHA CONSTANTINOPOLITANUS. In his *Theoria Rerum Ecclesiasticarum* Germanus cites the well-known passage of Irenaeus III. xi. 8 [xi. 1] about the Four Gospels, see pp. 1, 44, to which should be added 75, *ll.* 12, 13, since ANASTASIUS, there given as the sole authority, cites only the first five words, while GERMANUS adds the last eleven. Grabe took the Germanus passage from the *Auctarium Bibliothecae Patrum* II (Paris, 1624) 146.

HIPPOLYTUS *Refutatio Omnium Haeresium*. Only published in 1852, and not available for Stieren's edition of Irenaeus published in 1853. If Harvey's edition (1857) had been taken as our basis, Hippolytus would have been a duplicate authority with Epiphanius for parts of Book I. As it is Hippolytus is not quoted below before p. 193, and of the four references, one (p. 209 *l.* 3, Iren. I. xvi. 1) seems to be an error, since Hippolytus (VI. 52. 2) only begins to copy Irenaeus a few lines further on. For the other three references (pp. 193 and 223 = Hippolytus VI. 47. 2, 3; p. 215 = Hippol. VII. 32. 7, 8) the Berlin edition by Wendland (1916) gives the following variants, p. 193 l. 5 *ἥτις ἐστὶν ω καὶ ἄλφα*, p. 223 l. 17 *ἥτις ἐστὶν ἡ παρασκευή* and *τὴν ἕκτην ὥραν εἶναι*.

IOANNES DAMASCENUS (p. 11). See the SACRA PARALLELA below.

IOANNES PRESBYTER (p. 41). See again under the SACRA PARALLELA. 'John, presbyter and monk' is the name given to the collector of the SACRA PARALLELA in the oldest MSS of the work.

ORIGENES (p. 228 and a further reference in the Addenda p. clxxix). In Origen's Scholia on the Apocalypse, edited for the first time in 1911 (Texte und Untersuchungen xxxviii. 3) a long passage is cited (pp. 41–44) from *adv. Haer.* V. 28. 2—30. 2.

SACRA PARALLELA (pp. 36, 40, 41, 73, 103, 131, 133, 135 *bis*, 143, 144, 145, 146 *quater*, 147, 150, 152 *quater*, 167, 169, 171, 181, 189, 198, 199, 201, 207, 209, 216, 217, 220, 222, 223: and add p. 11 IO. DAMASC. and p. 41 IO. PRESB.), or in the original Greek the Ἱερά, attributed to St. John Damascene (rightly, according to Holl: Loofs holds the collection to be earlier than the eighth century). For our purpose all previous work is superseded by K. Holl *Fragmente vornicänischer Kirchenväter aus den Sacra Parallela* (Texte und Untersuchungen xx [N.F. v] 2) 1899: the Irenaeus citations cover pp. 58–84. Holl's edition was not available till our text of the Gospels and Acts had been printed off, and four corrections have now to be made on its authority, see Addenda (p. clxxvii) for pp. 36, 40, 73, 103: on p. 41 however we had followed the obviously right correction of earlier editors *ἀριστερά*, where Holl, no doubt following his MSS, gives *ἄριστα*. But it is very striking to see that an improved text of the SACRA PARALLELA brings the Greek citations, nine times out of ten, into accord with our Latin translator: see for instance p. 291 below and the note there.

THEODORETUS. In each of his three Dialogues, Ἄτρεπτος, Ἀσύγχυτος, Ἀπαθής, Theodoret (ed. J. L. Schulze iv [Halle, A.D. 1772] 51–54, 128–130, 231–232) gives a group of Irenaeus passages, and in these are imbedded a few N. T. citations. From the first group come the citations printed below on pp. 42, 72, 81, 86, 90, 120, 205: to the second those on pp. 124, 181, 191: to the third those on pp. 128, 141, 155, 163.

(2) CODICES NOUI TESTAMENTI ANTEHIERONYMIANI IN APPARATU NOSTRO CRITICO LAUDATI

AD EUANGELIA

a codex Vercellensis bibl. capit.: saec. iv. ediderunt Iosephus Bianchini *Euangeliarium quadruplex* Romae A.D. 1749 et Franciscus Aidanus Gasquet *Collectanea Biblica Latina* III, Romae A.D. 1914, uterque (et paginis et lineis ad amussim seruatis) secundum formam codicis.

b codex Veronensis bibl. capit.: saec. v uel vi. ediderunt I. Bianchini *ut supra*, forma tamen codicis non seruata, et E. S. Buchanan in serie nostra *Old Latin Biblical Texts* VI, Oxonii A.D. 1911, qui nonnulla prioribus non uisa detexisse se uindicat.

d codicis Bezae Cantabrigiensis textus latinus: saec. vi. ediderunt Thomas Kipling *Codex Theodori Bezae Cantabrigiensis*, Cantabrigiae A.D. 1793, tom. I et II in folio, et F. H. A. Scrivener *Bezae codex Cantabrigiensis* ib. A.D. 1864. phototypice repraesentatus est, sumptibus Academiae Cantabrigiensis, tomis II, A.D. 1899.

e codex Palatinus, Tridenti saeculo duodeuicesimo, Vindobonae undeuicesimo conseruatus, Tridento ut puto nunc tandem redditus: saec. v. edidit Constantinus Tischendorf *Evangelium Palatinum ineditum*, Lipsiae A.D. 1847. duo folia abrepta sunt et ab episcopo Tridentino in donum data episcopo Derensi, quorum unum (Matt. xiii. 13–23) ad Collegium SS. Trinitatis Dublinense iam pertinet, alterum (Matt. xiv. 11–22) a Museo Britannico nuper est emptum: patet haec folia quaternionis Matt. xii. 49—xiv. 35 (scilicet quaternionis primi, ut codex hodie exstat) secundum esse et septimum. ediderunt unum apud *Proceedings of the Royal Irish Academy* Iacobus Todd A.D. 1847 et Thomas K. Abbott A.D. 1880, alterum A. Souter in ephemeride *The Journal of Theological Studies* xxiii. 284, A.D. 1922.

f codex Brixianus: saec. vi. edidit I. Bianchini ut supra: cuius editionem, ut puto, repetierunt uiri clarissimi Iohannes Wordsworth et Henricus Iulianus White *Nouum Testamentum Domini nostri Iesu Christi Latine secundum editionem Sancti Hieronymi* I, Oxonii A.D. 1889–95.

h codex olim Claromontanus Parisiensis nunc Vaticanus: saec. v: quattuor euangelia continet, sed secundum ueterem textum (reliqua Hieronymianae sunt uersionis) nonnisi euangelium S. Matthaei. edidit hoc Angelus Mai *Scriptorum Veterum Nova Collectio e Vaticanis codicibus edita* III. ii. 257, Romae A.D. 1828.

k codex Bobiensis nunc Taurinensis G VII 15: saec. iv uel v. ediderunt in serie nostra *Old Latin Biblical Texts* II, A.D. 1886, I. Wordsworth et W. Sanday. liber tantis uiris omnino est dignus.

m Speculum quod uocatur pseudo-Augustinianum, siue De diuinis Scripturis. edidit, testimonio fretus octo codicum, Franciscus Weihrich *Corpus Scriptorum Ecclesiasticorum Latinorum* XII, pp. 287–700, Vindobonae A.D. 1887.

AD ACTUS APOSTOLORUM

d ut supra. *m* ut supra.
codicis Oxoniensis (olim, ut mihi satis constat, Wirceburgensis) Laudiani 35 textus latinus : saec. vii. ediderunt Thomas Hearne *Acta apostolorum Graeco-Latine . . . e codice Laudiano*, Oxonii A.D. 1715, et C. Tischendorf *Monumenta Sacra inedita* IX, Lipsiae A. D. 1870.

g codex Gigas uocatus, bibliothecae olim Pragensis nunc Holmiensis (Stockholm) in Suecia : saec. xiii. edidit Iohannes Belsheim *Die Apostelgeschichte und die Offenbarung Iohannis . . . aus dem Gigas librorum auf der königlichen Bibliothek zu Stockholm*, Christianiae A. D. 1879.

h codex olim monasterii Floriacensis ad Ligerim nunc Parisinus 6400 G, rescriptus : scriptura superior est operum S. Isidori, saeculi septimi exeuntis uel octaui ; de scriptura priori nimis timide iudicabant C. Tischendorf et S. Berger (saec. vii), luce enim clarius est non posse eam non sexti esse saeculi, uide opus egregium Aemilii Chatelain *Vncialis Scriptura*, Parisiis A. D. 1901, tab. xv et p. 28 : inspexi ipse. ediderunt I. Belsheim, Christianiae A.D. 1887, S. Berger *Le palimpseste de Fleury*, Parisiis A.D. 1889, E. S. Buchanan *Old-Latin Biblical Texts* V, Oxonii A.D. 1907, pp. 97–120.

p codex Perpinianus nunc Parisinus 321 : saec. xiii. codex est Uulgatae uersionis, ad Actus tamen a cap i. 1 usque ad xiii. 6, et iterum xxviii. 16–31, ueterem quem uocant praebet textum. edidit S. Berger *Un ancien texte latin des Actes des Apôtres*, Parisiis A. D. 1895.

AD EPISTULAS APOSTOLI

d codicis graeco-latini Claromontani Bellouacensis nunc Parisini 107 textus latinus : saec. vi. edidit C. Tischendorf *Codex Claromontanus siue Epistulae Pauli omnes graece et latine . . .* Lipsiae A.D. 1852.

e codicis graeco-latini Sangermanensis nunc Petropolitani textus latinus : saec. ix. textum latinum edidit I. Belsheim *Epistulae Paulinae ante Hieronymum latine translatae ex codice Sangermanensi . . .* Christianiae A.D. 1885.

g codicis graeco-latini Boerneriani Dresdensis A 145^{b} textus latinus : saec. ix exeunt. edidit Chr. F. Matthaei *XIII epistolarum Pauli codex Graecus cum uersione Latina ueteri uulgo ante-Hieronymiana olim Boernerianus nunc . . . Dresdensis*, Misenae A.D. 1791.

m ut supra, ad Euangelia.

r (r_3) codex Frisingensis cuius fragmenta plerumque Monaci, partim in coenobio Gottwicensi, hodie exstant : saec. vi exeunt. edidit recentissime Donatianus de Bruyne *Collectanea Biblica Latina* V, *Les fragments de Freising*, Romae A.D. 1921 : uide p. clxxvii supra (Addenda ad p. 115).

AD EPISTULAS CATHOLICAS

h ut supra, ad Actus. *m* ut supra, ad Euangelia.

s codex rescriptus Bobiensis Neapolitanus, postea Vindobonensis, nescio an iterum Neapolim translatus : saec. v–vi. edidit H. J. White *Old-Latin Biblical Texts* IV, Oxonii A.D. 1897.

AD APOCALYPSIN

g ut supra, ad Actus. *h* ut supra, ad Actus. *m* ut supra, ad Euangelia.

(3) OPERIS S. IRENAEI *ADUERSUS HAERESES*

LIBRI MANUSCRIPTI

C codex (origine fortasse Corbeiensis) Claromontanus collegii Iesuitarum Parisiensis, postea Meermannianus, inde ab anno 1824 Thomae Phillipps equitis, nunc Berolinus lat. 43 (Phillippicus 1669), uide pp. xxv, xxvi supra: saec ix exeunt. loca e libris N. T. desumpta contulit ad Adolphi Stieren editionem W. Hooper: totum S. Irenaei opus ad aliud eiusdem editionis exemplar contulit H. N. Bate, quod exemplar in Bibliotheca Bodleiana, sub numero 131 I E 13, 14, hodie conseruatur, uide p. x supra. paginam codicis *C* phototypice repraesentatam (pro quo beneficio gratias bibliothecario Berolinensi ago habeo quam maximas) uidesis ad initium huius libri. primus adhibuit Renatus Massuet, uide p. clxxxviii: denuo contulit sed uix satis accurate W. W. Harvey. deficit codex ob amissa folia ad V. xxvi. 1; uide Addenda ad p. 200 (p. clxxix).

V codex Vossianus Leidensis 33 (63), anno 1494 ex Anglia Parisios adlatus, et inde a morte Isaaci Voss in bibliotheca Leidensi repositus: saec. xv. hoc codice (ut inter uiros doctos iam satis constat, uide p. xxvi supra), tunc temporis Iohannis Saint-André canonici Parisiensis peculio, usus est Franciscus Feuardent, sub nomine 'Codicis Veteris', atque etiam, ut uidetur, sub nomine 'Codicis Passeratii', R. Massuet. Vossianum adhibuerunt etiam I. E. Grabe, A. Stieren, W. W. Harvey. loca ex Euangeliis et Apostolis citata operis nostri ergo contulit W. Hooper. codex iste unus nobis seruauit libri quinti capita quinta ultima, scilicet xxxii-xxxvi.

A codex Musei Britannici Arundelianus 87: saec. xii–xiii. librum tunc ad Societatem Regiam pertinentem contulit primus I. E. Grabe, ea quae ad nos spectant relegit W. Hooper. deficit post absolutum caput xxxi libri V, cf. codd. *MMOPQR*: quippe doctrinam Millenaristarum sapere uidebantur capita ultima, unde omisit scriba quidam, censor ipsorum sanctorum patrum fidei.

MM codicum duorum Iosiae Mercier lectiones in margine exemplaris editionis Erasmianae olim Vossiani nunc Leidensis adnotatae. de aetate eorum nihil constat, de patria id tantum quod ipse possessor e Gallia meridionali oriundus erat, ibi demoratus est, ibi diem obiit. uariantes lectiones ex iis deriuatas Henrico Dodwell describendas dederat I. Vossius, quarum apographon Iohanni Ernesto Grabe praesto erat: ipsum uolumen Mercerianum Leidenses humanissime Angliam ad tempus transmiserunt, ut pro nobis pertractaret W. Hooper. deficiunt post V. xxxi, cf. cod. *A*.

M unus uel alter codex Mercerianus.

μ consensus codicum Mercerianorum e silentio collatoris collectus.

O codex Vaticanus Ottobonianus 752 : scriptus, saeculo xv uergente, pro episcopo aliquo de familia Barbo, ad quam pertinebant Paulus secundus papa et eius nepos cardinalis Barbo.

P codex Vaticanus Ottobonianus 1154 : saeculo xvi scriptus, manu cursiua, a scriba potius Gallico quam Italo.

Q codex Vaticanus 187 : scriptus est saeculo xv, manu cursiua, a scriba Italo.

R codex Vaticanus 188 : scriptus est iussu papae Nicolai quinti, id est circa A. D. 1450.

equidem fere pro certo habeo, codices Merceri inter hos quattuor codices bibliothecae Vaticanae esse quaerendos : nihil obstat quominus Iosias Mercerus aut duos Ottobonianos aut duos Vaticanos uel ipse inspexerit uel per schedulas a nescio quo alio redactas cognouerit. inter se cohaerent *PR*, unde unum Merceri codicem uel *P* uel *R* fuisse, alterum uel *O* uel *Q*, ueri simile uidetur : cum tamen codices Vaticanos ipse non contulerim, neque sciam qua diligentia fuerint collati, plura non ausim dicere. hoc unum moneo, me plane ignorare utrum *O* nominandus sit codex Ottobonianus 752 et *P* codex Ottob. 1154 an (quod nuper mihi uenit in mentem) *P* sit potius Ottob. 752, *O* Ottob. 1154, uide supra p. xxxi. post libri V caput tricesimum unum deficiunt et codices Vaticani.

LIBRI TYPIS IMPRESSI

Er OPVS ERVDITISSIMVM | DIVI IRENAEI EPISCO|PI LVGDVNENSIS IN QVINQVE LIBROS DIGE|stum, in quibus mire retegit et confutat ueterum haereseon impias ac por|tentosas opiniones, ex uetustissimorum codicum collatione quantum licuit | emendatum opera DES. ERASMI ROTERODAMI, ac nunc pri|mum in lucem editum opera Io. Frobenii. | Additus est index rerum scitu dignarum. | APVD INCLYTAM BASILEAM ANNO M. D. XXVI. | Cum gratia et priuilegio Caesareo.

Editio Erasmiana repetita est Parisiis 1545, *Basileae* 1560, *Parisiis* 1563, *Parisiis* 1567. *Post Erasmum prodierunt editiones opera* Nic. Galasii, *Parisiis* A.D. 1570, *et studio* I. I. Grynaei, *Basileae* A. D. 1571.

Fe DIVI | IRENAEI, | LVGDVNENSIS | EPISCOPI, ET | MARTYRIS, | Aduersus Valentini & similium Gnosticorum | Haereses Libri quinque | IAM secundò diligenti editorum codicum collatione, uetustissimi etiam, magnaeq; | fidei manuscripti Codicis, atque alterius Vaticani, ab innumeris mendis repurgati, | et aliquot capitibus aucti : Praeterea, omnibus, quae apud ueteres exstant, fragmentis | Graecis ac Latinis . . . Additae sunt ad singula capita uariae Annotationes . . . ACCESSIT QVOQ. ARNOBII CATHOLICI ET SERAPIONIS AEGYPTII CONFLICTVS . . . numquam typis excusus . . . Omnia studio et opera F. FRANCISCI FEU-ARDENTII Ordinis F. Minorum, in S. Facultate Parisiensi Doctoris Theologi . . . Coloniae Agrippinae, in Officina Birckmannica, sumptibus Arnoldi Mylii, anno M. D. XCVI. Cum gratia et priuilegio Sac. Caes. Maiestatis.

Editio ista 'iam secundo' *impressam se praefert. editionis primae, Parisiis* A.D. 1575 (*teste J. C. Brunet*, Manuel du Librarie[5] iii 457) *euulgatae, exemplar neque in Bibliotheca Bodleiana neque in Museo Britannico exstat. frustra itidem quaesiui in Bibliothecis Nationali Mazarinaea Sorbonnica Parisiensibus, sed Henricus Omont, librorum manuscriptorum in Bibl. Nationali custos et bonarum omnium litterarum fautor, quem in re tam incerta adiutorem adiui, sine ulla fere mora notitiam uoluminis cuiusdam inuenit apud catalogum Bibliothecae*

Burdigalensis (A.D. 1842), *inter libros ad sacram Theologiam spectantes* 2040c, *opera S. Irenaei amplectentis, a Fr. Feuardentio exarati, Parisiis, anno tamen non* 1575 *sed* 1565, *impressi. bibliothecarium Burdigalensem per litteras rogaui utrum accurata de isto uolumine referret qui catalogum redegerat: qui sic respondit.* 'La Bibliothèque municipale de Bordeaux possède bien dans son ancien fonds de théologie, sous la cote 4068 B, l'in-folio suivant, provenant de l'abbaye de Sainte-Croix de Bordeaux, ordre de Saint Benoît: "Divi Irenaei . . . adversus Valentini et similium Gnosticorum haereses libri quinque . . . studio et opera F. Francisci Feuardentii . . . Adiecta est . . . recens interpretatio Latina decem et octo priorum capitum libri primi, cum scholiis D. Jacobi Billii . . . Parisiis, apud Sebastianum Nivellium via Jacobaea sub Ciconiis. M.D. LXXV." In-folio. La date est bien 1575 et non pas 1565. Il s'agit donc d'une erreur dans le catalogue imprimé.' *quibus bibliothecariis, pro tanta erga libros nostrum humanitate, gratias ago habeo quam maximas.*

Itaque editio Feuardentii secunda additis capitibus ultimis absolutum S. Irenaei opus in lucem primum protulit.

Repetita est editio Feuardentii Parisiis A.D. 1675.

Gr Τοῦ ἐν ἁγίοις Πατρὸς ἡμῶν | ΕΙΡΗΝΑΙΟΥ | ΕΠΙΣΚΟΠΟΥ ΛΟΥΓΔΟΥΝΟΥ | Ἐλέγχου καὶ ἀνατροπῆς τῆς ψευδωνύμου γνώσεως | ΒΙΒΛΙΑ ΠΕΝΤΕ. | S. IRENAEI | EPISCOPI LUGDUNENSIS | Contra omnes Haereses | LIBRI QUINQUE. | Textus Graeci partem haud exiguam restituit; Latinam versionem antiquissimam è quatuor MSS | Codicibus emendavit; Fragmenta aliorum Tractatuum deperditorum | subjunxit; Omnia Notis Variorum, et suis illustravit | JOANNES ERNESTUS GRABE. Oxoniae . . . Anno Domini MDCCII. *Editio praeter ceteras et re et specie praestantissima.*

Ma ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ | ΕΙΡΗΝΑΙΟΥ | ΕΠΙΣΚΟΠΟΥ ΛΟΥΓΔΟΥΝΟΥ, | ΚΑΙ ΜΑΡΤΥΡΟΣ,| ΕΛΕΓΧΟΥ ΚΑΙ ΑΝΑΤΡΟΠΗΣ ΤΗΣ ΨΕΥΔΩΝΥΜΟΥ ΓΝΩΣΕΩΣ | ΒΙΒΛΙΑ ΠΕΝΤΕ. | SANCTI IRENÆI | EPISCOPI LUGDUNENSIS | ET MARTYRIS, | DETECTIONIS ET EVERSIONIS | FALSO COGNOMINATÆ AGNITIONIS | *SEU* | CONTRA HÆRESES | *LIBRI QUINQUE.* | POST FRANCISCI FEUARDENTII ET JOANNIS ERNESTI GRABE | recensionem castigati denuo ad MSS. codices Romanos, Gallicanos, et Anglicanos, necnon | ad antiquiores editiones, et a multis, quibus adhuc scatebant, mendis expurgati: aucti novis | Fragmentis Græcis; obseruationibus ac notis, copiosissimisque Glossariis & Indicibus illustrati | & locupletati; quibus omnibus præmittuntur tres Dissertationes, in quibus hæreses ab Irenæo | memoratæ, et loci difficiles explicantur ejusque vitæ ac gestorum historia discutitur. Studio et labore DOMNI RENATI MASSUET, Presbyteri et Monachi Benedictini è Congregatione S. Mauri. Parisiis . . . MDCCX. Cum privilegio Regis.

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NOUUM TESTAMENTUM S. IRENAEI

EUANGELIUM SECUNDUM MATTHAEUM.

CAP. I.

Matthaeus uero eam quae est secundum hominem generationem eius enarrat: [1] *Liber*, dicens, *generationis Iesu Christi, filii Dauid, filii Abraham.* III. xi. 8.

— filii Dauid *M M O Q R.*

Sed et Matthaeus . . . ait: [1] *Liber generationis Iesu Christi, filii Dauid, filii Abraham.* III. xvi. 2.

[1] Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβίδ, υἱοῦ Ἀβραάμ.
[Anast. Sin.] III. xi. 8.

[12, 16] Ioseph enim Ioachim et Iechoniae filius ostenditur, quemadmodum et Matthaeus generationem eius exponit. III. xxi. 9.

[18] *Christi autem generatio sic erat.* III. xi. 8.

[18] τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. [Germanus] III. xi. 8.

Ceterum potuerat dicere Matthaeus: [18] *Iesu uero generatio sic erat*; sed praeuidens Spiritus Sanctus deprauatores et praemuniens contra fraudulentiam eorum, per Matthaeum ait: *Christi autem generatio sic erat.* III. xvi. 2.

Dehinc, ut liberaret mentem nostram a suspicione quae est circa Ioseph, ait: [18] *Christi autem generatio sic erat: cum esset desponsata*

disponsata *C.* — despons. *V.*

I. 1. — Iesu Christi *k.* 18. erat *a b f* Iren. 3/3. fuit *d k.* cum esset desponsata *b f* Iren. cum desponsata esset *a k.* desponsata enim *d.*

I. 18. ΙΥ ΧΥ ℵ C L Z *al. fere omn., Verss., Patr.* ΧΥ ΙΥ B, Orig-lat. ΧΥ D [lat., *hiat* gr.] 71, Lat. (Vet-Vulg) Syr-Cur. γέννησις E K L M etc. γένεσις ℵ B C P *al.*, Eus. Max. ‘Dial.’ (*diserte*).

mater eius Ioseph, priusquam conuenirent, inuenta est in utero habens de Spiritu Sancto. III. xvi. 2.

in ea uirg. *edd. pr.*

18 Quoniam, priusquam conuenisset Ioseph cum Maria (manente igitur ea in uirginitate), *inuenta est in utero habens de Spiritu Sancto.* III. xxi. 4.

Iterum autem de angelo dicens Matthaeus ait: 20 *Angelus Domini apparuit Ioseph in somnis.* [Cf. Matt. ii. 13.] III. ix. 2.

– erat *M.*
– et *MMV, Ma St.*

19, 20 Dehinc, cum Ioseph cogitaret dimittere Mariam, quoniam praegnans erat, adsistentem ei angelum Dei et dicentem: *Ne timueris adsumere Mariam coniugem tuam; quod enim habet in utero, de Spiritu Sancto est.* 21 *Pariet autem filium, et uocabis nomen eius Iesum; hic enim saluabit populum suum a peccatis suis.* 22 *Hoc autem factum est, ut impleretur quod dictum est a Domino per prophetam:* 23 *Ecce, uirgo in utero accipiet et pariet filium, et uocabunt nomen eius Emmanuel, quod est, nobiscum Deus.* III. xvi. 2.

adimpl. *M, edd. pr.*
– in utero *M.* concipiet *MPR, edd. pr.* acc. in ut. *St.*
+ interpretatum *post* quod *edd. pr.*

19, 20 Et propter hoc Ioseph cum cognouisset quod praegnans esset Maria et cogitaret absconse dimittere eam, angelus in somnis dixit ad eum: *Ne timueris adsumere Mariam coniugem tuam; quod enim habet in uentre, ex Spiritu Sancto est.* 21 *Pariet autem filium, et uocabis nomen eius Iesum; ipse enim saluabit populum suum a peccatis eorum.* Et adiecit suadens ei: 22 *Hoc autem factum est, ut adimpleretur quod dictum est a Domino per prophetam dicentem:* 23 *Ecce, uirgo in utero accipiet et pariet filium, et uocabitur nomen eius Emmanuel.* IV. xxiii. 1.

timeas μ *OPQR, edd. pr.*
uocatus est *C.*[a] uocabitur *C*[a]. Iesus *AC.*
+ totum *post* autem *AV* μ, *Ha St.*
– est *post* dictum *M.*

18 (*cont.*). + Maria [*post* eius] *a b f k.* Maria [*pro* mater eius] *d.* + a [*ante* Ioseph] *f.* antequam [*pro* priusquam] *d f.* 20. apparuit *a d f* Iren. apparet *b k.* ei [*pro* Ioseph] *a d f k.* *tr.* in somnis app. ei *f.* per uisum app. ei *d.* Ne timueris *f* Iren. 2/2 Cypr. *codd.* Ne timeas *d.* Ne metueris *k* Cypr. *codd. opt.* Noli timere *a.* accipere [*pro* adsumere] *a f.* suscipere [*pro* adsumere] *d.* *om. k.* coniugem *a b f* Iren. 2/2 Cypr. *codd.* uxorem *d k* Cypr. *codd. opt.* nam quod Tert. habet in utero Iren. 1/2. habet in uentre Iren. 1/2. ex ea nascetur *b f.* in ea nascetur *a.* in ea natum est *d* Tert. in illa natum fuerit *k* Cypr. de Spiritu Sancto est *a b d f* Iren. 1/2 Tert. Cypr. *codd.* de Spiritu est Sancto *k* Cypr. *codd. opt.* ex Spiritu Sancto est Iren. 1/2. 21. ipse *b d f* Iren. 1/2. hic *k* Iren. 1/2 Cypr. saluabit [saluauit *d k*] *d k* Iren. 2/2. saluum faciet *b f* Cypr. de peccatis *d.* eorum *b d f k* Iren. 1/2 Cypr. *codd.* suis Iren. 1/2. *om.* Cypr. *codd. opt.* 22. + totum [*post* autem] *d f k.* adimpleretur *f* Iren. 2/3. impleretur *d k* Iren. 1/3. ab Esaia propheta Iren. 1/3. + Eseiam [*ante* prophetam] *a b d f* (Iren. 1/3). + dicentem [*post* prophetam] *a b d* Iren. 1/3. 23. in utero accipiet Iren. 3/4. in utero concipiet *a b* Iren. 1/4. in utero habebit *d f.* pregnas erit *k.* – et [*ante* uocabunt] *b.* uocabunt *a b f k* Iren. 2/3. uocabitur Iren. 1/3 Tert. uocabit *d.* uocabitis Cypr. + interpretatum [*post* est] *a b d f k* Iren. 1/2 Tert. Cypr.

Et quoniam angelus in somnis dixit ad Ioseph: [22] *Hoc autem factum est, ut adimpleretur quod dictum est ab Esaia propheta:* [23] *Ecce, uirgo in utero concipiet.* III. xxi. 4.

— in utero Aμ *OPQR*.

[23] *Ecce, uirgo in utero accipiet et pariet filium, et uocabunt nomen eius Emmanuel, quod est interpretatum, nobiscum Deus.* III. ix. 2.

et *pro* ecce *C*. concipiet μ.

[23] Hic est *Emmanuel.* III. xvi. 2.

[24] Quapropter sine dubitatione suasus Ioseph et Mariam accepit. IV. xxiii. 1.

Iosephus *M*.

CAP. II.

[1, 16–18] Ipse infans cum esset, infantes hominum martyres parans, propter Christum, qui *in Bethlehem natus* est *Iudae* in ciuitate David, interfectos secundum scripturas. III. xvi. 4.

[1] Matthaeus autem magos ab oriente uenientes ait dixisse: [2] *Uidimus enim stellam eius in oriente, et uenimus adorare eum*; [9], [11] deductosque a stella in domum Iacob ad Emmanuel, per ea quae obtulerunt munera ostendisse quis erat qui adorabatur; *myrrham* quidem, quod ipse erat, qui pro mortali humano genere moreretur et sepeliretur; *aurum* uero, quoniam rex, cuius regni finis non est; *tus* uero, quoniam Deus, etc. III. ix. 2.

stellá *C*.
orientem *C*.

Ipse igitur erat Christus . . . [11] quem magi uidentes et adorantes et afferentes munera quae praediximus et substernentes semetipsos aeterno regi, [12] per alteram abierunt uiam. III. xvi. 4.

abierant *A*, *St*.

Iterum autem de angelo dicens Matthaeus ait: [13] *Angelus Domini apparuit Ioseph in somnis*: cuius Domini, ipse interpretatur; [15] *Ut adimpleatur quod dictum est a Domino per prophetam: Ex Aegypto uocaui filium meum.* III. ix. 2.

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24. accepit *b f* Iren. adsumpsit *k*. suscepit *d*.

II. 1. In Bethlehem Iudae Iren. Cypr. *codd.* 2/2. in Bethleem Iudaeae *d f* k* Cypr. *codd. opt.* 2/2. in Bethlem ciuitate [-tatem *b*] Iudaeae *a b*. 2. illius [*pro* eius] *b*. *tr.* eius stellam *d*. oriente *d* Iren. Cypr. 2/2. orientem *a b f* k* Iren. *cod.* Cypr. *codd.* 1/2. ei [*pro* eum] *d*. 13. Ioseph in somnis *f* Iren. in somnis Ioseph *a b k*. in uisu Ioseph *d*. 15. adimpleatur Iren. adimpleretur *a f*. impleretur *b*. conpleretur *d*. + dicentem [*post* prophetam] *a b d f k*. Ex *a b f* Iren. de *d*. ab *k*.

[14] Quapropter . . . et in reliqua uniuersa educatione Christi gaudens obsequium praestitit, usque in Aegyptum suscipiens profectionem [21] et inde regressum [23] et in Nazareth transmigrationem. IV. xxiii. 1.

CAP. III.

hinc *V.*
etenim *A.*
de quo *pro* qui *A.**
Domino *pro* Domini *MM OQR.*
Domini *pro* Dei *CV.*

De quo iterum ait Matthaeus, similiter autem et Lucas: [3] *Hic enim est qui dictus est a Domino per prophetam* †: *Uox clamantis in deserto: Parate uiam Domini; rectas facite semitas Dei nostri* ¶.

[Cf. Luc. iii. 4.] III. ix. 1.

monstrabit *V.*
digne *V.*

Matthaeus... ait Iohannem praeparantem Christo uiam... [7] dixisse: *Progenies uiperarum, quis uobis monstrauit fugere ab ira uentura?* [8] *Facite ergo fructum dignum paenitentiae;* [9] *et nolite dicere in uobis ipsis: Patrem habemus Abraham; dico enim uobis quoniam potens est Deus ex lapidibus istis suscitare filios Abrahae.*

[Cf. Luc. iii. 7, 8.] III. ix. 1.

istos *A.**

Quemadmodum ait Iohannes baptista: [9] *Potens est enim Deus ex lapidibus istis suscitare filios Abrahae.* IV. vii. 2.

III. 3. Hic enim est Iren. hic est enim *a b f k.* qui dictus *k* Iren. de quo dictum *a b f.* — a Domino *a b f k.* + Eaeiam *a* (*ut uid.*) *b f k.* + dicentem [*post* prophetam] *a f k.* deserto *a b f* Iren. eremo Tert. eremos *k.* uiam *a b f k* Iren. uias Tert. — rect. fac. sem. Dei nostri *k.* Dei nostri *b* Iren. eius *a f.* 7. uobis monstrauit Iren. monstrauit uobis Lucif. 1/2. demonstrauit uobis *a b f m* 1/2 Lucif. 1/2. ostendit uobis [ost. uiperarum uobis *k*] *k m* 1/2. ab ira uentura *a f m* 2/2 Iren. Lucif. 1/2. ab ira superuentura Lucif. 1/2. ab ira futura *b.* a futura ira *d.* 8. ergo *a b d f m* 2/2 Iren. Lucif. 2/2. itaque *k.* fructum dignum paenitentiae *b d f k* Iren. dignum paenitentiae fructum Lucif. 1/2. fructos dignos paenitentiae *a m* 2/2. dignos fructus paenitentiae Lucif. 1/2. fructum Tert. 2/4. fructus Tert. 2/4. *om.* dignos Tert. 3/4. 9. nolite dicere in vobis ipsis Iren. nolite existimare dicentes inter vos *a.* nolite praeferre vos dicentes *b f* Lucif. ne putetes dicere intra vos *d.* non putaueritis intra uos dicere *k.* ne dixeritis [+ intra uos *m* 1/2] *m* 2/2 Tert. + quia [*ante* Patrem] *f.* enim [*post* dico] *a b d f m* 2/2 Iren. Lucif. autem *k.* quoniam [*post* uob.] *a b m* 1/2 Iren. 2/4. quia *d f k.* quod Lucif. *om. m* 1/2. potens est *a b f k m* 2/2 Iren. 4/4. potens sit Lucif. potest *d* Tert. ex *a b f* Iren. 2/4. de *d k m* 2/2 [*et a b f apud* Luc. iii. 8] Iren. 2/2 Tert. Lucif. + istis [*post* lapid.] *a b d f m* 2/2 Iren. 2/4 Tert. Lucif. suscitare *a b d f m* 2/2 Iren. 4/4 Tert. Lucif. excitare *k.*

† Hic cod. *A* longum comma, *poenitentiam . . . Abrahae*, ex eis quae praecesserunt repetitum inserit.

¶ Ea quae in codice Bezae (*d*), inde a cap. ii. 21 usque ad iii. 7, perdito uno folio, a scriba decimi ut Scrivenero videtur (*Bezae Cod. Cantabrig.* pp. xx, xxi) saeculi suppleta sunt, ex Hieronymiano textu originem trahunt neque a nobis adducuntur.

[9] Et Dominus [testimonium reddit] primum quidem de lapidibus excitans filios ei. IV. viii. 1.

filios eius *V.*

[9] Sic enim oportuerat filios Abrahae quos illi de lapidibus excitauit Deus et fecit adsistere ei principi et praenuntiatori facto nostrae fidei. IV. xxv. 1.

[9] Non igitur ars deficit Dei: *potens est enim de lapidibus suscitare filios Abrahae.* IV. xxxix. 3.

[9] *Quoniam potens est Deus de lapidibus suscitare filios Abrahae.* V. xxxii. 2.

def. codd. AC μ.

[10] *Iam autem securis ad radicem arborum posita est.* [Cf. Luc. iii. 9.] V. xvii. 4.

[10] Ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται. [Caten.] V. xvii. 4.

[10] *Omnis enim arbor quae non facit fructum bonum, abscidetur et in ignem mittetur.* IV. viii. 3.

abscindetur *Ha St.*

[10] *Omnis arbor quae non facit fructum, excidetur et in ignem mittetur.* [Cf. Matt. vii. 19, Luc. iii. 9.] IV. xxxvi. 4.

+ bonum V, *Ha St.*

[11] *Ipse uos baptizabit in Spiritu Sancto et igni,* [12] *palam habens in manu eius ad emundandam aream suam, et fructum congregabit in horreum, paleas autem comburet igni inexstinguibili.* [Cf. Luc. iii. 16, 17.] IV. iv. 3.

baptizauit *M.*
paleam *A.*
mundandam *V.* emundandum *μ.*

[12] *Uentilabrum in manu eius, emundare aream, et colliget frumentum in horreum suum, paleas autem comburet igni inexstinguibili.* I. iii. 5.

[12] τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθαριεῖ τὴν ἅλωνα, καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. [Epiph.] I. iii. 5.

αὐτοῦ καί Ed. Basil.
ἀποθήκας Cod. Uen.

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10. autem *d k* Iren. enim *b f m* 2/2 [*def. a*]. etenim Lucif. radicem *k m* 2/2 [*et a b d apud* Luc. iii. 9] Iren. radices *a b d f* Lucif. enim Iren. 1/2 Lucifer. ergo *a b d f m* 2/2. igitur *k. om.* Iren. 1/2. quae non facit *a f m* 2/2 Iren. 2/2 Lucif. non faciens *b d k* Cypr. — bonum Iren. 1/2 [*et a apud* Luc. iii. 9]. excidetur *a b f m* 2/2 Iren. 1/2 Cypr. exciditur *d* Lucif. abscidetur Iren. 1/2. igne [*pro* ignem] *m cod. opt.* 2/2. mittitur [*pro* mittetur] *d* Lucif. 11. Ille [*pro* Ipse] *m.* — et igni *m cod. opt.* [*def. b*]. 12. palam habens in manu eius Iren. 1/3 (*cf.* Tert.). uentilabrum in manu habens Iren. 1/3. uentilabrum in manu eius [+ cuius *ante* uent. *d*] *d* Iren. 1/3. habens uentilabrum in manu sua *a f.* qui habet uentilabrum in manu sua *b m.* ad emundandam Iren. 1/2. emundare Iren. 1/2 [cf. Luc. iii. 17]. et mundabit [mundauit *a*] *a m.* et permundauit *b.* et purgabit *d f.* ad purgandam Tert. — suam Iren. 1/2. fructum congregabit Iren. 1/3. congregauit triticum *a b d f.* colligit triticum Iren. 1/3. colliget frumentum Iren. 1/3 (*cf.* Tert.). frumentum quidem suum congeret *m.*

12 *Uentilabrum in manu habens*, et emundans aream suam, et triticum quidem in horreum colligens, comburens autem paleas igni inexstinguibili. IV. xxxiii. 1.

igne *μ, Ha St.*

12 *Colligit triticum in horrea, paleas autem comburet igni inexstinguibili.* IV. xxxiii. 11.

— triticum *M R.*

12 Fasciculos alligare et comburere igni inexstinguibili, triticum autem colligere in horreum. V. xxvii. 1.

16 Hoc et dixerunt, Spiritum Dei sicut columbam descendisse in eum. III. xvii. 1.

16 *Aperti sunt caeli, et uidit Spiritum Dei quasi columbam uenientem super eum.* 17 *Et ecce, uox de caelo dicens: Hic est filius meus dilectus, in quo mihi complacui.* III. ix. 3.

+ ei *post* sunt (*Ha*) *St.*

+ bene *ante* complacui *A μ, Ha St.* (cf. Gal. i. 15).

CAP. IV.

3, 6 Et temptans diabolus, uidens eum, dicebat: *Si tu es filius Dei.* IV. vi. 6.

3 Temptante enim eo et dicente: *Si filius Dei es, dic ut lapides isti panes fiant.* 4 Dominus autem per praeceptum legis repulit eum dicens: *Scriptum est: Non in pane tantum uiuit homo.* [Cf. Luc. iv. 3, 4.] V. xxi. 2.

— dic *C fort. recte.*

uiuet *APQR μ, edd. pr.*

5 In altissimum enim templi pinnaculum ducens eum 6 dixit: *Si filius Dei es, mitte te deorsum; scriptum est enim quoniam angelis suis mandauit de te, et in manibus tollent te, ne forte offendas ad lapidem pedem tuum*: mendacium abscondens per Scripturam,

+ Deus *ante* mandauit *R μ, edd. pr. Ha.*

tollant *C.*

12 (*cont.*). + suum [*post* trit.] *d f.* horreum *d f m* Iren. 2/3. horrea Iren. 1/3. horreo *a b.* + suum *m* Iren. 1/3. + suo *b.* 16. + ei [*post* sunt] *a b d f h m* (*cod. opt.*). — Dei *m.* + descendentem de caelo [*post* Dei] *a b d h.* + descendentem *f m.* quasi Iren. sicut *a b d f h m.* + et [*ante* uenientem] *d f m.* super eum *d f* Iren. in ipsum *a b m.* 17. caelo *b h* Iren. caelis *a d f.* + ad eum [*post* dicens] *a b d h.* Hic est *b f h* Iren. Tu es *a d.* mihi complacui Iren. bene complacui *a* (*ut uid.*) *b f h.* beneplacui *d.* de quo bene sensi Opt.

IV. 3. Si filius Dei es *a b f h k* Iren. 1/2 Tert. 1/2. Si filius es Dei *d.* Si tu es filius Dei Iren. 1/2 Tert. 1/2. — dic *k* Iren. *cod. tr.* fiant panes *a.* 4. pane tantum *b* Iren. solo pane *a* (*ut uid.*). pane solo *d f h k.* pane Tert. vivit *k* Iren. Tert. vivet *a b d f h.* 6. Dei es *a b f h k* Iren. es Dei *d.* + ipsum [*post* te] *f.* quoniam Iren. quia *a f k.* quod *b h* Tert. qui *d.* de te *b d f h k* Iren. super te Tert. ut custodiant te *a.* et *a d* Iren. ut *b f h k.* in manibus *a b d f h* Iren. manibus suis Tert. super manus *k.* tollent *d* Iren. tollant *a b f h k* Iren. *cod.* Tert. *tr.* te tollant *k.* ne forte

quod faciunt omnes haeretici. Illud enim, quod *Angelis suis mandauit de eo*, scriptum erat; *Mitte te* autem *deorsum*, nulla dicebat Scriptura. . . . . [Cf. Luc. iv. 9-11.] V. xxi. 2.

– de eo *MMOPQR.* mittere *pro* mitte te *M.* + de eo (*post* deors.) *OR.*

7 Dominus itaque legitime confutauit eum dicens: *Item scriptum est: Non temptabis Dominum Deum tuum.* V. xxi. 2.

7 *Non temptabis Dominum Deum tuum.* V. xxii. 1.

7 *Non temptabis Dominum Deum tuum.* V. xxii. 2.

9 *Haec omnia tibi dabo, si procidens adoraueris me.* [Cf. *ad* Luc. iv. 6.] V. xxii. 2.

10 Dominus itaque traducens eum qui esset: *Uade*, inquit, *Satanas; scriptum est: Dominum Deum tuum adorabis, et illi soli seruies.* V. xxi. 2.

Sathana *V, Ha St.* est enim *M, Ha St.* – Deum *V.*

22 Iuste autem et apostoli, ex Abraham genus habentes, derelinquentes nauiculam et patrem, sequebantur Uerbum Dei. IV. v. 4.

nauicula *C.*

22 Δικαίως δὲ καὶ οἱ ἀπόστολοι. ἐξ Ἀβραὰμ τὸ γένος ἔχοντες, καταλιπόντες τὸ πλοῖον καὶ τὸν πατέρα, ἠκολούθουν τῷ Λόγῳ. [Caten.] IV. v. 4.

CAP. V.

5 Beatificat *mites, quoniam ipsi hereditabunt terram.* III. xxii. 1.

heredibunt *C.*

5 Sicut et Dominus ait: *Beati mites, quoniam ipsi hereditate possidebunt terram.* V. ix. 4.

possederunt *V.*

5 *Beatos* dicebat *mites, quoniam ipsi hereditabunt terram.* V. xxxii. 2.

8 *Beati* enim *mundo corde, quoniam ipsi Deum uidebunt.* IV. ix. 2.

mundi *C, Ha St.*

8 Quemadmodum et Dominus ait: *Beati mundo corde, quoniam ipsi Deum uidebunt.* IV. xx. 5.

10, 11 Opprobrium enim eorum qui persecutionem patiuntur propter iustitias, et omnes poenas sustinent, et mortificantur

iustitiam *μ, Ha St.*

a b h k Iren. ne quando *d f.* necubi Tert. – pedem *k.* 7. Item Iren. Iterum *a b d f h k.* 9. procidens *a b f h* Iren. cadens *d.* prostratus *k.* 10. Uade *f k* Iren. Uade retro *a.* Uade retro me *b.* Uade post me *d h.* Recede Tert. Satanas *a b h k* Iren. Satana *d f* Tert. + enim [*post* est] *a b d f.* illi *b f h k* Iren. Tert. ipsi *a d.*

V. 5. mites [Felices mites Cypr.] *a b d k* Iren. 3/3 Tert. Cypr. Opt. mansueti *f h.* hereditabunt *d f k* Iren. 2/3 Cypr. hereditate possidebunt *a* Iren. 1/3. possidebunt *b h.* 8. Felices [*pro* Beati] Cypr. mundo *a b* Iren. 2/2 Cypr. *codd.* mundi *f k* Iren. *cod.* 1/2 Cypr. *codd. opt.* puro Cypr. *cod.* qui mundo sunt *d h.* quoniam *a b f h k* Iren. 2/2 Cypr. quia *d.* Deum *a b d f h* Iren. 2/2 Cypr. Dominum *k.*

propter eam quae est erga Deum dilectionem et confessionem Filii eius, soia ecclesia pure sustinet. IV. xxxiii. 9.

12 Quemadmodum Dominus ait: *Sic enim persecuti sunt prophetas, qui ante uos fuerunt.* IV. xxxiii. 9.

ante nos *M.*

13 Ecclesia, quae est *sal terrae.* IV. xxxi. 3.

sol *MM.* solem *A, Er.*

13 14 Et hoc esse dicunt *sal* et *lumen mundi.* I. vi. 1.

13, 14 τὸ ἅλας καὶ τὸ φῶς τοῦ κόσμου. [Epiph.] I. vi. 1.

14 *Uos* autem, inquit, *estis lumen mundi.* IV. vii. 3.

– dicebat *V.*
glorificent *MPR, edd. pr.*

16 Propter hoc autem et Dominus: *Luceat lumen uestrum,* dicebat, *coram hominibus, ut uideant bona facta uestra et clarificent Patrem uestrum qui in caelis est.* IV. xxxvii. 3.

16, 45 Et Dominus hunc Patrem qui est in caelis docet, et non alium. II. ix. 1.

inreprehendebat *C.*

17 Neque legem reprehendebat, quam uenerat adimplere. IV. ii. 6.

uenit *pro* ueni 1° *C.*
soluere 1° μ *PQR, edd. pr.*
– enim 1° *A* μ, *Ha St.*
soluere 2° μ *OPR, edd. pr.*

17 Quapropter dicebat: *Ne putetis quoniam ueni dissoluere legem aut prophetas: non enim ueni dissoluere sed adimplere.* 18 *Amen enim dico uobis: Donec pertranseat caelum et terra, iota unum aut unus apex non transiet a lege et prophetis, quoadusque omnia fiant.* IV. xxxiv. 2.

iotam *CMMV.*
unam *MM.* unum *R.* una *Q.*
praeteribit *PV, edd. pr.*
quoúsque *V.*

18 Et propter hoc dixisse Saluatorem: *Iota unum aut unus apex non praeteriet, quoadusque omnia fiant.* I. iii. 2.

18 ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ, ἕως ἂν πάντα γένηται. [Epiph.] I. iii. 2.

12. ita [*pro* sic] *d.* et prophetas *h m* 2/2 Lucif. et prophetas eos *b.* qui ante uos fuerunt *d k m* 1/2 Iren. qui erant ante uos *a* Lucif. qui fuerant ante uos *b.* qui fuerunt ante uos *f h.* ante uos (*tantum*) *m* 1/2. 14. lumen mundi *d k* Iren. 2/2 Tert. 1/2. Opt. lux huius mundi *a b h.* lux mundi *f* Tert. 1/2. 16. + Sic [*ante* luceat] *a b d f h k.* lumen uestrum *d k* Iren. Cypr. 2/2. lux uestra *a f h* Cypr. *cod.* bona facta uestra Iren. opera uestra bona *a b f h.* uestra bona opera *d.* bona opera uestra *k* Cypr. 2/2. clarificent *k* Iren. Cypr. 2/2. magnificent *a b h.* glorificent *d f.* in caelis est *d f h k* Iren. Cypr. 2/2. est in caelis *a b* Cypr. *cod.* 17. Ne putetis Iren. Nolite putare *a b d f k.* Nolite existimare *h.* quoniam *a f h k* Iren. quia *b d.* dissoluere 1° *d* Iren. soluere *a b f h k.* + enim [*post* non] Iren. dissoluere 2° *d k* Iren. Tert. soluere *a b f h.* inplere [*pro* adimplere] *d k.* 18. + enim [*post* Amen] *d k* Iren. donec *a b d f h* Iren. quoadusque *k.* pertranseat Iren. transeat *a b d f h k.* una [*pro* unum] *h.* aut *d k* Iren. 2/2. uel *a b f h.* transiet *d* Iren. 1/2. transibit *k.* praeteriet Iren. 1/2. praeteribit *a b f h.* + et prophetis [*post* lege] Iren. 1/2. – a lege Iren. 1/2. quoadusque *k* Iren. 2/2. donec *a b d f h.* *tr.* fiant omnia *d.*

[20] *Nisi abundauerit iustitia uestra plus quam Scribarum et Pharisaeorum, non intrabitis in regnum caelorum.* IV. xiii. 1.

regna *MMPQR.*

[21] Et iterum: *Dictum est: Non occides.* [22] *Ego autem dico uobis: Omnis qui irascitur fratri suo sine causa, reus erit iudicio.* IV. xiii. 1.

[21–48] Non solum qui moechatur expellitur, sed et qui moechari uult; et non solum qui occidit reus erit occisionis ad damnationem, sed et qui irascitur sine causa fratri suo; qui et non solum odire homines, sed et inimicos diligere iussit; et non solum non peierare, sed neque iurare praecepit; et non solum male loqui de proximis sed ne quidem racha et fatuum dicere aliquem: si quo minus, reos esse huiusmodi in ignem gehennae; et non tantum non percutere, sed et ipsos percussos etiam alteram praestare maxillam; et non solum non abnegare quae sunt aliena, sed etiam si sua auferantur, illis non expostulare; et non solum non laedere proximos, neque facere quid eis malum, sed et eos qui male tractentur, magnanimes esse et benignitatem exercere erga eos et orare pro eis, uti poenitentiam agentes saluari possint; in nullo imitantes nos reliquorum contumeliam et libidinem et superbiam. II. xxxii. 1.

– et *ante* qui *V.*
reus est *A.*
pascitur *pro* irasc. *C.*
in causa *CV.*
+ non *ante* odire *Ha St.*
reus *C.* – esse *M.*
in igni *MM.*
abnegetur *A μ.*
sua si *CV.*
– et *ante* eos *C.*
tractantur *V, St.*

[21] Et pro eo quod est: *Non occides,* neque irasci quidem. IV. xiii. 3.

nec *AMM.*

[22] *Qui irascitur fratri suo sine causa, reus erit iudicio.* IV. xvi. 5.

Sed Filius quidem quasi a Patre ueniens principali auctoritate dicebat: [22, 28, 32, 34, 39, 44] *Ego autem dico uobis.* IV. xxxvi. 1.

[23] *Cum igitur offeres munus tuum ad altare et recordatus fueris quoniam frater tuus habet aliquid aduersum te,* [24] *dimitte munus*

offeres *Q.* offers *μV, Ha St.*
– recordatus . . . altare et *C.*

20. *hunc versum om d.* si non [*pro* nisi] *k.* nequae [*pro* uestra] *k* intrabitis *a b f h* Iren. introibitis *k.* regnum *b h k* Iren. regno *a f.* **21.** + antiquis [*post* est] *b d f h k* Cypr. Lucif. + ab antiquis *a.* **22.** + quod [*ante* omn.] *a b h* Lucif. + quia *d f k* Cypr. pascitur *k.* Iren. *cod.* in causa Iren. *codd.* 1/3. + in [*ante* iudicio] *k.* **23.** Cum igitur Iren. Si igitur Lucif. Si ergo *a b d f h k.* Si Cypr. offeres *a b d h* Iren. offers *f* Lucif. obtuleris *k* Cypr. + ibi [*ante* record.] *a b d f h* Lucif. + illic *k* Cypr. recordatus fueris *f* Iren. Cypr. rememoratus fueris *a b h* Lucif. commemoratus fueris *k.* rememoreris *d.* quoniam Iren. quia *a b d f h k* Cypr. quod Lucif. habeas aliquid cum fratre tuo Lucif. aduersum *a b d f* Iren. Cypr. *codd.* aduersus *h k* Cypr. **24.** dimitte *d* Iren. relinque *a b f h k* Cypr. pone Lucif. depone Opt. + ibi [*ante* munus] *a b d f h.* + illic *k* Cypr.

— ad . . . tuum *MMOPQR.*
ante *pro* ad *edd.*

exeas *C.*

exeas *C.*
quoad *edd. pr.*

— antiquis *PQR*
— inquit *MM.*
— quoniam *MM.*
concupiscendam *A.*
— eam *ante* in *V.*

non *pro* neque *μ edd. pr.*
toto *CV.*
et non non *PR μ, edd. pr. Ha.*
et non et non *AOQ.*
mutuo [*pro* in totum] *P.*
per [*pro* in] *bis P.*
scamillum *pro* scab. *C.*
— est *post* scab. *μ OQ.*

magna *AOQR.*

tuum ad altare, et uade primum reconciliari fratri tuo et tunc reuersus offeres munus tuum. IV. xviii. 1.

25 [Uid ad Luc. xii. 58.]

26 *Amen dico tibi: Non exies inde, donec reddas nouissimum quadrantem.* I. xxv. 4.

26 *Non exies inde, quoadusque nouissimum quadrantem reddas.* I. xxv. 4.

27 *Dictum est* enim, inquit, *antiquis: Non moechaberis.* 28 *Ego autem dico uobis quoniam omnis qui uiderit mulierem ad concupiscendum eam, iam moechatus est eam in corde suo.* IV. xiii. 1.

27, 28 Pro eo quod est, *Non moechaberis,* nec concupiscere praecepit. IV. xiii. 3.

28 *Qui uiderit mulierem ad concupiscendum eam, iam moechatus est eam in corde suo.* IV. xvi. 5.

33 *Dictum est: Non periurabis.* 34 *Ego autem dico uobis neque iurare in totum.* 37 *Sit autem uobis sermo, etiam etiam, non non.* IV. xiii. 1.

34 *Ne,* inquit, *iuraueritis in totum, neque in caelum, quoniam thronus est Dei,* 35 *neque in terram, quoniam scabellum est pedum eius, neque per Hierusalem, quoniam ciuitas est magni regis.* IV. ii. 5.

Adhuc et de Hierusalem et de Domino audent dicere quoniam si esset 35 *magni regis ciuitas,* non derelinqueretur. IV. iv. 1.

35 *Neque in Hierosolyma* iures, *quoniam ciuitas est magni regis.* IV. xxxvi. 5.

24. ad Iren. ante *a b d f h k* Cypr. Lucif. Opt. redi [*pro* vade] Opt. primum Iren. prius *a b d f h k* Cypr. Lucif. opt. reconciliari *d* Iren. Lucif. reconciliare *a b f h k* Cypr. concorda cum Opt. reuersus Iren. Lucif. ueniens *a b d f k* Cypr. *codd.* ueni *k.* ueni et Cypr. *codd. opt.* offeres *d h* Iren. offers *a b f*[2] Lucif. offer *k* Cypr. *codd. opt.* **26.** exies [-ens *d*] *a b d f h* Iren. 2/2. exibis [-bit *k*] *k* Cypr. *codd. opt.* donec *a b d f h* Iren. 1/2 Cypr. donique *k.* quoadusque Iren. 1/2. reddas nouissimum quadrantem *a d f h k* Iren. 1/2. nouissimum quadrantem reddas Iren. 1/2. reddas usque ad nobissimum quadrantem *b.* soluas nouissimum quadrantem Cypr. *codd. opt.* **27.** + antiquis [*post* est] *k* Iren. **28.** quoniam *b d* Iren. quia *f h k m.* qu . . . *a.* uiderit *a b f h m* Iren. 2/2 Tert. 5/6. uidet *d k.* conspexerit Tert. 1/6. concupiscendam *m.* — eam 2° *m.* tuo [*pro* suo] *k.* **33.** + antiquis [*post* est] *b d f h.* + ab an . . . *a.* peiurabis [*pro* periurabis] *d.* **34.** neque iurare in totum Iren. 1/2. non iurare in totum *k* Cypr. non [non non *b*] iurare omnino *a b d f.* ne iuraueritis in totum Iren. 1/2. ne iuretis omnino *h m.* in *d k* Iren. per *a b f h m.* quoniam *k* Iren. quia *a b d f h m.* thronus *a b f k* Iren. Tert. sedes [sedis *d h*] *d h m.* est Dei *d f* Iren. Dei est *a b h k m.* **35** in *d k* Iren. per *a b f h m.* quoniam *k* Iren. quia *a b d f h m.* scabellum [scabillum *b m*] *a b f m* Iren. Tert. scamillum *k.* subpedaneum *d k.* ipsius [*pro* eius] *d.* per *a b f k m* Iren. 1/2. in *d k* Iren. 1/2. Hierosolyma *d* (*k*) Iren. 1/2. Hierosolymam *a b f h* (*m*). Hierusalem Iren. 1/2. quoniam *k* Iren. 2/2. quia *a b d f h m.* **37.** uobis sermo Iren. sermo uester *a b d f h k m* Tert. Cypr. etiam etiam *d* Iren. est est *a b f h k m* Tert. 3/3 Cypr. + et [*ante* non non] *b k.*

39 Adhortans nos uapulare et alteram praebere maxillam. III. xviii. 6.

39 Percussi et alteram praebent maxillam. IV. xxxiv. 4. — et *V.*

41 *Et si quis te,* inquit, *angariauerit mille passus, uade cum eo alia duo.* IV. xiii. 3. inquit te *V.*

40–44 Non tantum proximos sed etiam inimicos deligere et non tantum bonos datores et communicatores esse sed etiam aduersus eos qui tollunt nostra, gratuito donatores. IV. xiii. 3.

44 Uerbum enim Dei quod nobis dixit: *Diligite inimicos uestros, et orate pro eis qui uos oderunt.* [Cf. Luc. vi. 27.] III. xviii. 5. oderunt uos *A.*

45 Sed adhuc *Solem suum oriri facit super malos et bonos, et pluit super iustos et iniustos.* II. xxii. 2. solum *A.* bon. et mal. *μ*, *Ha St.* pluet *AOQR.*

45 Qui igitur *solem suum oriri facit* omnibus benigne Deus, *et pluit super iustos et iniustos,* iudicabit eos. III. xxv. 4. — bonos . . . super *C.* facit oriri *V.* pluet *ACOQR.*

45 Qui *solem suum oriri facit super malos et bonos, et pluit super iustos et iniustos.* IV. xiii. 3. bon. et mal. *μ.*

45 Qui *solem suum oriri facit super malos et bonos, et pluit super iustos et iniustos.* IV. xxxvi. 6. facit oriri *V.* bonos et malos *CV.*

45 Creaturam autem ipse nobis praestat, *solem suum oriri faciens* et pluens quemadmodum uult. V. ii. 2.

45 τὸν ἥλιον αὐτοῦ ἀνατέλλων, καὶ βρέχων, καθὼς βούλεται. [Ioan. Damasc.] V. ii. 2.

45 Respicit autem omnia et prouidet omnibus, *solem suum oriri faciens super malos et bonos, et pluens super iustos et iniustos.* V. xxvii. 1. bon. et mal. *μ.*

41. si quis *h* Iren. qui *a d k.* quicumque *b f.* *tr.* angariauerit te *k.* mille passus *a b d f h k* Iren. milium unum *d.* eo *d h k* Iren. illo *a b f.* + adhuc [*post* eo *uel* illo] *a b d k.* + et *h.* 44. + [*post* uestros] benedicite maledicentibus uos [qui uos maledicent *k*] *d f* (*h*) (Tert 1/3) (Lucif.). + benefacite his qui odiunt vos [his qui uos odiunt *f h* odientibus uos *d*] *a b d f h.* pro eis qui uos oderunt Iren. pro eis [his Cypr. 2/3] qui uos persequuntur *k m* Tert. 1/3 Cypr. 3/3 Lucif. pro calumniantibus [+ uobis *f*] et persequentibus uos *a b d f h.* pro maledicentibus uos Tert. 1/3. pro persecutoribus uestris Tert. 1/3. 45. facit *d f h k* Iren. Tert. Cypr. 3/3. iubet *a b m cod. opt.* solis ortus exhibet Lucif. malos et bonos [boqunos *k*] *b d k* Iren. 4/4. bonos et malos *a f h m* Tert. Cypr. Lucif. pluit [fuit *k*] *b h k* Iren. *codd.* Tert. Cypr. 3/3 Lucif. pluet *a d f m* Iren. *codd.*

CAP. VI.

facitis *CV*.
elemosinam *OP R*.
eleemosynam *μ, edd. pr.*
quod *QR*, quod facit *C*.
— docet *V**.

[2] *Cum facis misericordiam,* [3] *non sciat sinistra tua quid faciat dextera tua.* IV. xxx. 3.

Et Dominus hunc Patrem, qui est in caelis, docet et non alium. II. ix. 1.

dimitte *MMOQR*.

[12] Quapropter et in oratione dicere nos docuit: *Et remitte nobis debita nostra.* V. xvii. 1.

neque poss. *C*.

[19] Abstinentes ab omni auaritia, non acquirentes, nec possidentes thesauros in terra. IV. xvi. 1.

[24] Similiter et illud quod ait: *Non potestis duobus dominis seruire*, ipse interpretatur dicens: *Non potestis Deo seruire et mammonae.* Deum quidem confitens Deum, mammonam autem nominans hoc quod et est. Non mammonam Dominum uocat, dicens: *Non potestis duobus dominis seruire*, sed discipulos docet seruientes Deo non subiici mammonae neque dominari ab eo. III. viii. 1.

– et *V*.
domini *C**.

CAP. VII.

[1] Et propter hoc dixisse Dominum: *Nolite iudicare, ne iudicemini*; [2] *in quo enim iudicio iudicabitis, iudicabitur de uobis.* IV. xxx. 3.

prius *QR μ edd. pr.*
perspicis *A*.
auf. fest. *μ, Ha St.*
perspiciens auferes *P*.

Aduersus igitur huiusmodi aptus erit sermo Domini: [5] *Hypocrita,* dicens, *exime primo trabem de oculo tuo, et tunc perspicies festucam auferre de oculo fratris tui.* IV. xxx. 3.

VI. 2. + ergo [*post* Cum] *a b d f h.* + igitur [*post* Cum factis] *k.* facis *a f m* Iren. Cypr. facies *b h.* facitis [factis *k*] *d k* Iren. *codd.* misericordiam Iren. elemosynam *a b d f h k m* Cypr. **3.** non sciat Iren. nesciat *a b d f h k m* Cypr. sinistra tua *a b d f k* Iren. Cypr. tua sinistra *h.* manus tua sinistra *m.* quid faciat *a f h m* Iren. Cypr. quid facit *d.* quod facit *b.* — quid faciat dextera tua *k**. **12.** remitte *a h k* Iren. Cypr. 2/3. dimitte *b* Tert. (*ut uid.*) Cypr. 1/3 Opt. 3/3. demitte *f.* **24.** non potestis 1° Iren. 2/2 Tert. 1/3 Cypr. nemo [ne *k*] potest *a b f h k* Tert. 2/3. Deo *a b f h* Iren. Tert. Domino *k.*

VII. 1. ne *k* Iren. Tert. Opt. ut non *a b f h.* iudicemini *b f h k* Iren. Tert. iudicetur de uobis *a* Opt. **2.** in quo *a b f h* Iren. Lucif. quicumque *k.* quo Tert. iudicabitis Iren. indicaueritis *a b f h k* Tert. Lucif. + in eo iudicio *h.* iudicabitur de uobis *a b k* Iren. Tert. indicabimini *f.* iudicamini *k* et de uobis iudicabitur Lucif. **5.** exime Iren. eice *a b f h.* expellere *k.* auferte Tert. primo *k* Iren. primum *a b f h.* perspicies Iren. uidebis *a b f h k* Lucif. festucam auferre Iren. eicere festucam *a f h* Lucif. eicere stipulam *k* (Tert.). festucam (*tantum*) *b.*

[7] *Quaerite, et inuenietis.* II. xiii. 10, II. xviii. 3, II. xviii. 6, II. xxx. 2.

[15] Ne forte et cum nostro delicto abripiantur quidam quasi oues a lupis ignorantes eos propter exterius ouilis pellis superindumentum, a quibus cauere denuntiauit nobis Dominus. I. *Praef.* 2.

uestro del. *A*.

[15] ἵνα οὖν μὴ καὶ παρὰ τὴν ἡμετέραν αἰτίαν συναρπάζωνταί τινες ὡς πρόβατα ὑπὸ λύκων ἀγνοοῦντες αὐτοὺς διὰ τὴν ἔξωθεν τῆς προβατείου δορᾶς ἐπιβουλήν, οὓς φυλάσσειν παρήγγελκεν ἡμῖν Κύριος. [Epiph.] I. *Praef.* 2.

παρὰ Cod. Uen. Ed. Paris. — παρὰ Ed. Basil. προβατίου Cod. Uen. ἐπιβουλήν Ed. Basil.

[15] Qui a foris quidem oues (per eam enim quam habent extrinsecus loquelam, similes nobis apparent, eadem nobiscum loquentes), intrinsecus uero lupi. III. xvi. 8.

[15] Intrinsecus lupos, a foris uero indutos pelles ouium. IV. xv. 2.

lupos rapaces *V**. — a *A* μ, *edd. pr. Ha.*

[19] *Omnis enim arbor quae non facit fructum bonum abscidetur et in ignem mittetur.* [Cf. Matt. iii. 10, Luc. iii. 9.] IV. viii. 3.

abscindetur *edd.*

Omnis arbor quae non facit fructum excidetur et in ignem mittetur. IV. xxxvi. 4.

+ bonum *V, Ha St.*

Quod ante fuerit oleaster [19] *exciditur et in ignem mittitur.* V. x. 1.

incenditur *C*. — et . . . mittitur *A* μ.

[24], [26] Non enim sunt fundati super unam petram, sed super arenam. III. xxiv. 2.

supra *AMM*. uiuam μ, *edd. pr.*

[26], [27] Et numquid hoc est non in petra firma et ualida et in aperto posita aedificare suam domum sed in incertum effusae arenae? Unde et facilis est euersio huiusmodi aedificationis. II. xxvii. 3.

+ in *ante* ual. *A*. facile *MM*. — est *M*.

CAP. VIII.

[8] Et eum esse illum in euangelio centurionem, dicentem Saluatori: [9] *Et ego enim sub mea potestate habeo milites* et seruos, et quod iussero faciunt. I. vii. 4.

pot. mea μ, *edd.*

[9] καὶ γὰρ ἐγὼ ὑπὸ τὴν ἐμαυτοῦ ἐξουσίαν ἔχω στρατιώτας καὶ δούλους, καὶ ὃ ἐὰν προστάξω, ποιοῦσι. [Epiph.] I. vii. 4.

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19. Omnis enim *f* Iren. Omnis ergo *b h*. Omnis *a k* Lucif. non facit ne [*pro* quae non facit] *k*. abscidetur Iren. 1/2. exciditur *a* Iren. 1/2. excidetur *b f h k m* Lucif. ignem *a b f h* Iren. 2/2 Lucif. igne *k*. mittetur *a b f h* Iren. 1/2 Lucif. mittitur *k* Iren. 1/2.

VIII. 9. Et ego enim Iren. Nam et ego *a b f h k*. sub mea potestate habeo milites Iren. homo sum sub potestate [-atem *a*] constitutus habens sub me milites *a b h k*. homo sum habens sub potestatem meam milites *f*.

VIII. 9. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας C E K L &c., *Verss.* + τασσόμενος (*post* ἐξουσ.) ℵ B 4, 238, 421, Latt (Vet. *codd. plur.*—Vulg. *codd.*), Hil.

ab occ. μ, *edd. pr.*
— et *ante* Isaac μ.

[11] *Quoniam uenient ab oriente et occidente, ab aquilone et austro, et recumbent cum Abraham et Isaac et Iacob in regno caelorum.* [Cf. Luc. xiii. 29.] IV. viii. 1.

— et *ante* Isaac μ, *edd.*

[11] In quo regno, ait Dominus, multos ab oriente et occidente uenientes recumbere cum Abraham, et Isaac, et Iacob. v. xxx. 4.

— et *ante* Isaac μ.
— et Iacob *C*.

[11] *Multi ab oriente et occasu uenient, et recumbent cum Abraham et Isaac et Iacob in regno caelorum.* [12] *Filii autem regni ibunt in tenebras exteriores: illic erit fletus et stridor dentium.* IV. xxxvi. 8.

ibi *pro* illic μ *QR, edd. pr.*
credenti *A* *.

[13] *Uade; sicut credidisti fiat tibi.* IV. xxxvii. 5.

[19], [20], [22] [Uid. ad Luc. ix. 57, 58, 60.]

CAP. IX.

[2] Bene igitur Uerbum eius ad hominem dicit: *Remittuntur tibi peccata.* V. xvii. 1.

[2] *Remittuntur tibi peccata tua.* V. xvii. 1.

Non credentibus quae ab eo fiebat remissioni, Pharisaeis dicebat: [6] *Ut sciatis quoniam potestatem habet Filius Hominis remittere peccata;* Et hoc cum dixisset, iussit paralyticum hominem tollere grabbatum super quem iacebat, et ire in domum suam. V. xvii. 2.

suum *pro* sup. qu. iac. *MM.*

[8] Quapropter et curato paralytico, *Uidentes*, inquit, *populi clarificauerunt Deum, qui dedit potestatem talem hominibus.* V. xvii. 2.

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11. quoniam *k* Iren. quod *a b h*. quia *f*. multi ali *k*. —multi Iren. 1/2. occasu Iren. 1/2. occidente *a b h k* Iren. 1/2 Cypr. uen. ab or. et occ. Iren. 1/2 Cypr. 2/2. ab or. et occ. uen. *a b f h k* Iren. 1/2 + ab aquilone et austro Iren. 1/2 [Luc. xiii. 29]. recumbent *b h k* Iren. 2/2 Cypr. discumbent *f*. . . . cumbunt *a*. — et [*ante* Isaac] *k*. regno *a b f h* Iren. 2/2 Cypr. 2/2. regnum *k*. 12. + huius [*post* regni] *b f h*. ibunt *a b k* Iren. exibunt Cypr. 1/2. exient *k*. expellentur *f* Cypr. 1/2. illic *k* Iren. Cypr. ibi *a b f h*. fletus *a b f* Iren. Tert. ploratio Cypr. 2/2. oratio *k*. stridor dentium *a b f h k* Iren. Cypr. dentium frendor Tert. 13. + et [*ante* sicut] *f*.

IX. 2. remittuntur *k* Iren. Tert. remissa sunt *a b k*. dimittuntur *d f*. — tua *k* Iren. Tert. 1/2. 6. + autem [*post* sciatis] *a b f h k*. + autem [*ante* sciatis] *d*. + igitur [*ante* ut sciatis] Tert. nideatis [*pro* sciatis] *k*. quoniam *b d f h k* Iren. quia *a*. potestatem habet Filius Hominis *h* Iren. Fil. Hom. pot. hab. *a d*. Fil. Hom. hab. pot. *b f h*. Filium Hominis habere dim. pecc. in terris pot. Tert. + super terram *a d f*. + in terram *b*. + in terra *h k*. + in terris Tert. remittere peccata *a* Iren. dimittendi peccata *b f h*. dimittere [dimitte *k*] peccata *d k*. dimittendorum peccatorum Tert. 8. uidentes *a d f h* Iren. hoc uiso *b*. cum uidissent *k*. populi Iren. turbae *a b d f h k*. + timuerunt et *a b d h k*. + admirantes timuerunt et *f*. clarificauerunt *k* Iren. honorificauerunt *a b k*. glorificauerunt *d*. magnificauerunt *f*. Deum *b d f h k* Iren. Dominum *a*. dedit potestatem talem hominibus *d* Iren. dedit talem pot. hominibus *a*. talem dedit pot. hominibus *f*. tantam dedit hom. pot. *b*. dedit tantam pot. hom. *k*. tantam pot. dedit hom. *k*.

16 *Nemo immittit commissuram uestimenti noui in uestimentum uetus, nec mittunt uinum nouum in utres ueteres.* [Cf. Marc. ii. 21, 22, Luc. v. 36, 37.] IV. xxxv. 2.

17 Aut rursus arguuntur a Domino dicente *nouum uinum* non mitti *in utres ueteres.* IV. xxxv. 2.

17 Nouum uinum, quod in nouos utres mittitur. IV. xxxiii. 14.

18 Summi sacerdotis mortua filia. [Marc. v. 22, Luc. viii. 41.] V. xiii. 1.

29 *Secundum fidem tuam fiat tibi.* IV. xxxvii. 5.

CAP. X.

5, 6 Ad quid enim mittebat Dominus duodecim apostolos ad oues quae perierant domus Israel, si ueritatem non cognouerunt? III. xiii. 2.

6 *Ite,* inquit discipulis, *ad oues quae perierunt domus Israel.* IV. ii. 7.

6 Propter hoc autem et apostoli, oues colligentes quae perierant domus Israel. IV. xxiii. 2.

8 Dominus noster dixit: *Gratis accepistis; gratis date.* I. iv. 3.

8 δωρεὰν ἐλάβετε, δωρεὰν δότε. [Epiph.] I. iv. 3.

10 *Dignus enim operarius esca sua.* IV. viii. 3.

15 Tolerabilius Sodomae et Gomorrae erit in iudicio, quam ciuitati illi quae non recepit sermones discipulorum eius. IV. xxviii. 1.

Et discipulis dicebat: 18 *Ante duces et reges stabitis propter me,* et ex uobis flagellabunt et interficient et persequentur a ciuitate in ciuitatem. [Cf. Matt. xxiii. 34.] III. xviii. 5.

Iste Spiritus, de quo ait Dominus: 20 *Non enim uos estis qui loquimini, sed Spiritus Patris uestri qui loquitur in uobis.* III. xvii. 1.

mittit *V.*
commensuram *AMMR.*
arguentur *AHa.*
— uinum non *MM.*
— non *V.*
+ est *ante* enim *V, edd. post.*
Sodomis *μ, edd. pr.*
— in *MM.*
recipit *A μ, edd. pr.*
sermonem *A μ, edd. pr.*

16. immittit *d* Iren. committit *a b f h.* inicit *k.* scissuram [*pro* commissuram] *b.* uestimenti Iren. [= Luc. v. 36.] panni *a b d f h k.* noui *d* Iren. [= Luc. *l. c.*] rudis *a b f h k.* uestimentum uetus *a b k* Iren. uestimento ueteri *d f h.* 17. nobellum [*pro* nouum] *d.* 29. tuam Iren. uestram *a b d f h k.* fiat *a d f h k* Iren. contingat *b.* tibi Iren. uobis *a b d f h k.*

X. 6. Ite Iren. Sed potius ite *a b f.* Ite magis *d k.* Sed ite potius *h* Tert. quae perierunt *b f* Iren. perditas *a d h k* Tert. Israel Iren. Istrahel *a b h.* Isdrahel *k.* Israhel *d f.* Israelis Tert. 10. + est [*post* dignus] *a b d f k.* autem [*pro* enim] *k.* esca sua *d k* Iren. mercedem suam *a b f h.* 18. ante *a d f h k m* Iren. aput *b.* ad Tert. duces et reges Iren. reges et praesides *a b h m.* praesides et reges *f* Tert. praesides *d.* reges et magistratus *k.* stabitis *a b d h k m* Iren. ducimini *f.* perducemini Tert. propter me *a b d f h m* Iren. mea causa *k.* mei causa Tert. 20. — qui *b.* loquetur *f.*

— est *A*. enim est *edd.* manifestetur *MMOQR*. cognoscatur *P*.

26 *Nihil est enim coopertum, quod non manifestabitur, et nihil absconsum, quod non cognoscetur.* [Cf. Marc. iv. 22, Luc. viii. 17, xii. 2.] I. *Praef.* 2.

26 Οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. [Epiph.] I. *Praef.* 2.

corp. occ. *A*. timentes *QR* μ.

28 *Nolite timere eos qui occidunt corpus, animam autem non possunt occidere; timete autem magis eum qui habet potestatem et corpus et animam mittere in gehennam.* III. xviii. 5.

ueniunt *A*. hiis *A*. illis *V*. Patres C *.

29 *Nonne duo passeres asse ueneunt, et unus ex his non cadet super terram sine Patris uestri uoluntate?* II. xxvi. 2.

29 Et nolente Patre nostro qui est in caelis neque passer cadet in terram. V. xxii. 2.

30 Et capilli capitis uestri omnes numerati sunt. II xxvi. 2.

— suo *V*, *Ha*. confiterentur *V*, *edd.*

32, 33 Etenim ipse confessurum se promittebat coram Patre suo eos qui confitentur nomen suum coram hominibus, negaturum autem eos qui negarent eum. III. xviii. 5.

34 *Non ueni mittere pacem sed gladium.* I. iii. 5.

34 οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. [Epiph.] I. iii. 5.

diuiderem *M*.

35 Uenit *enim diuidere hominem aduersus patrem suum, et filiam aduersus matrem, et nurum aduersus socrum.* V. xxvii. 1.

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26. est enim coopertum *d* Iren. est enim opertum *f h*. est enim tectum *k*. enim opertum est *a*. enim poertum *b*. occultum [— enim] Tert. 2/2 [Luc. viii. 17]. manifestabitur Iren. reuelabitur *a b d h f* Tert. 2/2. retegetur *k*. — et *a*. nec [*pro* et] *k*. — nihil *a b d f h k*. absconsum *d* Iren. apsconditum *k*. occultum *a b f h*. cognoscetur *k* Iren. scietur *a b d f h*. 28. nolite timere *a b f k* Iren. Tert. Cypr. 2/4. nolite metuere Lucif. ne timueritis *d k* Cypr. 2/4 nec timeatis *m* 2/2. eos qui occidunt corpus *a b f h k* Iren. Cypr. eos qui occidere corpus possunt *m* 2/2 Tert. ab his qui occidunt corpus *d*. eum qui potest occidere corpus Lucif. timete autem magis eum *d m* 2/2 Iren. magis autem metuite eum *k* Cypr. Lucif. sed potius eum timete [tim. eum *f*] *a b f h* Tert. (*ut uid.*). habet potestatem Iren. potest *a b d f h k m* 2/2 Tert. Cypr. Lucif. et corpus et animam Iren. Tert. 3/3 Cypr. 1/4 Lucif. et animam et corpus *d f k* Cypr. 2/4. animam et corpus *a b k m* 2/2 Cypr. 1/4. mittere Iren. perdere *a b d f h* Tert. Lucif. occidere [+ et . . . mittere *m* 1/2] *k m* 2/2 Cypr. in gehennam *a b d f h m* 2/2 Iren. Tert. Lucif. in gehenna *k*. 29. duos [*pro* duo] *f*. ueneunt Iren. ueniunt *b d f h k* Iren. *cod.* Cypr. unum [*pro* unus] *d*. neuter [*pro* unus] Cypr. 2/2. ex his *d* Iren. ex illis *b f h k*. . . . is *a*. eorum Cypr. cadet *d f h k* Iren. cadit *b* Tert. Cypr. super terram *a b d f* Iren. in terram *h k* Tert. Cypr. Patris uestri uoluntate Iren. uoluntate Patris uestri *a b f h*. Patris uoluntate Tert. Cypr. 2/2. Patre uestro *d k*. + qui est in caelis [*post* uestri] *b k*. 34. mittere pacem *d* Iren. pacem mittere *a b f h k* uti pacem mittam Tert. machaeram Tert. 35. diuidere *k* Iren. Tert. separare *a b d f h*. hominem *f k* Iren. Tert. filium *b d k*. aduersum *d*. + suam [*post* matrem] *a b d f h k* Tert. nurum *a b k* Iren sponsam *d k*. — et nur. aduer. socr. *f*. *tr*. socrum adu. nurum Tert. contra socrum [*pro* aduers. socr.] *k*. socram *d*. + suam *a d h k* Tert. + suum *b*.

CAP. XI.

9 Dominus *plus quam prophetam* dixit eum habuisse. III. xi. 4.

9, 11 Quoniam et *plus quam propheta* habuit aliquid Iohannes, *et nemo in natis mulierum maior est Iohanne Baptistore.* III. x. 1. — Baptistore A. Baptizatore *CQV*. Batistore *MM*.

12 Et propter hoc Dominus uiolentum dixit regnum caelorum: *Et qui uim faciunt*, inquit, *diripiunt illud.* IV. xxxvii. 7.

19 *Uenit* enim . . . *Filius hominis manducans et bibens.* IV. xxxi. 2.

19 Iustificata est sapientia a filiis eius. [Cf. Luc. vii. 35.] I. viii. 4.

23 *Et tu autem, Capharnaum*, dicebat, *numquid usque ad caelum exaltaberis? Usque ad inferos descendes. Quoniam si in Sodomis factae fuissent uirtutes quae factae sunt in te, mansissent usque in hodiernum diem.* 24 *Uerumtamen dico uobis: Tolerabilius erit Sodomis in die iudicii quam uobis.* IV. xxxvi. 3. — – autem *V, Ha St.* exaltaueris *C.* descendens *PQR.* – in *ante* Sod. *MPR.*

24 In uniuersali iudicio tolerabilius Sodomis utens quam his qui uiderunt eius uirtutes quas faciebat et non crediderunt in eum neque receperunt eius doctrinam. IV. xxxvi. 4. — – in *MM.* uniuersale *A.* quamuis *pro* quam his qui *C.*

25 *Confiteor tibi, Pater, Domine caeli et terrae.* IV. ii. 2. — confitebor *V.* caeli et terrae *μ PR.* caeli et caelorum *AQ.*

25 *Confiteor tibi, Pater, Domine terrae et caelorum, quoniam abscondisti ea a sapientibus et prudentibus, et reuelasti ea paruulis.* — a *MMOPQR.*

XI. 9. amplius [*pro* plus] *d.* quam prophetam *b f h* Iren. 1/2. propheta [*tantum*] *k.* quam propheta *d* Iren. 1/2 Tert. **11.** nemo . . . est Iren. non surrexit *a b d f h.* non exsurrexit *k.* in natis *k* Iren. inter natos *a b d f h* Tert. feminarum [*pro* mulierum] Tert. + propheta [*ante* maior] *b k.* Baptistore Iren. *codd.* Baptizatore Iren. *codd.* Tert. Baptidiatore *k.* Baptista *a b d f h.* **12.** qui uim faciunt *k k* Iren. Opt. cogentes *a b.* qui cogunt *d.* uiolenti *f.* diripiunt *b d h k* Iren. Opt. deripiunt *a.* rapiunt *f.* **19.** *Haec ad Matthaeum iure referri uidentur, apud Lucam enim* [vii. 35] *uerbum τῶν τέκνων a nullis fere testibus omittitur.* eius Iren. suis *a d f h.* omnibus . . . suis *k* [*totum comma om. b*]. **23.** + autem [*post* tu] Iren. [*cf. e* Luc. x. 15] numquid *a b* Iren. ne *d.* quae *f h.* ne quomodo *k.* ad *b d f h* Iren. in *a k.* exaltaberis *a b d* Iren. exaltata es *f h.* elata es *k.* + aut [*ante* Usque 2°] *a b d.* ad inferos *d k* Iren. ad infernum *k.* in infernum *a b f.* descendes *a d f h* Iren. descendas *k.* discendis *b.* Quoniam Iren. Quia *a b d f h k.* – in [*ante* Sodomis] *k.* fuissent *a b f h* Iren. essent *d k.* + forte [*ante* mansissent] *a b f h.* manerent [*pro* mansissent] *k.* + utique [*ante* usque 3°] *d.* – diem *d k.* **24.** Uerumtamen *d f h k* Iren. Tamen *a.* Amen *b.* – uobis *k.* Tolerabilius erit Sodomis [*cf.* Luc. x. 12] Iren. quoniam tolerabilius erit Sodomae *k.* quoniam terrae Sodomum tolerabilius erit *d.* quia terrae Sodomorum tolerabilius erit *k.* quia terrae Sodomorum remissius erit *a b f.* tibi [*pro* uobis 2°] *f.* **25.** + Deus [*post* Domine] *b.* caeli et terrae *a b d f h k* Iren. 1/2. terrae et caelorum Iren. 1/2. quoniam Iren. quia *a b.* quod Tert. qui *d f h k.* abscondisti *a b d f h* Iren. abscondis *k.* absconderis Tert. ea Iren. haec *a b d f h* Tert. iusta [*sc.* ista?] *k.* sensatis [*pro* prudentibus] *d.*

[26] *Ita, Pater meus, quoniam in conspectu tuo placitum factum est.* [27] *Omnia mihi tradita sunt a Patre; et nemo cognouit Patrem nisi Filius, et Filium nisi Pater, et cuicumque Filius reuelauerit.* I. xx. 3.

— τῆς Cod. Uen. αὐτὰ Cod. Uen. μοι ἐγένετο codd. ἀποκαλύψει Cod. Uen.

[25] ἐξομολογήσομαί σοι, Πάτερ, κύριε τῶν οὐρανῶν καὶ τῆς γῆς, ὅτι ἀπέκρυψας αὐτὰ ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. [26] οὐά, ὁ Πατήρ μου, ὅτι ἔμπροσθέν σου εὐδοκία ἐγένετο. [27] πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου· καὶ οὐδεὶς ἔγνω τὸν Πατέρα, εἰ μὴ ὁ Υἱός, καὶ τὸν Υἱόν, εἰ μὴ ὁ Πατὴρ καὶ ᾧ ἂν ὁ Υἱὸς ἀποκαλύψῃ.

[Epiph.] I. xx. 3.

— Omnia (*ut uid.*) *P.*

[27] *Omnia mihi*, inquit, *tradita sunt a Patre meo.* IV. xx. 2.

[27] *Nemo cognoscit Patrem nisi Filius, neque Filium nisi Pater, et quibus Filius reuelauerit.* II. vi. 1.

[27] *Nemo cognouit Patrem nisi Filius.* Si enim cognitus est uel a matre uel a semine eius, solutum est illud quod *nemo cognouit Patrem nisi Filius.* II. xiv. 7.

cognoscet 1° *A.*

[27] *Nemo cognoscit Filium nisi Pater, neque Patrem quis cognoscit nisi Filius, et cui uoluerit Filius reuelare.* IV. vi. 1.

tr. fil. uol. *V.*

[27] *Nemo cognouit Patrem nisi Filius, nec Filium nisi Pater, et cui uoluerit Filius reuelare.* IV. vi. 1.

* Filium nisi Pater, neque Patrem nisi Filius *Ha.*

[27] *Nemo cognoscit Patrem nisi Filius, neque Filium nisi Pater, et quibuscumque Filius reuelauerit.* IV. vi. 3.

cognoscet *V.*

[27] *Nemo cognoscit Patrem.* IV. vi. 7.

[27] *Nemo cognoscit Filium nisi Pater, neque Patrem nisi Filius, et quibuscumque Filius reuelauerit.* IV. vi. 7.

[27] *Nemo cognoscit Patrem nisi Filius.* IV. vii. 4.

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26. Etiam [*pro* Ita] *d.* meus Iren. mihi *h.* *om.* *a b d f h.* in conspectu tuo placitum factum est Iren. sic conplacuit in conspectu tuo *f.* sic placitum factum est coram te *h.* sic f . . . t placitum ante te *a.* sic fuit beneplacitum ante te *b h.* ita facta est uoluntas ante te *d.* **27.** *tr.* mihi omnia *h.* meo *a b d f h k m* Iren. 1/2. *om.* Iren. 1/2. cognoscit *d* Iren. 6/9. cognouit Iren. 3/9 Tert. 1/3. nouit *a b f m* Tert. 1/3. agnoscit *h h.* scit Tert. 1/3. Patrem nisi Filius, neque Filium . . . nisi Pater Iren. 4/6 Tert. Filium nisi Pater, neque Patrem . . . nisi Filius *a b d f h m* Iren. 2/6. *om.* *h**. et [*pro* neque (nec)] Iren. 1/6 Tert. + quis [*post* Patrem] *a b f h m* Iren. 1/6. + aliquis *d.* + nouit *a b f m.* + cognoscit *d* Iren. 1/6. cui *a b d f h h m* Iren. 2/6 Tert. 1/2. cuicumque Iren. 1/6 Tert. 1/2. quibuscumque Iren. 2/6. quibus Iren. 1/6. Filius reuelauerit (reuelauit Tert. 1/2) Iren. 4/6 Tert. 2/2. uoluerit Filius reuelare *a b d f h k m* Iren. 2/6.

XI. 25. ἀπέκρυψας C E F G K L &c. ἔκρυψας ℵ B D 12, 'Clem. Hom.'

[27] Neque enim Patrem cognoscere quis potest nisi Uerbo Dei, id est nisi Filio reuelante, neque Filium sine Patris beneplacito. IV. vi. 3.

[28] *Uenite ad me omnes qui laboratis et onerati estis* [29] *et discite a me.* I. xx. 2.

[28] δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι καὶ μάθετε ἀπ' ἐμοῦ. [EPIPH.] I. xx. 2.

qui *M.*
hoc est *A.*
— nisi *MM.*
nisi *pro* sine *A μ, edd. pr.*
bono placito *A.*

laborati *V.*
— et *ante* discite *APQR, edd. pr. Ha.*
πεφ. κἀγὼ ἀναπαύσω ὑμᾶς Ed. Basil.

CAP. XII.

[3] [Uid. ad Luc. vi. 3.]

[6] *Plus est* enim, inquit, *templo hic.* IV. ix. 2.

in templo *A.*

[7] Sicut in Osee propheta docens eos Deus suam uoluntatem dicebat: *Misericordiam uolo plus quam sacrificium, et agnitionem Dei super holocaustomata.* Sed et Dominus noster eadem monebat eos, dicens: *Si enim cognouissetis quid est: Misericordiam uolo et non sacrificium; numquam condemnassetis innocentes.* IV. xvii. 4.

— plus *QR.*
— uolo *MR.*
quam (*pro* et non) *APQR μ edd. pr.*
inmerentes (*pro* innoc.) *A μ, edd. pr.*
condemnaretis *APQR μ, edd. pr.*

[18] A quo et Petrus edoctus cognouit Christum Filium Dei uiui dicentis: *Ecce Filius meus dilectissimus, in quo bene sensi: ponam spiritum meum super eum, et iudicium gentibus adnuntiabit.* [19] *Non contendet, neque clamabit, neque quisquam audiet uocem eius in plateis.* [20] *Calamum quassatum non confringet, et linum fumigans non exstinguet, usquequo emittat in contentionem iudicium;* [21] *et in nomine eius gentes sperabunt.* III. xi. 6.

adnuntiat *C**. annuntiauit *MM.*
clamauit *MM.*
audit *AMMOQ.* audiuit *P.*

lignum *VMMQR.*

extinguetur *V.*
— eius *V.*

XII. 6. Plus est templo Iren. templo (a templo *d*) maior est *a d f.* maior templo est *k.* sabbato maior est *b h.* **7.** enim *a b* Iren. autem *d f k.* cognouissetis Iren. sciretis *a b d f h.* intellexissetis *k.* est *a b f h* Iren. sit *d k.* et non *a d* Iren. quam *b f h k.* numquam *a b f h* Iren. non *d k.* **18.** Filius *k* Iren. Tert. puer *a b d f h.* + quem elegi [*post* meus] *a b d f h k* Tert. dilectissimus *k* Iren. dilectus *a b d f h* Tert. + meus [*post* dilect.] *b d f h k* Tert. in quem Tert. bene sensi Iren. Tert. bene sensit anima mea *k.* bene placuit (complacuit *h*) anima mea *a b h.* complacuit anima mea *d.* bene complacuit animae meae *f.* ipsum [*pro* eum] Tert. nationibus [*pro* gentibus] Tert. adnuntiabit (*a*) *b d f* Iren. Tert. nuntiabit *h k.* **19.** non contendit non reclamauit nec quisquam in plateis uocem eius audiuit Tert. 1/2. quisquam audiet uocem eius in plateis Iren. a. quisquam in pl. u. e. *f k.* a. aliquis in pl. u. e. *a b.* a. quis in pl. u. e. *d k.* uox eius in platea audietur Tert. 1/2. **20.** Calamum quassatum Iren. harundinem quassatam *a b f h k* Tert. 2/2. *om. d.* confringes *d.* fregit Tert. 1/2. comminuet Tert. 1/2. lignum [*pro* linum] *k.* fumigans *d k* Iren. 2/2 Tert. 2/2. fumigantem *a b f h.* exstinguet *a b d f h* Iren. Tert. 1/2. restinxit Tert. 1/2. collocauit *k.* usquequo emittat Iren. donec eiciat *a b d f h.* denique exspectabat *k.* in contentionem (contentione *k*) iudicium *k* Iren. in uictoria iudicium *a.* uictoriam ad iudicium *b h.* ad uictoriam iudicium *d.* in uictoriam iudicium *f.* **21.** credent [*pro* sperabunt] *k.*

nec *A edd.* (*bis*) lignum *V.* lumen *M*

[20] Neque calamum quassatum confregit, neque linum fumigans exstinxit. IV. xx. 10.

– in se *V.*

[25] Quoniam enim oportet diuidi regnum et sic deperire, Dominus ait: *Omne regnum diuisum in se desolabitur, et omnis ciuitas uel domus diuisa in se non stabit.* V. xxvi. 1.

– posse *V.*
tr. prius ips. *μ Ha St.*
– alliget *V.*

[29] Semetipsum in omnia et uere fortem ostendit Dominus dicens, non aliter aliquem posse *diripere uasa fortis, si non ipsum prius alliget fortem; et tunc domum eius diripiet.* III. viii. 2.

[29] Alligauit enim fortem et soluit infirmos. III. xviii. 6.

+ eius *ante* mortem *V*[2].

[29] Per secundum autem hominem alligauit fortem et diripuit eius uasa et euacuavit mortem. III. xxiii. 1.

intrare *μ R.*

[30] Quoniam *Non potest aliquis introire in domum fortis et uasa eius diripere, nisi primum ipsum fortem alligauerit.* [Cf. Marc. iii. 27.] V. xxi. 3.

Spiritu *AMM.*

[31] Per haec igitur omnia peccantes in Spiritum Dei in irremissibile incidunt peccatum. III. xi. 9.

in diem *AMM.*

[36] Et propter hoc mihi uidetur etiam Dominus dixisse: *Omnis sermo otiosus quem locuti fuerint homines, reddent pro eo rationem in die iudicii.* II. xix. 2.

– otiosum *P.*
reddant *V.*

[36] Et propter hoc ait Dominus: *Omnem sermonem otiosum quem locuti fuerint homines, reddent pro eo rationem in die iudicii.* IV. xvi. 5.

[40] Et ipse autem Dominus *Quemadmodum*, ait, *Ionas in uentre*

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25. Omnem *a.* diuisitum *h.* in *d* Iren. contra *a b h.* aduersum *f k.* seipsum [*pro* se] *f.* desolabitur *a b f h* Iren. desolatur *d.* deferitur *k.* aut domus dimissa *k.* in se 2° *d* Iren. contra se *a b.* aduersus (aduersum *k*) se *f h k.* **29.** Non potest aliquis [=Marc. iii. 27] Iren. Aut quomodo potest quis *a b f k.* Aut quo modo quis . . . poterit *d.* Aut quis potest *h.* introire *d k* Iren. intrare *a b f h.* nisi *a b d f h k* Iren. 1/2. si non Iren. 1/2. ipsum prius Iren. 1/2. prius ipsum *b.* primum ipsum Iren. 1/2. primum *d.* prius *a f h k.* fortem alligauerit Iren. 1/2. alligauerit fortem *a b d f h.* alliget fortem Iren. 1/2. uincat fortem *k.* domum *a b d f h* Iren. uasa *k.* eius *d f h k* Iren. illius *a b.* **36.** Omnis sermo . . . quem Iren. 1/2. Omnem sermonem . . . quem Iren. 1/2. Omne uerbum . . . quod (quodcumque *k*) *a b d f h k* Cypr. otiosum (otiosus Iren. 1/2) *a b f h* Iren. uacuum *d k* Cypr. locuntur [*pro* locuti fuerint] *d.* pro eo *d k* Iren. 2/2 Cypr. de eo *a f h.* eius *b.* **40.** quemadmodum Iren. sicut *a b d f h.* quomodo *k* Cypr. Ionas . . mansit Iren. fuit Ionas (Iona *k*) *a b f h* Cypr. Ionas fuit *k.* erat Ionas *d.*

ceti tres dies et tres noctes mansit, sic erit et Filius hominis in corde terrae. V. xxxi. 1.

– et 2° μ, *edd. pr.*

41, 42 Si enim Ioseph filius esset, quemadmodum poterat plus quam Salomon, aut plus quam Iona habere, aut plus esse Dauid, cum esset ex eadem seminatione generatus et proles existens ipsorum? III. xxi. 8.

– si enim *MM.*
tr. plus pot. *V, edd.*
Iona *AC* μ *edd. pr.*
Ionas *V edd. post.*
prole *A.*

41, 42 Unus autem et idem Dominus, qui plus quam templum est et plus quam Salomon et plus quam Iona donat hominibus, hoc est suam praesentiam et resurrectionem a mortuis. IV. ix. 2.

Iona *A* μ. Ionas *CV edd.*
id est μ *edd.*

41, 42 Quomodo autem plus quam Salomon aut plus quam Iona habebat et Dominus erat Dauid, qui eiusdem cum ipsis fuit substantiae? IV. xxxiii. 4.

42 Et regina austri a finibus terrae ueniebat ad eum, sapientiam quae in eo erat scitura, quam et Dominus ait in iudicio resurrecturam cum eorum natione qui audiunt sermones eius et non credunt in eum, et adiudicaturam eos. IV. xxvii. 1.

43–45 Exiens enim immundus spiritus ignorantiae, dein uacantes eos non Deo sed mundialibus quaestionibus inueniens, assumens alteros spiritus septem nequiores semetipso. I. xvi. 3.

alios μ *Ha St.*

43–45 ἐξελθὸν γὰρ τὸ ἀκάθαρτον πνεῦμα τῆς ἀνοίας, ἔπειτα σχολάζοντας αὐτοὺς οὐ Θεῷ, ἀλλὰ κοσμικαῖς ζητήσεσιν εὑρόν, προσπαραλαβὸν ἕτερα πνεύματα ἑπτὰ πονηρότερα ἑαυτοῦ. [Epiph.] I. xvi. 3.

ἀγνοίας *codd., vid. autem Stieren ad loc.*

50 Secundum autem dictoaudientiam et doctrinam, non omnes filii Dei sunt, sed qui credunt ei et faciunt uoluntatem eius. IV. xli. 2.

dictum *C* (*corr.*).
dicti *FV.*
tr. eius uol. μ *edd.*

CAP. XIII.

8 Esse autem distantiam hanc habitationis eorum qui centum fructificauerunt et eorum qui sexaginta et eorum qui triginta. V. xxxvi. 2.

40. tres dies et tres noctes *d* Iren. tribus diebus et tribus noctibus *a b f h k* Cypr. sic *b d f h* Iren. ita *a* Cypr. itaque *k*. – erit *k*. – et *f*. + tribus diebus et tribus noctibus *a b f h k* Cypr. + tres dies et tres noctes *d*.

[8] εἶναι δὲ τὴν διαστολὴν ταύτην τῆς οἰκήσεως τῶν τὰ ἑκατὸν καρποφορούντων καὶ τῶν τὰ ἑξήκοντα. [ANASTAS. SIN.] V. xxxvi. 2.

[10] Discipulis dicentibus Domino: *Quare in parabolis loqueris eis?* respondit Dominus: [11] *Quoniam uobis datum est nosse mysterium regni caelorum;* [13] *illis autem in parabolis loquor, ut uidentes non uideant, et audientes non audiant,* [14] *ut impleatur erga nos prophetia Esaiae dicens:* [15] *Incrassatum est cor populi huius, et aures eorum obtura, et oculos eorum excaeca.* [16] *Uestri autem beati oculi, qui uident quae uidetis, et aures uestrae, quae audiunt quae auditis.*

[Cf. MARC. iv. 11, LUC. viii. 10.] IV. xxix. 1.

[17] *Multi prophetae et iusti cupierunt uidere quae uidetis, et non uiderunt, et audire quae auditis, et non audierunt.* IV. xi. 1.

[17] De quibus et dicebat discipulis: *Multi prophetae et iusti cupierunt uidere et audire quae uos uidetis et auditis.* IV. xxii. 1.

nobis *prv* eis *MMOP QR.*
tr. est datum *μ edd.*
cognoscere *prv* nosse *OQ μ edd. pr.*
— aud. non aud. *OPQR μ edd. pr.*
+ intelligentes non intelligant *post* audiant *μ edd.*
adimpleretur *P.* adimpleatur *AMMOQ.*
apud *prv* erga *OPQ μ edd. pr.*
dicentis *prv* dicens *P.*
incrassa cor *A μ edd.*
obdura *AMMQ.* (obdura Q.)
obcaeca *OQ μ edd. pr.*
nos uidetis *MOPR edd.*
— quae *ante* audiunt *CV.*
quoniam *prv* quae *AMMPQ.* audistis *AOPQ.* — et aud. . . . . audierunt *CV.* audistis *MMOPQR.*
+ igitur *post* multi *CV* (2°). concupierunt *CV* (2°). — uos *MMPR.*

XIII. 10. similitudinibus [*prv* parabolis] *k.* eis *e f* Iren. illis *d.* ad eos *a b h.* eos *k.* 11. Quoniam *e k* Iren. quia *a b d f.* qui *k.* quare Tert. nosse *a b f h* Iren. scire *d e.* cognoscere *k* Tert. mysterium *a d f* Iren. mysteria *b e.* sacramentum *k.* arcana *h* Tert. — caelorum *a b e k.* 13. illis autem [*cf.* LUC. viii. 10] Iren. ideo [+ non *b*] . . . illis *a b e k.* ideo . . . eis *d.* propterea . . . illis *h.* propterea . . . eis *f.* propterea . . . ad nos Tert. similitudinibus [*prv* parab.] *k.* quia uidentes non uident et audientes non audiunt neque intellegunt *f.* non audiant *a* Iren. Tert. audiant et non intellegant [= MARC.] *b.* non audiant et non intellegant *d* (*h*) *k.* + ne quando (forte *k*) conuertantur *b d h k.* 14. ut impleatur Iren. et adimpleretur *f.* et tunc impletur *a.* et tunc implebitur *h k.* et tunc conplebitur *d.* et tunc *b.* erga nos Iren. super eos *d k.* in illis *b h.* in eis *f.* *om. a.* prophetia (profetatio *k*) Esaiae dicens *k* Iren. prophetia Esaiae dicentis (*a*) *d f k.* sermo prophetae dicentis *b.* + [*post* dicens] Uade et [— et *a*] dic populo huic [= ESAI. vi. 9] *a b d h.* + aure (auditu *f*) audietis et non intellegetis *a b d f k.* + et uidentes uidebitis et non uidebitis (aspicietis *k*) *b d f k.* 15. Incrassatum est [+ enim *b d f k*] cor populi huius *b d f k* Iren. Incrassa cor populi (cor pori *k*) huius *a k.* + et auribus suis grauiter audierunt, et oculos suos grauauerunt: ne quando oculis uideant, et auribus audiant, et corde intellegant, et conuertantur, et sanem eos: incrassatum est enim cor populi huius [*bis*] *b.* et aures eorum obtura Iren. et aures eorum obstrue *b.* et auribus [+ suis *k*] grauiter audierunt *d f k.* et auricula peius obtura *k.* aures [*tantum*] *a.* oculos eorum excaeca Iren. oculos eorum graua *a b.* oculis eorum grauia *k.* oculos suos cluserunt *d f.* oculos suos concluserunt *k.* + ne forte conuertantur [*post* excaeca] *k.* + ne quando conuertantur, et sanem eos *a.* + ne quando conuertantur, et sanem illos dicit Dominus *b.* + ne quando uideant oculis (oculis uideant *f*) et auribus audiant, et corde intellegant, et conuertantur et sanem (sanabo *d*) illos (eos *f*) *d f k.* 16. beati *a b d f k* Iren. felices *k.* qui *a b k* Iren. quia *d f.* quoniam *k.* quae uidetis [= LUC. x. 23] . . . quae auditis Iren. *om. a b d f k k.* — uestrae *a b.* quae [*ante* audiunt] *a b k* Iren. quia *d f.* quoniam *k.* 17. cupierunt *a b d f* Iren. Cypr. *codd.* concupierunt *k* Iren. 1/2 *codd.* Cypr. *codd. opt.* desideranerunt *k.* uidere et audire quae uos uidetis et auditis [*cet. om.*] Iren. 1/2. uos [*ante* uidetis] *f* Iren. 1/2. *om. a b d k k* Iren. 1/2 Cypr. uidistis [*prv* uidetis] *b.* uiderunt *b f k* Iren. 1/2 Cypr. potuerunt uidere *d.* audierunt *a k.* + uos [*ante* auditis] *b f k.* *om. a d k* Iren. Cypr. auditis *a d f* Iren. Cypr. audistis *b k k.* uiderunt [*prv* audierunt, *cf. sup.*] *k.*

[25] *Cum autem dormirent homines, uenit inimicus et superseminauit zizania inter frumentum et abiit.* IV. xl. 3.

[25] ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν ὁ ἐχθρός, καὶ ἔσπειρε ζιζάνια μέσον τοῦ σίτου καὶ ἀπῆλθεν. [CATEN.] IV. xl. 3.

[25] In eo enim quod dormiant homines, inseminat inimicus materiam zizaniae. V. x. 1.

In eo autem *μ edd. pr.* dormiunt *C Ma Ha St.*

[30] Ad finem iubere messoribus colligere primum zizania et *fasciculos alligare et comburere igni inexstinguibili, triticum autem colligere in horreum.* V. xxvii. 1.

Et ad finem Deum iubere *V.* primo *AMM.*

[33] Et fermenti parabolam, quod mulier abscondisse dicitur in *farinae sata tria*, tria genera manifestare dicunt. I. viii. 3.

— dicitur *CV.*

[33] καὶ τὴν τῆς ζύμης παραβολήν. ἣν ἡ γυνὴ ἐγκεκρυφέναι λέγεται εἰς ἀλεύρου σάτα τρία, τὰ τρία γένη δηλοῦν λέγουσι. [EPIPH.] I. viii. 3.

[38] *Ager* enim *mundus est.* IV. xxvi. 1.

tr. est en. mund. *A.* — est *μ.*

[38] ἀγρὸς γὰρ ὁ κόσμος. [CATEN.] IV. xxvi. 1.

[38] *Ager autem*, inquit, *saeculum est.* IV. xl. 3.

[38] ἀγρὸς δέ ἐστιν ὁ κόσμος. [CATEN.] IV. xl. 3.

[38] *Ager autem mundus est.* V. xxxiii. 3.

[38] *Zizania sunt filii maligni.* IV. xli. 1.

[38] Angelos diaboli et filios dixit maligni qui diabolo credunt et ea quae sunt eius agunt. IV. xli. 3.

diaboli *pro* diabolo *MM.*

[40] Quemadmodum in zizaniorum et in tritici parabola manifestauit Dominus dicens: *Quemadmodum colliguntur zizania et igni comburuntur, sic erit in consummatione saeculi.* [41] *Mittet Filius hominis*

in igni *A.* in ignem mittuntur *OQR μ, edd. pr.* comburentur *AC.* filios *C.*

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25. Cum autem dormirent homines [+ eius *b*] *a b d f* Iren. et cum dormunt homines *k*. et dormientibus hominibus *e h*. + eius [*post* inim.] *a b f*, [*ante* inim.] *d*. superseminauit *a b d f h* Iren. (Tert.) seminauit *e k*. inter frumentum *k* Iren. inter medium tritici *d*. in medio tritici *e f*. in triticum *a b h*. **30.** fasciculos (-lis *b*) *a b f h k* Iren. manipulos *d e*. alligate *b f h k* (Iren.) colligate *a*. ligate *d*. facite *e*. + igni inexstinguibili [*cf.* MATT. iii. 12] Iren. (Tert.). triticum *a b d e f h* Iren. frumentum *k*. uero [*pro* autem] *e*. colligite *d k* (Iren.). congregate *a b f h*. reponite in horreo meo *e*. + meum (meo *e*) *a b d e f h k*. **33.** farinae *f* Iren. farinam *a b d h*. farina *e k*. sata tria *k* Iren. mensuris tribus *a b f h*. mensuras tres *d e*. **38.** mundus est Iren. 2/3. est mundus *k*. est hic mundus *a b e f h*. hic mundus est *m*. est saeculum *d*. saeculum est Iren. 1/3. *tr.* filii sunt *a b*. maligni *d e f h* Iren. mali *k*. iniqui *b m*. nequitiae *a*. **40.** quemadmodum Iren. sicut *a b d f h m* Lucif. quoniam *e*. quomodo *k*. colligunt *e*. comburuntur *a b d f h m* Iren. Lucif. exuruntur *e k*. sic *a b f h m* Iren. ita *d e k*. + et [*post* erit] *e*. + huius [*post* saeculi] *f h*. **41.** Mittet *a b d f h m* Iren. Lucif. Mittit *e h*.

angelos suos, et colligent de regno eius omnia scandala et eos qui faciunt iniquitatem, [42] *et mittent eos in clibanum ignis: illic erit fletus et stridor dentium.* [43] *Tunc iusti fulgebunt sicut sol in regno Patris ipsorum.* IV. xl. 2.

mittunt *M.* — eos *V.*

[43] *Iusti autem fulgebunt sicut sol in regno Patris eorum.* II. xxxii. 1.

tr. enim est *A.* hoc est *A.*

[44] Hic est enim thesaurus absconsus in agro, id est, in isto mundo. IV. xxvi. 1.

[44] Χριστός ἐστιν ὁ θησαυρὸς ὁ κεκρυμμένος ἐν ἀγρῷ . . . . [Caten.] IV. xxvi. 1.

[52] Quemadmodum et Dominus ait discipulis: *Propterea omnis scriba doctus in regno caelorum similis est homini patrifamilias, qui profert de thensauro suo noua et uetera.* IV. ix. 1.

— est *MOQ.*

nona *C.*

[52] *Similis patrifamilias, qui de thensauro suo profert noua et uetera.* IV. xxvi. 1.

CAP. XIV.

tr. pan. quinque *μ edd.*

[19–21] Dominus noster quinque panes benedicens, satiauit hominum quinque milia. II. xxiv. 4.

CAP. XV.

[3] Sicut et Dominus fecit manifestum dicens eis: *Quare uos transgredimini praeceptum Dei propter traditionem uestram?* IV. xii. 1.

[3] Quemadmodum ipse ait ad eos qui accusabant eius discipulos,

41. colligent (*a*) *b f* Iren. colligunt *e k*. congregabunt *d h m* Lucif. facientes [*pro* eos qui faciunt] *d*. iniquitatem *b e f h m* Iren. Lucif. iniquitates *d*. iniquitat . . *a*. iniustitiam *k*. 42. mittent *b f h k* Iren. Lucif. mittet *m*. mittunt *d e*. illos [*pro* eos] *k*. clibanum Iren. (Tert.). caminum *a b f*. camino *d h m* Lucif. fornace *e*. fornacem *k*. illic *e k* Iren. ibi *a b d f h m* Lucif. fletus *a b d f h m* Iren. Lucif. fletus oculorum *e*. ploratio *k*. 43. lucebunt [*pro* fulgebunt] *d*. eorum *a b* Iren. 1/2. ipsorum Iren. 1/2. sui *d f h k* Lucif. mei *e*. 52. propterea *e f k* Iren. ideo *a b d h*. doctus (doctis *d*) *a b d k* Iren. e doctus (? edoctus) *f*. eruditus *e k*. — in [*ante* regno] *e k*. patrifamilias *a b f h k* Iren. 2/2. patrifamiliae *d e*. profert [*post* de thes. suo Iren. 1/2] *b f k* Iren. 2/2. proferet *a h*. proferit *e*. emittit *d*. thensauro suo *a b e f k* Iren. 2/2. thensauris suis *d*. thensauros suos *h*. *tr.* uetera et noua *e*. nouae [*om.* et uetera] *k*.

XV. 3. + et [*ante* uos] *a b d e f*. transgredimini *a b d f* Iren. 1/2. egredimini *e*. frustramini Iren. 1/2. praeceptum Iren. 2/2. mandatum *a b d e f*. Dei *a b d e f* Iren. 1/2. Domini Iren. 1/2.

quasi non seruarent traditionem seniorum: *Quare uos frustramini praeceptum Domini propter traditionem uestram?* 4 *Deus enim dixit: Honora patrem et matrem; et qui maledixerit patri aut matri, morte moriatur.* Et iterum secundo ait eis: 6 *Et frustrati estis sermonem Dei propter traditionem uestram.* IV. ix. 3.

14 Uelut caeci a caecis circumducuntur: iuste cadent in sublatentem ignorantiae foueam. V. xx. 2.

– uos *P.*
diuinum *pro* Domini *edd. pr.*
Dominus *pro* Deus *A μ edd. pr.*
patrem tuum *A.*
et *pro* aut *OPQR μ*
– morte *MMOPQR.*
– secundo *C Ma St.*
frustati *A.*
circion ducuntur *MM.*

CAP. XVI.

6 *Attendite*, inquit, *a fermento Pharisaeorum et Sadducaeorum.* IV. xli. 3.

adtendite enim *A.*

13 Cum enim interrogasset discipulos: *Quem me homines dicunt esse Filium hominis?* 16 et Petrus cum respondisset: *Tu es Christus Filius Dei uiui*; 17 et cum laudatus esset ab eo, *quoniam caro et sanguis non reuelauit ei sed Pater qui est in caelis*, manifestum fecit quoniam Filius hominis hic est Christus Filius Dei uiui. 21 *Ex eo enim*, inquit, *coepit demonstrare discentibus quoniam oportet illum Hierosolymam ire et multa pati a sacerdotibus et reprobari et crucifigi et tertia die resurgere.* III. xviii. 4.

– me *A.*
– uiui *APR.*
dicentibus *CV.*

16, 17 Cognoscit autem illum is cui Pater qui est in caelis reuelauit. III. xix. 2.

4. Deus enim *d e f* Iren. Nam Deus *a b.* praecepit dicens [*pro* dixit] *f.* patrem et matrem *e* Iren. patrem aut matrem *d.* patrem tuum et matrem tuam *a b f.* quicumque [*pro* qui] *a.* maledixerit *b e f* Iren Cypr. maledicit *a d.* patri aut matri *d e* Iren. Cypr. patri vel matri *b f.* patri *a.* morte moriatur *b f* Iren. Cypr. morti moriatur *e.* morte morietur *a d.* **6.** frustrati estis Iren. inritum fecistis *a d f.* irritum facitis *b.* euacuastis *e.* sermonem Iren. uerbum *a b d e.* mandatum *f.* **XVI. 6.** Attendite Iren. Adtendite uobis *a b.* Uidete et adtendite *d.* Uidete cauete *e.* Uidete et cauete uos *f.* – et Sadducaeorum *a.* **13.** *tr.* dicunt homines *d f.* **16.** Dei uiui *a b e f m* Iren. Opt. Dei saluatoris *d.* Dei Tert. **17.** quoniam *e* Iren. 2/2. quia *a b d f.* caro et sanguis non *a b d f* Iren. 2/2. non caro et sanguis *e.* non caro neque sanguis Tert. Pater *d* Iren. 2/2 (Tert.) Pater meus *a b e f.* est in caelis *a* Iren. 1/2. in caelis est *b d e f* Iren. 1/2 Tert. **21.** Ex eo enim coepit demonstrare discentibus quoniam Iren. Exinde coepit Iesus ostendere (ost. Ies. *e*) discipulis suis quia *a b d e f.* illum *e f* Iren. eum *a b d.* Hierosolymam ire Iren. Hierosolyma ire *d.* ire Hierosolyma *a b.* in Hierosolyma ire *e.* ire in Hierosolymis *f.* a sacerdotibus Iren. a senioribus et principibus sacerdotum *a.* a senioribus et scribis et principibus sacerdotum *b f.* a senioribus et principibus sacerdotum et scribis *d.* a senioribus et a sacerdotibus et scribis *e.* et reprobari Iren. [*cf.* MARC. viii. 31, LUC. ix. 22] *om. a b d e f.* crucifigi Iren. occidi *a b f.* interfici *d e.* et tertia die *f* Iren. et post tertium diem *a b e.* et post tres dies *d.*

aut *pro* ut *A*.

potui *A*.
et Dom. *A*.
eis *pro* ei *A*.

abneget *edd. pr.*
saluam saluari *Q*. saluam facere *MPR edd. pr.*
eam *pro* illam *A*.
saluauit *CV*. inueniet *OPQR μ edd. pr.*
saluabit *pro* saluauerit *AOPQR μ edd. pr.*

16, 17 Ut quid autem et beatum dicebat Petrum, quod eum cognosceret esse Filium Dei uiui? III. xxi. 8.

17 Aut quomodo Petrus ignorare potuit, cui Dominus testimonium dedit *quoniam caro et sanguis non reuelauit ei sed Pater qui in caelis est?* III. xiii. 2.

24 Et dixit discipulis: *Si quis uult post me uenire, neget se et tollat crucem suam et sequatur me.* 25 *Qui enim uoluerit animam suam saluare, perdet illam, et qui eam perdiderit propter me, saluabit eam.* [Cf. Marc. viii. 35, Luc. ix. 24.] III. xviii. 4.

25 *Quicumque enim saluauerit animam suam, perdet eam, et qui perdiderit, inueniet eam.* III. xviii. 5.

CAP. XVII.

rationis huius *C*.
+ et *ante* illum *edd. pr.*

1 Huius rationis et dispositionis fructum dicit in similitudinem imaginis apparuisse illum, qui post sex dies quartus ascendit in montem et factus est sextus, qui descendit et detentus est in hebdomade. I. xiv. 6.

πεφυκέναι Cod. Uratisl. Ed. Basil.
ἡμέρας ἓξ Cod. Uen.
τὸν κρατ. καὶ καταβ. codd.

1 τούτου τοῦ λόγου καὶ τῆς οἰκονομίας ταύτης καρπόν φησιν ἐν ὁμοιώματι εἰκόνος πεφηνέναι, ἐκεῖνον τὸν μετὰ τὰς ἓξ ἡμέρας τέταρτον ἀναβάντα εἰς τὸ ὄρος καὶ γενόμενον ἕκτον, τὸν καταβάντα καὶ κρατηθέντα ἐν τῇ ἑβδομάδι. [Epiph.] I. xiv. 6.

+ scilicet *ante* Petr. *M edd.*
+ et *ante* Moyses *M edd.*

+ et in *pro* etiam C.

1, 3, 5 Iterum quinque uiri cum Domino fuisse dicuntur, quando testimonio Patris occurrit, Petrus et Iacobus et Iohannes, Moyses et Helias. II. xxiv. 4.

3 Et propter hoc facie ad faciem confabulatus est cum eo in altitudine montis, adsistente etiam Helia. IV. xx. 9.

22 (Uid. Luc. ix. 22.)

24. neget Iren. abneget *a b d f* Lucif. deneget *e*. se Iren. se sibi *b e* Lucif. seipsum *d*. semetipsum *f*. 25. quicumque [*pro* qui] Iren. 1/2. uoluerit . . . saluare *d e* Iren. 1/2. uoluerit . . . saluam facere *a b f* Lucif. (Tert.) saluauerit Iren. 1/2. illam *e* Iren. 1/2 Lucif. eam *a b d f* Iren. 1/2. et qui Iren. 2/2. qui autem *a b d e f* Lucif. eam Iren. 1/2. illam *e*. animam suam *a b d f* Lucif. *om.* Iren. 1/2. propter me *a b d f* Iren. 1/2 Lucif. causa mei *e*. *om.* Iren. 1/2. inueniet *a b d e f* Iren. 1/2 Lucif. saluabit [*cf.* Marc. viii. 35, Luc. ix. 24] Iren. 1/2. illam [*pro* eam] *e*.

27 Tributorum autem exactoribus iubens pro se et pro Petro dari tributum. V. xxiv. 1.

dare *A μ edd. rel.*

CAP. XVIII.

8, 9 Similiter et hic oculus quoque effoditur scandalizans et pes et manus, ne reliquum corpus pariter pereat. IV. xxvii. 4.

effunditur *AMM.*

propter *M.*

10 Magnitudines semper uidentes faciem Patris. I. xiii. 6.

10 τὰ μεγέθη διὰ παντὸς βλέποντα τὸ πρόσωπον τοῦ Πατρός. [Epiph.] I. xiii. 6.

10 Quas Dominus angelos dixit, quae *sine intermissione uident faciem Patris.* I. xiv. 1.

10 ἃς ὁ Κύριος ἀγγέλους εἴρηκε, τὰς διηνεκῶς βλεπούσας τὸ πρόσωπον τοῦ Πατρός. [Epiph.] I. xiv. 1.

τὰς δὲ Ed. Basil.

CAP. XIX.

7 Cum dixissent ei *Quare ergo Moyses praecepit dare libellum repudii et remittere uxorem?* 8 dicens eis: *Haec uobis propter duritiam cordis uestri permisit; ab initio autem non ita factum est.* IV. xv. 2.

libellum dare *CV.*

– non *MP.*

16–22 Et illum autem similiter, qui multas partes iustitiae confitebatur se fecisse, post deinde noluisse sequi. sed a diuitiis uictum, ut ne fieret perfectus, et hunc de psychico genere fuisse volunt. I. viii. 3.

16–22 κἀκεῖνον δὲ ὡσαύτως τὸν τὰ πλεῖστα μέρη τῆς δικαιοσύνης ὁμολογήσαντα πεποιηκέναι, ἔπειτα μὴ θελήσαντα ἀκολουθῆσαι, ἀλλὰ ὑπὸ πλούτου ἡττηθέντα, πρὸς τὸ μὴ τέλειον γενέσθαι, καὶ τοῦτον τοῦ ψυχικοῦ γένους γεγονέναι θέλουσι. [Epiph.] I. viii. 3.

XIX. 7. Quare *e f m* Iren. Quid *a b d h.* praecepit *d e m* Iren. (Tert.) mandauit *a b f h.* ut daretur liber (libellum) repudii et dimitteretur uxor *m.* dare *d e h* Iren. (Tert.) dari *a b f.* libellum *e f* Iren. librum *a b d h.* remittere Iren. dimittere (dism. *e*) *a b d e f h.* uxorem *b* Iren. eam *f. om. a d e h.* 8. Haec Iren. quoniam *a b h.* quia *d m. om. e f.* propter *e f* Iren. Tert. ad *a b d h.* secundum *m.* duritiam cordis uestri *a b e f h* Iren. Tert. durum cor uestrum *d.* duritiam uestram *m.* permisit (*tantum: cf.* Marc. x. 5) Iren. permisit (dimisit *d*) uobis Moyses dimittere (remittere *e*) uxores uestras *a b d e f h m.* enim [*pro* autem] *e.* ita factum est *e* Iren. ita fuit *m.* fuit sic *a b d f h* Tert.

redeuntem *M.*
– bonum A^* *OQR* μ.

16 Et ei qui dixisset illi, *Magister bone*, eum qui uere bonus esset Deus confessum esse respondentem : 17 *Quid me dicis bonum? Unus est bonus, Pater in caelis.* [Cf. Marc. x. 18, Luc. xviii. 19.] I. xx. 2.

16 καὶ τῷ εἰπόντι αὐτῷ, Διδάσκαλε ἀγαθέ, τὸν ἀληθῶς ἀγαθὸν Θεὸν ὁμολογηκέναι εἰπόντα, 17 Τί με λέγεις ἀγαθόν ; εἷς ἐστὶν ἀγαθός, ὁ Πατὴρ ἐν τοῖς οὐρανοῖς. [Epiph.] I. xx. 2.

– in *PR* μ.

furaueris *V.*

dices *P.*

tamquam *pro* sicut *A* μ *edd.*

unde et uende *APQR* μ.

ueni et sequere *MPR.*

16 Quoniam autem lex praedocuit hominem sequi oportere Christum, ipse facit manifestum, ei qui interrogauit eum quid faciens uitam aeternam hereditaret sic respondens : 17 *Si uis in uitam introire, custodi praecepta.* 18 Illo autem interrogante, *Quae?* rursus Dominus : *Non moechaberis, non occides, non furaberis, non falsum testimonium reddes,* 19 *honora patrem et matrem, et diliges proximum sicut teipsum* . . . 20 Ille autem cum dixisset : *Omnia feci* (et forte non fecerat ; nam utique non diceretur ei : 17 *Custodi praecepta*) . . . 21 dixit ei : *Si uis perfectus esse, uade, uende omnia quae habes, et diuide pauperibus, et ueni, sequere me.* IV. xii. 5.

21 Et pro eo quod est decimare, omnia quae sunt pauperibus diuidere. IV. xiii. 3.

17. Quid me dicis bonum? [*cf.* Luc. xviii. 19] *f* Iren. Quid me interrogas de bono? *a b d e h.* Unus est bonus Pater in caelis Iren. Unus est bonus pater *e.* Unus est bonus Deus *b.* Unus est bonus *a d.* Nemo [+est *h*] bonus nisi unus Deus [=Luc.] *f h m.* in uitam [+aeternam *b h*] *a b d h* Iren. Cypr. 1/2. ad uitam *e f* Cypr. 1/2 Lucif. introire Iren. uenire *a b d e h* Cypr. 2/2 Lucif. ingredi *f.* custodi praecepta Iren. 2/2. serua praecepta *a.* serua mandata (manda *d*) *b d e f h* Lucif. Cypr. 2/2. 18. Non moechaberis non occides Iren. Non occides non moechaueris *d* (*e*) *h* Cypr. Non occides non adulterabis *b f.* Non occidis non moecaberis non adulterabis *a.* non furaberis (furaueris *e f*) *e f* Iren. non furabis *d.* non furtum facies *b h.* non facies furtum *a.* *om.* Cypr. reddes Iren. dices *a b d* (*e*) *f* (*h*) Cypr. 19. patrem et matrem *d e* Iren. Tert. Cypr. patrem tuum et matrem *f h.* patrem tuum et matrem tuam [=Luc. xviii. 20] *a b.* proximum Iren. proximum tuum *a b d e f h* Tert. proximum tibi Cypr. sicut *a b d f h.* tamquam *e* Cypr. te [*pro* teipsum] Cypr. 20. Omnia feci Iren. Omnia haec (haec omnia *d*) custodiui *a b d f h.* Omnia ista obseruaui Cypr. 21. + et [*ante* uende] *e* Cypr. omnia quae habes [=Luc. xviii. 22] Iren. omnia quae possides *f.* omnia tua *b e* Cypr. *codd.* bona tua *a h* Cypr. *codd. opt.* substantiam tuam *d.* diuide [=Luc. xviii. 22] Iren. (Tert.) da *a b d e f h* Cypr. pauperibus *a b d f h* Iren. Cypr. *codd.* egenis *e* Cypr. *codd. opt.* egentibus Tert.

XIX. 16. διδάσκαλε ἀγαθέ C E F G H &c.; Latt. (Uet. codd. plur., Uulg.) Syrr. (Cur., Pesh., Harcl., Hier.) Aegyptt. (Boh., Sah.); Cyr.-Hier., Bas., Chrys. *om.* ἀγαθέ ℵ B D L 1. 22; *a e ff*^{1}, Aeth.; Orig., Hil. 17. τί με λέγεις ἀγαθόν ; C E F G H &c. *f q* Syrr. (Pesh., Harcl. *txt.*) Sah.; Chrys., Hil. τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ ; ℵ B D L 1. 22 ; Latt. (Uet. codd. plur., Uulg.) Syrr. (Cur., Harcl. *mg.*, Hier.) Boh., Aeth.; Orig., Eus. *al.* (*sed conf.* Mc. Lc.) εἷς ἐστὶν ὁ (*om.* ὁ D 1) ἀγαθός *sine addit.* ℵ B D L 1. 22; *a d* Syr. Hier., Arm.; Orig., *al.* οὐδεὶς ἀγαθὸς εἰ μὴ εἷς, ὁ Θεός C E F G H &c.; Lat. Uet. codd., Syrr. (Pesh., Harcl.) Sah., Aeth., *al.*

29 Et iterum ait: *Quicumque dimiserit agros aut domos aut parentes aut fratres aut filios propter me, centuplum accipiet in hoc saeculo, et in futuro uitam aeternam hereditabit.*

[Cf. MARC. x. 29, LUC. xviii. 29.] V. xxxiii. 2.

30 Et propter hoc Dominus dicebat primos quidem nouissimos futuros et nouissimos primos. III. xxii. 4.

CAP. XX.

1 seqq. Sed et in parabola eorum operariorum, qui in uineam mittuntur, dicunt manifestissime triginta hos aeonas declaratos. Mittuntur enim alii quidem circa primam horam, alii circa tertiam, alii circa sextam, alii circa nonam, alii circa undecimam. I. i. 3.

undeciam *A*.

1 seqq. ἀλλὰ καὶ ἐπὶ τῆς παραβολῆς τῶν εἰς τὸν ἀμπελῶνα πεμπομένων ἐργατῶν φασὶ φανερώτατα τοὺς τριάκοντα τούτους αἰῶνας μεμηνῦσθαι. πέμπονται γὰρ οἱ μὲν περὶ πρώτην ὥραν, οἱ δὲ περὶ τρίτην, οἱ δὲ περὶ ἕκτην, οἱ δὲ περὶ ἐνάτην, ἄλλοι δὲ περὶ ἑνδεκάτην. [EPIPH.] I. i. 3.

ὁ μὲν . . . ὁ δὲ περὶ τρίτην Cod. Uen. ἄλλοι περὶ ἑνδεκάτην Cod. Uen.

1 seqq. Triginta aeonas significari . . . et per parabolam operariorum uineae. I. iii. 1.

parabolas *A*.

1 seqq. τοὺς μὲν γὰρ τριάκοντα αἰῶνας μεμηνῦσθαι . . . καὶ διὰ τῆς παραβολῆς τῶν ἐργατῶν τοῦ ἀμπελῶνος. [EPIPH.] I. iii. 1.

1 seqq. Et per parabolam autem eorum operariorum, qui uariis temporibus in uineam mittebantur, unus et idem Dominus ostenditur, uocans alios quidem statim in initio mundi fabricationis, alios uero post hoc, et alios circa medietatem temporum, et alios progressis iam temporibus, item alios in fine; ut sint quidem multi operarii secundum sua ipsorum tempora, unus autem qui conuocat eos paterfamilias. Etenim uinea una, quoniam et una iustitia; et

uocat *μ*.
stantes *pro* statim *μ*.

29. + omnis [*ante* quicumque] *a b d e f h m*. quicumque *d e m* Iren. qui *a b f h*. dimiserit (-int *e*) *e* Iren. reliquerit *a b h m*. reliquid *d*. relinquet *f*. agros aut domos aut parentes [*cf.* LUC. xviii. 29] aut fratres aut filios Iren. domos et agros aut fratres aut sorores aut filios aut parentes *e*. domum vel (aut *d*) fratres (-trem *b*) aut sorores [*om. m*] aut patrem [*om. b d m*] aut matrem [+ aut uxorem *f h*] aut filios aut (uel *m*) agros *a b d f h m*. propter me [*cf.* MARC. x. 29] Iren. propter nomen meum *a b d f h m*. causa nominis mei *e*. centuplum *b d e f h* Iren. centuplo *a*. centies tantum *m*. in hoc saeculo . . . in futuro [*cf.* MARC. x. 30, LUC. xviii. 30] Iren. et hic . . . in futuro *e*. *om. a b d f h m*. hereditabit *d* Iren. possidebit *a b f h m*. consequetur *e*.

unus dispensator, unus enim Spiritus Dei, qui disponit omnia; similiter autem et merces una, omnes enim acceperunt singulos denarios, imaginem et inscriptionem regis, agnitionem Filii Dei, quae est incorruptela. Et propter hoc a nouissimis coepit dare mercedem, quoniam in nouissimis temporibus manifestatus Dominus omnibus semetipsum repraesentauit. IV. xxxvi. 7.

discretionem regis μ.
– coepit *V*.
manifestatus est Dominus et *V*.

1 seqq. διὰ τῆς παραβολῆς τῶν ἐργατῶν διαφόροις καιροῖς εἰς τὸν ἀμπελῶνα πεμψαμένων, οὓς καὶ αὐτὸς ὁ οἰκοδεσπότης δείκνυται, κεκληκὼς τοὺς μὲν ἐν ἀρχῇ τῆς τοῦ κόσμου κατασκευῆς, ἐνίους δὲ μετὰ τοῦτο, καὶ ἑτέρους μετὰ τὴν μεσοχρονίαν, ἄλλους δὲ προκοπτόντων ἤδη καιρῶν, καὶ ἐν τῷ τέλει πάλιν ἄλλους· ὥστε εἶναι πολλοὺς μὲν τοὺς ἐργάτας κατὰ τὰς ἑαυτῶν γενεάς, ἕνα δὲ τὸν συγκαλούμενον αὐτοὺς οἰκοδεσπότην. καὶ γὰρ ἀμπελὼν εἷς, ὅτι καὶ μία δικαιοσύνη· καὶ εἷς οἰκονόμος, ἐν γὰρ τὸ Πνεῦμα τοῦ Θεοῦ, τὸ διέπον τὰ πάντα· ὁμοίως δὲ καὶ μισθός· πάντες γὰρ ἔλαβον ἀνὰ δηνάριον, ἔχον εἰκόνα καὶ ἐπιγραφὴν τοῦ βασιλέως, τὴν γνῶσιν τοῦ υἱοῦ τοῦ Θεοῦ, ἥτις ἦν ἀφθαρσία· καὶ διὰ τοῦτο ἀπὸ τῶν ἐσχάτων ἤρξατο διδόναι τὸν μισθόν, ὅτι ἐπ' ἐσχάτων καιρῶν φανερωθεὶς ὁ Κύριος τοῖς πᾶσιν ἑαυτὸν ἀποκατέστησεν. [Caten.] IV. xxxvi. 7.

16 Et propter hoc Dominus dicebat primos quidem nouissimos futuros et nouissimos primos. III. xii. 4.

20 seqq. [Uid. ad Marc. x. 38.]

CAP. XXI.

ita *CFV*. eo *pro* eum *A* μ *edd*.

8 Et propter hoc Hierosolimam introeunte, eum omnes qui erant in uia Dauid in dolore animae cognouerunt suum regem et substrauerunt ei uestimenta et ramis uiridibus adornauerunt uiam,

clamantes et dicentes *edd. pr.*
filio *AP Gr Ha*

9 cum magna laetitia et exsultatione clamantes: *Osanna, fili Dauid; benedictus qui uenit in nomine Domini: osanna in excelsis.* IV. xi. 3.

12 Uere uindicabat suam domum, proiciens ex ea nummularios qui et emebant et uendebant, 13 dicens eis: *Scriptum est: Domus mea domus orationis uocabitur; uos autem fecistis eam speluncam latronum.* IV. ii. 6.

15 Zelantibus autem malis dispensatoribus . . . 16 et dicentibus

XXI. 9. fili *a a** *e* Iren. filio *b d f h* Iren. *cod.* osanna in excelsis *d f h* Iren. ossanna in altissimis *b* (*e*). 13. *tr.* eam fecistis *d*. illam [*pro* eam] *e*.

ei: *Audis quid isti dicunt?* ait Dominus: *Numquam legistis: Ex ore infantium et lactentium perfecisti laudem?* IV. xi. 3.

Iesus *pro* Dominus *C.*

19 Infructuosam uero fici arborem arefaciens statim. IV. xxxvi. 4.

arborem fici *V.*
et statim *A μ edd. pr.*

23 Et propter hoc non respondisse eis qui ei dixerunt: *In qua uirtute hoc facis?* I. xx. 2.

23 καὶ διὰ τὸ μὴ ἀποκριθῆναι τοῖς εἰποῦσιν αὐτῷ, Ἐν ποίᾳ δυνάμει τοῦτο ποιεῖς; [Epiph.] I. xx. 2

τοῦ pro τὸ Cod. Uen.

28 Et duorum autem filiorum parabola, eorum qui in uineam mittuntur, 29 quorum alter quidem contradixit patri et postea poenitetur, quando nihil profuit ei poenitentia, 30 alter autem pollicitus est abire statim promittens patri, non abiit autem . . . unum et eundem ostendit Patrem. IV. xxxvi. 8.

mittitur *C.*
quoniam *pro* quorum *MM.*
— abire *CV.*
— autem *V.*
ostendunt *CMM.*

31 *Publicani et meretrices praecedunt uos in regno caelorum.* IV. xx. 12.

+ et pharisaei (*post* publ. *ante* et) *P.*
— in regn. cael. *V.*

33 *Homo quidam erat paterfamilias, et plantauit uineam, et saepe circumdedit ei, et fodit in ea torcular, et aedificauit turrem, et locauit eam colonis, et peregre profectus est.* 34 *Cum autem appropinquasset tempus fructuum, misit seruos suos ad colonos, ut acciperent de fructibus suis.* 35 *Et coloni, apprehensis seruis, unum quidem ceciderunt, alium autem lapidauerunt, alium uero occiderunt.*

erat quidam *A¹ μ edd.*
quidem *pro* quidam *V.*
sepem *A edd.*
fodiuit *C.*
torculare *A.*
turrim *μ edd.*
— eam *V.*

16. numquam *d* Iren. non *e.* utique non *b f h.* + quod [*ante* ex ore] *f.* lactantium et paruulorum Tert. lactentium *h* Iren. lactantium *b d e f* Tert. praeparasti *d.* + propter inimicos tuos [*post* laudem] *e.* 23. uirtute Iren. potestate *a b d e f h.* hoc Iren. haec (*a*) *b d e f h.* 31. *tr.* meretrices et publicani *a b e.* praecedunt *e f* Iren. praecedent *b h.* antecedent *d.* in regnum *f h.* caelorum *d* Iren. Dei *a b e f h.* 33. quidam *e f h m* Iren. *om. b d* Lucif. fuit [*pro* erat] *d.* et 1° Iren. qui *b d e f h m* Lucif. saepe *b* Iren. saepem *e f h m* Lucif. maceriam *d.* circumposuit *d.* ei *b h* Iren. illi *m.* in eam *e.* eam *f. om. d* Lucif. fodit in ea *f h m* Iren. Lucif fodit in eam (*a*) *b* (*m cod.*) fodiit ei *d. om. e.* torcular (-arem *e*) *a b d e f* Iren. Lucif. lacum *h m.*. + [*post* aedif.] in eam *h*, in ea *m cod.*, in medio eius *m codd.* illam [*pro* eam] *m.* colonis *a b e h m* Iren. Lucif. cultoribus *d.* agricolis *f.* pereprofectus est *e. tr.* profectus est peregre *d.* 34. cum autem appropinquasset tempus fructuum *horum uerborum in codicibus fluctuat ordo.* colonos *a b d e h* Iren. Lucif. agricolas *f.* cultores uineae *m* (Tert.) ut acciperent *b f h m* Iren. ut acciperet *a e* Lucif. accipere *d.* de fructibus *a b e h* Iren. (Tert.) Lucif. fructus *d f.* fructum *m.* suis (suos *d*) *b d e h* Iren. Lucif. eius *a f.* uineae *m.* 35. coloni adprehensis seruis [*tr.* adp. s. c. *m*] *a* (*ut uid.*) *b e h m* Iren. Lucif. accipientes coloni seruos eius *d.* agricolae adprehensis seruis eius *f.* unum quidem Iren. unum *b e f h* Lucif. quem quidem *d.* alium quidem *m.* alium autem lapidauerunt alium uero occiderunt *a* (*ut uid.*) *b e h* Iren. Lucif. alium [+ uero *m*] occ. alium uero (autem *m codd.*) lapid. (decollauerunt *m codd.*) *f m.* quem autem occ. quem uero lapid. *d.*

XXI. 23. ἐξουσίᾳ (pro δυνάμει) Eu. Matt.

alios *A μ edd.*
ei *pro* eis 1° *C.*

reuerebuntur *C.*

— eum *QR.*

+ eum *post* eiec *C.*

— eum *post* occid. *A μ.*
faciat *C*.*

locauit *C.*
dicit Dom. *A μ edd.*

factum est *A.* factum est istud *OPQ μ edd. pr.*
mirabile *OQ.*
fructum *OPQR μ edd. pr.*

similem *C.*
est *pro* esse *μ edd. pr.*
eimittenti *V.*
congregandum *MPRV.*

[36] *Iterum misit alteros seruos plures prioribus, et fecerunt eis similiter.* [37] *Nouissime autem misit eis filium suum unicum, dicens: Forte uerebuntur filium meum.* [38] *Coloni uero cum uidissent filium, dixerunt intra se: Hic est heres; uenite, occidamus eum, et habebimus hereditatem eius:* [39] *et apprehensum eum eiecerunt extra uineam, et occiderunt eum.* [40] *Cum ergo uenerit Dominus uineae, quid faciet colonis illis?* [41] *Et dixerunt illi: Malos male perdet, et uineam suam locabit aliis colonis, qui reddent ei fructus temporibus suis.* [42] *Iterum Dominus dicit: Numquam legistis: Lapidem quem reprobauerunt aedificantes, hic factus est in caput anguli? A Domino factus est, et est mirabilis in oculis nostris.* [43] *Propter quod dico uobis quoniam auferetur a uobis regnum Dei, et dabitur genti facienti fructus eius.* IV. xxxvi. 1.

CAP. XXII.

[2] Audiat dicentem eum simile esse *regnum caelorum regi nuptias facienti filio suo* [3] *et mittenti seruos suos ad conrogandum eos qui*

36. Iterum *a b e f h* Iren. et iterum *m.* iterum uero *d.* alteros Iren. alios *a b d e f h m.* ad illos [*cf. ad*$_4$xxii. 4] Lucif. prioribus *b d f h m* Iren. *om. a e* Lucif. eis *d f* Iren. Lucif. illis *a b e h. om. m.* identidem [*pro* similiter] *d.* **37.** Postremo [*pro* Nouissime] *m.* eis Iren. illis *a b d h* Lucif. ad eos *f. om. e m.* unicum *a b e h m* Iren. Lucif. unigenitum *f. om. d.* Forte *h* Iren. Forsitan *b e. om. a d f m.* uerebuntur *a b h* Iren. Lucif. reuerebuntur *d e f m.* **38.** Coloni uero Iren. Coloni autem *a b d e h* Lucif. Illi autem *m.* Agricolae autem *f.* cum uidissent filium Iren. uidentes filium *a b d e f h* Lucif. *om. m.* + de longe [*post* filium] *e.* intra *b d e f h m* Iren. inter *a* Lucif. illum [*pro* eum] Lucif. habebimus *a b f h* Iren. Lucif. habeamus *d.* possideamus *m.* nostra erit hereditas [*pro* hab. her.] *e.* **39.** adprehensum *a b e h m* Iren. Lucif. adprehendentes *f.* accipientes *d.* eiecerunt [+ eum *f*] extra uineam et occiderunt [+ eum *m* Iren.] *f m* Iren. occiderunt et eiecerunt extra uineam *a b d h* Lucif. occiderunt et proiecerunt eum extra uinea *e.* **40.** si [*pro* cum] *d.* colonis *a b d e h m* Iren. Lucif. agricolis *f. om.* illis *m.* **41.** Et *h m* Iren. *om. a b d e f.* dixerunt *f h m* Iren. dicunt *d* Lucif. aiunt *a b e.* illi *a b e h m* Iren. Lucif. ei *d f.* + [*post* perdet] eos *d,* illos Lucif. — et 2° Lucif. — suam [*post* uineam] *a d e f.* tradet [*pro* locabit] *m.* colonis *a b d e h* Iren. Lucif. agricolis *f.* cultoribus *m.* reddent *a b d e* Iren. reddant *f h m* Lucif. illi [*pro* ei] *m.* fructus *b d f h m codd.* Iren. fructum *a e m codd.* Lucif. + in [*ante* temporibus] *m.* **42.** — Iterum *a b d e f h* Dominus dicit Iren. Dicit illis Iesus *b f h.* Dicit eis Iesus *d.* Dicit illis *e.* legistis *e* Iren. legistis in Scripturis *b d f h.* iste [*pro* hic] Tert. 2/2. in summo anguli Tert. 1/2. factus est 2° *a e* Iren. factus est iste *b h.* factum est istud *f.* factum est hoc Tert. facta est haec *d.* mirabile *f.* **43.** Propter quod Iren. Propter hoc *d.* Ideo *a e f h* Lucif. Ita *b.* quoniam Iren. quia *b d e f h* Lucif. tolletur [*pro* auferetur] *d h.* fructus *d f* Iren. fructum *b e h* Lucif. suos [*pro* eius] *d.*

XXII. 2. regi nuptias facienti Iren. homini regi qui fecit nuptias *b d e f h* Lucif. **3.** mittenti seruos suos ad conrogandum eos qui uocati fuerunt ad nuptias Iren. misit seruos suos uocare inuitatos ad nuptias *b d e f h.* misit seruos suos ad inuitatos ad nuptias Lucif.

uocati fuerunt ad nuptias. Et illis nolentibus obedire, [4] *iterum*, ait, *alteros seruos misit, dicens: Dicite his qui uocati sunt: Uenite, prandium meum paraui, tauri mei et omnia saginata occisa, et omnia parata sunt: uenite ad nuptias.* [5] *Illi autem abierunt negligentes eum, alii quidem in agrum suum, alii autem in negotiationem suam;* [6] *reliqui uero arripuerunt seruos, et alios quidem contumeliose tractauerunt, alios uero occiderunt.* [7] *Rex autem cum audisset, iratus est, et mittens exercitus suos perdidit interfectores illos, et ciuitatem ipsorum succendit,* [8] *et dixit seruis suis: Nuptiae quidem paratae sunt, uocati uero non fuerunt digni.* [9] *Exite igitur ad exitus uiarum, et quotquot inueneritis, congregate ad nuptias.* [0] *Et exeuntes serui eius congregauerunt omnes quotquot inuenerunt, malos et bonos; et completae sunt nuptiae a discumbentibus.* [11] *Introiens autem rex uidere recumbentes, uidit ibi hominem non uestitum indu-*

alios *A μ, edd.*
tr. sunt voc. *edd.*
— prand. me. par. *A.*
— mei *OPQR μ.*
pinguia (*pro* sag.) *P.*
— autem *A.*
ad negot. *A μ.*
corripuerunt *C.*

tr. mitt. ex. suos et *CV.*
eorum *A μ, edd.*
fuerant *C.*
ite *APQR μ, edd. pr.*

bon. et mal. *μ Ma St.*
impletae *μ edd.*
sedes (*pro* nuptiae) *P.*
— a *AOV μ, Ha edd. pr.*
discumbentes *A.*

4. alteros seruos misit Iren. misit alios seruos *b d e f h.* misit ad illos seruos Lucif. his qui uocati sunt, Uenite Iren. inuitatis, Ecce *a b d e f h* Lucif. tauri mei *a d f h* Iren. Lucif. tauri *b e.* — omnia 1°. *a b d e f h* Lucif. + mea [*post* saginata] *h.* occisa et *d* Iren. Lucif. occisa sunt et *a b f h. om. e.* omnia parata sunt *a b h* Iren. omnia parata *d f* Lucif. parata omnia *e.* **5.** qui [*pro* illi] *d.* abierunt neglegentes eum Iren. neglexerunt et abierunt *a b e f h* Lucif. neglentes abierunt *d.* alii quidem . . . alii autem . . . reliqui uero Iren. alii (alius *f*) . . . alii (alius *f*) uero . . . reliqui uero *b f* Lucif. alii . . . alii uero . . . ceteri autem *h.* quidam . . . quidam . . . reliqui autem *d.* unusquisque . . . alii uero . . . reliqui ergo *e.* in (ad *f*) agrum suum *d f* Iren. in uillam suam (uillas suas *h*) (*a*) *b e h* Lucif. in negot. Iren. ad negot. *b d e f h* Lucif. **6.** arripuerunt . . . et Iren. tenuerunt . . . et *a b e f* Lucif. tenentes *d.* adpraehensos *h.* + eius [*post* seruos] *a b d e f* Lucif. + illius *h.* alios quidem contumeliose tractauerunt alios uero occiderunt Iren. contumelia (contumeliis *f h*) adfectos occ. *a* (*ut uid.*) *b e f h* Lucif. iniuriauerunt et occ. *d.* **7.** Rex autem *h* Iren. Ille autem rex *a e.* Ille rex *b d* Lucif. Et . . . rex ille *f.* cum audisset *b e h* Iren. Lucif. [*plura uidetur habuisse a*]. audiens *d f.* mittens *d f* Iren. 2/2. misit . . . et (*a*) *b e h* Lucif. exercitus suos Iren. 2/2. exercitum suum *a b d e f h* Lucif. perdidit *a b e f* Iren. 2/2 Lucif. disperdidit *h.* occidit *d.* interfectores Iren. 2/2. homicidas *a b d e f h* Lucif. ciuitatem *b d f h* Iren. 2/2. ciuitates *a e* Lucif. ipsorum Iren. 1/2. illorum *b f* Iren. 1/2. eorum *a d e h* Lucif. succendit *b f h* Iren. 1/2. incendit *a d* Iren. 1/2 Lucif. *om. e.* **8.** Tunc [*pro* Et] *a b d e f h* Lucif. dixit *h* Iren. dicit *d.* ait *a b e f* Lucif. uocati uero Iren. qui autem uocati sunt *d.* sed qui uocati sunt *h.* sed qui erant inuitati *a b e* (*f*) Lucif. **9.** Exite igitur Iren. Ite ergo *a b d e f h* Lucif. in exitus *d.* quotquot *d* Iren. quoscumque *a b e f h* Lucif. congregate Iren. uocate *a b d e f h* Lucif. **10.** exeuntes *d* Iren. egressi *a b e f h* Lucif. eius *a b e h* Iren. illius *d.* illi *f. om.* Lucif. + in uias (*a*) *b d e f h* Lucif. collegerunt [*pro* congr.] *d.* — omnes Lucif. quotquot *a b e* Iren. Lucif. quos *d f.* quoscumque *h.* *tr.* bonos et malos *f h.* completae Iren. impletae *a b e f h* Lucif. repletae *d.* a discumbentibus *a e* Iren. Lucif. discumbentium *b d f h.* **11.** Introiens . . . uidere Iren. Ingressus . . . uidere *d.* Intrauit . . . ut uideret . . . et *a b e f h* Lucif. recumbentes Iren. discumbentes *b d e f h* Lucif. indutum [*pro* uestitum] *d.* **11, 12.** indumentum nuptiarum Iren. indumentum nuptiale Tert. 1/2. uestitum nuptialem Tert. 1/2. uestimentum nuptialem (-ale *e* Lucif.) (*a* 2°.) *b* 2°. *e* Lucif. 2°. 1/2. uestem nuptialem *b* 1°. *d f h* Lucif. 2°. 1/2. Opt. ueste nuptiali Lucif. 1°.

indumento *A.*
neste nuptiali *OPQR* μ, *edd. pr.*
dixit *pro* dicit *V.*
amici *C.*
— eum (2°) *P.*

mentum nuptiarum, [12] *et dicit ei: Amice, quomodo uenisti huc non habens indumentum nuptiarum? Illo autem obmutescente,* [13] *dixit rex ministris: Tollite eum a pedibus et manibus, et mittite eum in tenebras quae sunt exteriores: ibi erit fletus et stridor dentium.* [14] *Multi enim sunt uocati, pauci uero electi.* IV. xxxvi. 5.

[2] Et hoc est triclinium, in quo recumbent ii qui epulantur uocati ad nuptias. V. xxxvi. 2.

probauerunt *C.*
— a *A* μ, *Ha.*

[3] Ille enim misit qui uocarent ad nuptias; qui autem non obedierunt ei, semetipsos priuauerunt a regia coena. IV. xxxix. 3.

eorum *AMM.*

Et propterea ait: [7] *Mittens exercitus suos perdidit interfectores illos, et ciuitatem illorum incendit.* IV. xxxvi. 6.

Et propter hoc ait: [7] *Mittens exercitus suos.* IV. xxxvi. 6.

[3 seqq.] Qui autem uocati quidem sunt ad coenam Dei et propter malam suam conuersationem non perceperunt Spiritum Sanctum: [13] *proicientur*, inquit, *in tenebras exteriores.*

[Cf. Matt. viii. 12] IV. xxxvi. 6.

[14] Multos quidem uocatos, paucos uero electos. IV. xv. 2.

sunt uoc. *M, edd. pr.*
uero *pro* autem, μ *edd.*
pauci uero *A* μ, *Ha.*

[14] *Uocati multi, pauci autem electi.* IV. xxvii. 4.

[14] *Multi uocati, pauci electi.* IV. xxxvi. 6.

— et *C.*

[21] *Caesari* quidem *quae Caesaris sunt* reddi iubet, *et quae Dei sunt, Deo.* III. viii. 1.

— erratis *V.*

[29] Iuste quis dicit: *Erratis, nescientes scripturas neque uirtutem Dei.* Dominus enim noster et magister in ea responsione quam habuit ad Sadducaeos, qui dicunt resurrectionem non esse, et propter hoc inhonorantes Deum atque legi detrahentes, et resurrectionem ostendit et Deum manifestauit dicens eis: [29] *Erratis, nescientes*

12. dicit ei *d* Iren. ait illi *b e f h* Lucif. uenisti huc Iren. huc uenisti Lucif. 1/2. uenisti hoc *d.* hoc uenisti *b e.* huc intrasti *f* Lucif. 1/2. huc introisti *h.* habes [*pro* habens] *e.* 12, 13. Illo autem obmutescente Iren. At (ad) ille ommutuit: tunc *a b e f h* Lucif. qui autem ommutuit: tunc *d.* 13. ait [*pro* dixit] *d.* alligate ei pedes et manus et tollite eum et mittite *f.* eum *d h* Iren. Lucif. illum *a b e.* a pedibus et manibus Iren. pedibus et manibus *b d e* Lucif. manibus et pedibus *h* Tert. tenebras quae sunt exteriores Iren. 1/2. tenebras exteriores *a b d f h* Iren. 1/2 Tert. Lucif. tenebris exteriores *e.* illic [*pro* ibi] *e.* fletus oculorum *e.* dentium frendor [*uid. ad cap.* viii. 12] Tert. 14. enim *d e f* Iren. autem *a b h.* uero *b h* Iren. 2/4 Opt. autem *a d e f* Iren. 1/4. *om.* Iren. 1/4 Tert. 21. quae Caesaris sunt . . . quae Dei sunt Iren. quae sunt Caesaris . . . quae sunt Dei *a b f h* Tert. 1/3. quae sunt Caesaris . . . quae Dei *e* Tert. 2/3. quae Caesaris . . . quae Dei *d.* 29. non scientes scripturam *e.*

scripturas neque uirtutem Dei. 31 *De resurrectione enim*, inquit, *mortuorum non legistis quid dictum est a Deo dicente:* 32 *Ego sum Deus Abraham et Deus Isaac et Deus Iacob?* et adiecit: *Non est Deus mortuorum sed uiuentium.* IV. v. 1, 2.

32 Hic *Deus Abraham et Deus Isaac et Deus Iacob, Deus uiuorum.* II. xxx. 9.

37–40 Quoniam autem hoc primum et maximum praeceptum est, sequens autem erga proximum, Dominus docuit, totam legem et prophetas pendere dicens ex ipsis praeceptis. Et ipse autem aliud maius hoc praecepto non detulit; sed hoc ipsum renouauit suis discipulis, iubens eis Deum deligere ex toto corde et ceteros quemadmodum se. IV. xii. 2.

43 Quomodo autem plus quam Salomon, aut plus quam Iona habebat, et Dominus erat Dauid, qui eiusdem cum ipsis fuit substantiae? IV. xxxiii. 4.

– enim *V.*
quoniam (?) *V.*
sit *P.*
– Deus (1° *et* 2°) *V.*
– Deus (4°) *AOQR.*
circa *μ, edd. pr.*
– eis *C.*

CAP. XXIII.

Dicens eis qui a se docebantur, turbae et discipulis: 2 *Super cathedram Moysi sederunt scribae et Pharisaei.* 3 *Omnia itaque quaecunque dixerint uobis, custodite et facite: secundum autem opera ipsorum nolite facere; dicunt enim, et non faciunt.* 4 *Alligant enim sarcinas graves et imponunt super humeros hominum: ipsi autem nec digito quidem uolunt mouere eas.* IV. xii. 4.

discipulis suis *C.*
quae dix. *A OPQR μ.*
eorum *μ, edd.*
– et *P.*
eas mouere *μ, edd.*

31. enim Iren. autem *b d e f h.* quid Iren. quod *a d e f h.* quia *b.* + uobis [*post* dictum est] *d h.* + uobis [*post* dicente] *b f.* **32.** – sum [*post* ego] *b.* + et [*ante* non est] *e.* uiuentium *b* Iren. 1/2. uiuorum *d e f h* Iren. 1/2 Tert.

XXIII. 2. super cathedram *a b e f h* Iren. super cathedra *d.* in cathedra Tert. Moysi (Moysei *e*) *a b d e* Iren. Tert. Moysis *f h.* **3.** itaque *e* Iren. ergo *b d f h.* quae [*pro* quaecumque] *d.* custodite et facite Iren. facite et custodite *d.* seruate [+ ea *e*] et facite *b e f h.* secundum autem opera Iren. (*d*). sec. opera uero *f.* sec. autem facta *e.* sec. facta uero *b h.* ipsorum Iren. eorum *b d e f h.* ne feceritis *e.* + ipsi [*ante* non f.] *b.* **4.** enim *e f h* Iren. autem *a b d.* sarcinas graues Iren. onera grauia [+ et non ferenda *d*, + et importabilia *f*: cf. Luc. xi. 46] *a b d e f h.* inponunt *a d e f* Iren. inponent *h.* ponunt *b.* super humeros *e f h* Iren. super humera *d.* in humeros *a b.* ipsi autem nec digito quidem uolunt Iren. ipsi autem digito suo nolunt *d.* digito autem suo nolunt *a b e f h.* mouere eas Iren. mouere ea *d e.* ea mouere *a b f h.*

– et *A*.

[8] Post deinde non solum dicere, sed et facere; illi enim dicebant sed non faciebant. IV. xiii. 1.

[9] Qui et nobis praecepit neminem Patrem confiteri nisi eum quī est in caelis, qui est unus Deus et unus Pater. IV. i. 1.

[24] Uere liquantes culicem, et camelum transglutientes. IV. xxxiii. 7.

[24] ἀληθῶς διυλίζοντας τὸν κώνωπα, τὸν δὲ κάμηλον καταπίνοντας. [SACR. PARALLEL.] IV. xxxiii. 7.

gloria *edd. pr.*
exteriores res mundi huius *edd. pr.*
plenis *edd.*

[25] In gloriam hominum exteriores munditias sectantibus, . . . [28] intus autem pleni hypocrisi et cupiditate et omni malitia. IV. xi. 4.

ecce *pro* caece *MM PQR*.
Pharisæi *QR*.
emundate *P*.
– et *P*.
mundus *C**.

[26] *Pharisaee*, inquit, *caece, emunda quod est intus calicis, ut fiat et quod foris est mundum.* IV. xviii. 3.

Propter quod et dicebat Dominus: [27] *Uae uobis, scribae et Pharisaei, hypocritae, quoniam similes estis monumentis dealbatis. Foris enim sepulcrum apparet formosum; intus autem plenum est ossibus mortuorum et uniuersa immunditia:* [28] *sic et uos a foris quidem apparetis hominibus quasi iusti, intus autem pleni estis malitia et hypocrisi.* IV. xviii. 3.

sic uos *C*.
+ a *ante* foris *AOPQ R*.
malicie *A*.

– Dominus *A μ*.
quos *pro* quod *A μ, Ma St*.

[23] Et propter hoc Dominus quod sciebat hominum esse progeniem dixit sic progeniem uiperarum. IV. xli. 3.

propter eam *C*. propter ea *edd. pr.*

Et quoniam passuri erant discipuli eius propter eum, dicebat

26. emunda Iren. emunda primo *e*. munda primum *a d*. munda prius *f h*. est intus calicis Iren. intus est calicis [+ et parapsidis *f h*] *d e f h*. intra calicem est *a*. et [*post* fiat] *a d f* Iren. *om. e h*. quod foris est Iren. quod foras est *d*. id quod deforis est *f h*. id quod aforis eius est *e*. deforis eius *a*. **27.** quoniam *d e h* Iren. quia *a f* Lucif. qui *m*. similatis [*pro* similes estis] *d*. monumentis *d e h m* Iren. sepulcris *a f* Tert. Lucif. foris enim sepulcrum apparet formosum Iren. aforis monumentum paretur decorum *d*. quae aforis quidem apparent speciosa *e*. quae aforis parent (apparent *h*) hominibus speciosa *a f h* Lucif. quae quidem uidentur aforis hominibus speciosa *m*. autem *d e m* Iren. uero *a b f h* Lucif. plenum est Iren. est plenum *d*. plena sunt *a b e f h m* Lucif. humanis [*pro* mortuorum] *m*. uniuersa immunditia Iren. omni spurcitia *a b f h m* Lucif. totius inmunditiae *d*. omnes inmunditiae *e*. **28.** sic *a b f h* Iren. Lucif. ita *d e*. apparetis Iren. paretis *a b d e f* Lucif. uidemini *h*. quasi iusti *e* Iren. iusti *a b d f h* Lucif. intus autem *a b f h* Iren. intus uero Lucif. intrinsecus autem *e*. ab intus autem *d*. *tr.* estis pleni *d*. malitia et hypocrisi Iren. hypocrisi et iniquitate *a b d* Lucif. rapina et iniquitate [= LUC. xi. 39] *e*. fincta [*om. f*] simulatione et iniquitate *f h*.

Iudaeis: [34]*Ecce, mitto ad uos prophetas et sapientes et doctores, et ex his interficietis et crucifigetis.* III. xviii. 5.

Scribas autem et doctores regni caelorum suos dicebat discipulos, de quibus et alibi ait Iudaeis: [34] *Ecce, mitto ad uos sapientes et scribas et doctores, et ex his occidetis et fugabitis a ciuitate in ciuitatem.* [Cf. Luc. xi. 49] IV. ix. 1.

Similiter autem et Dominus his qui habebant eius sanguinem effundere dicebat: [35] *Exquiretur omnis sanguis iustus qui effunditur super terram, a sanguine Abel iusti usque ad sanguinem Zachariae filii Barachiae, quem occidistis inter templum et altare:* [36] *etiam dico uobis; uenient omnia ista super generationem istam.* [Cf. Luc. xi. 50] V. xiv. 1.

Et sine parabola autem dicebat ad Hierusalem Dominus: [37] *Hierusalem, Hierusalem, quae interficis prophetas et lapidas eos qui mittuntur ad te, quotiens uolui colligere filios tuos, sicut gallina pullos sub ascellas et noluisti.* [38] *Ecce, remittitur uobis domus uestra deserta.* [Uid. Luc. xiii. 35] IV. xxxvi. 8.

[37] *Quotiens uolui colligere filios tuos.* IV. xxxvi. 8.

[37] *Quotiens uolui colligere filios tuos, et noluisti.* IV. xxxvii. 1.

Dicebat ad Hierusalem: [37] *Quotiens uolui congregare filios tuos, quemadmodum gallina pullos suos sub ascellas, et noluisti.* [38] *Quapropter relinquetur uobis domus uestra deserta.* IV. xxxvii. 5.

interficientis *C*.
crucifietis *C*.
– regni . . . doctores, *V*.
– et *ante* ex *C*V*.
ex eis *μ, edd.*
effugabitis *edd.*
et quem *C*.
et quamdiu ex *pro* etiam dico *C*.
nationem *C*.
pullos suos *μ, edd.*
ascillas A.
alas *CV μ, edd.*
relinquetur *Pμ, edd. pr.*
remittetur *Q*.
– uobis *CV*.
quoties *C*.
congregare *M, edd. pr.*
+ sub alas *post* tuos *MM ORQ*.
ascellas *C Ma*. ascillis *AC**. assellis *FV vid. St.* alas *OPQR μ, Ha St. edd. pr.*
– deserta *CV*.

34. + ego [*ante* mitto] *a b e f h* Lucif. 1/2. sapientes et scribas et doctores Iren. 1/2. prophetas et sapientes et doctores Iren. 1/2. prophetas et [*om.* et *a*] sapientes et scribas *a b d e f h* Lucif. 2/2. – et [*ante* ex] *e* Iren. 1/2 *cod.* his *d* Iren. 2/2. illis *b f h* Lucif. 2/2. eis *e*. occidetis *a b d f h* Iren. 1/2 Lucif. 2/2. interficietis *e* Iren. 1/2. crucifigetis (crucifigitis *h*) *a b d e f h* Iren. 1/2 Lucif. *om.* Iren. 1/2. + flagellabitis in synagogis *e*. + et [+ ex eis *f*] flagellabitis in synagogis uestris *b f h*. *om. a d* Iren. Lucif. *cum* Luc. xi. 49. fugabitis Iren. persequemini (-imini *b*) *b d f h* Lucif. fugietis [*post* in ciu.] *e*. + eos *h*. a *e* Iren. de *a b d f h* Lucif. in ciuitate *d e*. **35.** Exquiretur [*cf.* Luc. xi. 50] Iren. Ut ueniat super (ad Lucif.) uos *a b d e f h* Lucif. iustorum [*pro* iustus] Lucif. quod [*pro* qui] *d*. effunditur (-etur *e*) *a d e* Iren. effusus est *b f h* Lucif. interfecistis *e*. inter templum et altare (altarem *h*) *a b d f h* Iren. Lucif. in medio templi et altaris *e*. **36.** Etiam Iren. Amen *a b d e f h* Lucif. + quia [*ante* uenient] *f*. omnia ista Iren. haec omnia *a b f h* Lucif. omnia hae *d*. omnia [*tantum*] *e*. generationem istam *a b f* Iren. Lucif. istam generationem *h*. generatione ista *d*. saeculum istut *e*.

CAP. XXIV.

sed ut *pro* sicut et *C.*
que dicta Dan. *R.*
quae dicta per Dan. *M.*
leget *V.*
fugient *V.*
descendet *V.*

Sicut et Dominus ait: [15] *Cum autem uideritis abominationem desolationis, quod dictum est per Danielem prophetam, stantem in loco sancto (qui legit, intelligat),* [16] *tunc qui in Iudaea sunt, fugiant in montes,* [17] *et qui in tecto est, non descendat tollere quicquam de domo.* [21] *Erit enim tunc pressura magna, qualis non est facta ab initio saeculi usque nunc, sed neque fiet.* V. xxv. 2.

Dan. propheta dicta sunt *edd. pr.*
desolationem abhominationis *A.*
Danihelo *C*.*
terra *C*.*

Si enim quae a Daniele prophetata sunt de fine, Dominus comprobauit: [15] *Cum uideritis,* dicens, *abominationem desolationis, quae dicta est per Danielem prophetam.* V. xxv. 5.

[21] *Erit terrae motus magnus, qualis non est factus ab initio.* [Cf. Apoc. xvi. 18]. IV. xxxiii. 13.

— ab init. *OPQR* μ.

Et propterea cum in fine repente hinc ecclesia assumetur: [21] *Erit,* inquit, *tribulatio, qualis non est facta ab initio, neque fiet.* [Cf. Marc. xiii. 19] V. xxix. 1.

illic μ, *edd. pr.*

[28] *Ubicumque est cadauer, illuc congregabuntur et aquilae.* [Uid. Luc. xvii. 37] IV. xiv. 1.

[35, 36] [Uid. Luc. xxi. 33. Marc. xiii. 32]

ueniet *A* μ *edd.*

[42] *Uigilate igitur, quoniam nescitis qua die Dominus uester ueniat.* IV. xxxvi. 3.

disc. suis *A* μ *edd.*

[42] Propter hoc Dominus suis discipulis uigilare praecepit. V. x. 1.

danda eis cibaria *A* μ *edd.*
ueniens *pro* cum uenerit *A* μ *edd.*

De quibus et Dominus dicebat: [45] *Quis igitur erit fidelis actor, bonus et sapiens, quem praeponit Dominus super familiam suam, ad dandam eis cibariam in tempore?* [46] *Beatus ille seruus quem cum uenerit Dominus inuenerit sic facientem.* [Uid. Luc. xii. 42] IV. xxvi. 5.

XXIV. 15. autem [*cf.* Marc. xiii. 14] Iren. 1/2. ergo *a b d e f h* Cypr. *om.* Iren. 1/2. desolationis *a b d f h* Iren. 2/2. uastationis *e* Cypr. quod dictum est *a b d f h* Iren. 1/2. quae dicta est *e* Iren. 1/2 Cypr. per Danielem (Danielum *d h*, Danihel *e*, Daniel Cypr. *cod.* S) prophetam *d e h* Iren. 2/2 Cypr. a Daniel (Danielo *f*) propheta (-tam *a*) *a b f.* stantem *a e* Iren. Cypr. stans *b d h.* stante *f.* 16. qui in Iudaea sunt fugiant *a b e f h* Iren. Cypr. qui in Iudaea fugiat *d* [*non autem* D]. in montes Iren. Cypr. ad montes *f.* in montibus *a b d e h.* 17. et qui *a b f h* Iren. Cypr. qui autem *d e.* in tecto est *e f* Iren. Cypr. in tecto *a b h.* super tectum *d.* quicquam *e* Iren. Cypr. aliquid *a b d f h.* + sua [*post* domo] *e f h.* 21. terrae motus magnus qualis non est factus [= Apoc. xvi. 18] Iren. 1/3. pressura *e* Iren. 1/3 Cypr. tribulatio *a b d f h* Iren. 1/3. — magna Iren. 1/3 [*cf.* Marc. xiii. 19]. est facta (factus Iren. 1/3) *e* Iren. 3/3 Cypr. fuit *a b d f h.* saeculi *a b d h* Iren. mundi *e f* Cypr. usque nunc *d e* Iren. Cypr. usque modo *a b f h.* sed *e* Iren. 1/2 Cypr. *om. a b d f h* Iren. 1/2. 42. igitur Iren. ergo *a b d f h.* itaque *e.* quoniam *e* Iren. quia *a b d f h.* qua (quo *d*) die *d f* Iren. qua hora *a b h.* qua hora aut qua die *e.* ueniat Iren. uenit *e.* uenturus est *a b d f h.*

De quibus dixit et Dominus: [48] *Si autem dixerit malus seruus in corde suo: Tardat dominus meus;* [49] *et incipiat caedere seruos et ancillas et manducare et bibere et inebriari;* [50] *ueniet dominus serui illius in die qua nescit et hora qua non sperat,* [51] *et diuidet eum, et partem eius cum infidelibus ponet.* [Uid. Luc. xii. 45] IV. xxvi. 3. | ponit *AMM OQR.*

[48] *Si autem dicat seruus in corde suo: Tardat dominus meus;* [49] *et incipiat caedere conseruos et manducare et bibere et inebriari;* [50] *ueniet Dominus eius in die qua non sperat, et diuidet eum, et partem eius cum hypocritis ponet.* IV. xxxvii. 3. | in qua *M.*

CAP. XXV.

[2] Sapientes uirgines quinque sunt a Domino dictae, et stultae similiter quinque. II. xxiv. 4. | a Dominus sunt quinque *edd.*

[5] Et cum uenerit sponsus, is qui imparatam habet lampadem, nulla manifesti luminis claritate fulgentem, recurrit ad eos qui absolutiones parabolarum in tenebris distrahunt. II. xxvii. 2. | in paratam *A.* securrit *C.*

[13] Propter hoc Dominus suis discipulis uigilare praecepit. V. x. 1. | disc. suis *A μ edd.*

[16] Ut . . . fructificemus creditum nobis denarium, multiplicatum Domino annumerantes. III. xvii. 3. | a Domino *A.*

[19, 27] Ueniet Filius in gloria Patris, exquirens ab actoribus et dispensatoribus suis pecuniam quam eis credidit, cum usuris; et quibus plurimum dedit, plurimum ab eis exiget. [Cf. Luc. xix. 15, xii. 48] IV. xxvii. 2. | – cum . . . dedit *AM.* et *pro* cum . . . ded. *M.*

[21, 23] *Euge,* inquit, *serue bone et fidelis, quoniam in modico fidelis fuisti, super multa te constituam; intra in gaudium Domini tui.* IV. xi. 2. | fi *pro* fidelis *V.* quia *μ edd.* supra *μ edd. pr.* multam *C.*

[29] [Uid. Marc. iv. 25]

[32] *Quemadmodum pastor segregat oues ab haedis.* IV. xl. 2.

[33 seqq.] Agnos quidem uocare in praeparatum regnum. V. xxvii. 1. | agnum *MM.*

[34] *Uenite, benedicti Patris mei, percipite hereditatem regni, quod praeparatum est uobis in sempiternum.* IV. xxviii. 2. | praeparatus *C.*

XXV. 21, 23. Euge *a b f h* Iren. Lucif. Eu *d.* serue bone *b* (2°) *d f* Iren. Lucif. bone serue *a b* (1°) *h.* quoniam Iren. quia *a b d f h* Lucif. in modico Iren. Lucif. in modicis *d.* super pauca *a b f h.* fidelis fuisti *h* Iren. fuisti fidelis *a b d f* Lucif. et in plurimis [*pro* super multa] Lucif. *tr.* constituam te *h.* **32.** Quemadmodum Iren. Cypr. 3/3. sicut *b d f h.*

Et aliis quidem dicet: [34] *Uenite, benedicti Patris mei, percipite quod paratum est uobis regnum.* IV. xl. 2.

regnum quod paratum est vobis *μ, edd.*

[34] Propter hoc ait hos quidem qui sunt ad dexteram uocari in regnum Patris. V. xxviii. 1.

[34] διὰ τοῦτό φησι, τοὺς μὲν ἐκ δεξιῶν ἀνακαλέσασθαι εἰς τὴν τῶν οὐρανῶν βασιλείαν. [SACR. PARALLEL.] V. xxviii. 1.

regn. praep. uobis *V.*

[34] *Uenite, benedicti Patris mei, percipite praeparatum uobis regnum.* [35] *Esuriui enim, et dedistis mihi manducare; sitiui, et potastis me; hospes fui, et collegistis me;* [36] *nudus, et cooperuistis me; infirmus, et uisitastis me; in carcere, et uenistis ad me.* IV. xviii. 6.

collegisti *V.*
uisitasti *V.*
dedisti *MM PQR V.*
uestisti *MM PQ.*

[35] *Esuriui enim, et dedistis mihi manducare;* [36] *et nudus fui, et uestistis me.* IV. xxx. 3.

[41] Ignis autem aeternus, *quem praeparauit Pater diabolo et angelis eius.* II. vii. 3.

[41] Iniustos autem . . . mittet *in ignem aeternum.* II. xxxii. 1.

Dominus in euangelio his qui a sinistris inueniuntur ait: [41] *Abite, maledicti, in ignem aeternum, quem praeparauit Pater meus diabolo et angelis eius.* III. xxiii. 3.

[41] Et Domino quidem praedicante, *in ignem aeternum* mitti tales. IV. xxvii. 4.

[41] *Discedite a me, maledicti, in ignem perpetuum.* IV. xxviii. 2.

– a me *A OPQR μ edd. pr.*

De quibus et ipse Dominus ait: [41] *Abite a me, maledicti, in ignem aeternum, quem praeparauit Pater meus diabolo et angelis eius.* IV. xxxiii. 11.

– eius *A.*

34. percipite Iren. 3/3 Cypr. 5/5 Opt. possidete *a b f h.* hereditate possidete *d.* quod paratum est uobis regnum Iren. 1/3. quod uobis paratum est regnum Cypr. 2/5. regnum quod uobis paratum est Cypr. 3/5 Lucif. Opt. hereditatem regni quod praeparatum est uobis Iren. 1/3. praeparatum est uobis regnum *d.* praeparatum uobis regnum Iren. 1/3. paratum uobis regnum *b h.* regnum paratum uobis *f.* + in sempiternum Iren. 1/3. + ab origine mundi *d* Cypr. 5/5 Lucif. Opt. + a constitutione mundi (*a*) *b f h.* **35.** potastis me *d f* Iren. Cypr. 3/3. dedistis mihi bibere *a h.* dedistis mihi potum *b.* peregrinus [*pro* hospes] *d.* fui Iren. Cypr. 3/3. eram *a b d f h.* collegistis (collexistis *b d*) *b d f* Iren. suscepistis *h.* abduxistis Cypr. 3/3. **36.** uestistis Iren. 1/2. cooperuistis *f h* Iren. 1/2. operuistis *a b d.* texistis Cypr. 3/3. infirmus [+ fui *f*] *a b f h* Iren. infirmatus sum *d* Cypr. 3/3. in carcere *d* Iren. Cypr. 3/3. in carcerem *b f h.* + fui *d f h* Cypr. 3/3. + eram *a b.* **41.** Discedite *a b f h* Iren. 2/4 Cypr. 3/3. Abite Iren. 2/4 (Tert.) Ite *d.* – a me Iren. 1/4. aeternum *a b d f h* Iren. 4/5 Cypr. 3/3. perpetuum Iren. 1/5. *om.* Tert. quem praeparauit Pater meus [*om.* meus Iren. 1/3] Iren. 3/3 (Tert. 1/2) Cypr. 1/3 *cod.* L. quod praeparauit Pater meus *d.* quem parauit Pater meus *b h* Cypr. 3/3. quod parauit Pater meus *a.* qui paratus est *f.* praeparatum Tert. 1/2.

41 Principi autem abscessionis diabolo et qui cum eo abscesserunt angelis aeternum ignem praeparans, in quem mittentur, inquit Dominus, illi qui in sinistra separati sunt. IV. xl. 1.

principatum abscensionis *C.*
mittuntur *A μ.*

41 τῷ δὲ ἀρχηγῷ τῆς ἀποστασίας διαβόλῳ καὶ τοῖς συναποστᾶσιν αὐτῷ τὸ αἰώνιον πῦρ ἡτοιμακώς, εἰς ὃ πεμφθήσεσθαι ἔφη ὁ Κύριος τοὺς εἰς τὰ ἀριστερὰ διακριθέντας. [IOANN. PRESBYT.] IV. xl. 1.

41 *Discedite a me, maledicti, in ignem aeternum, quem praeparauit Pater meus diabolo et angelis eius.* IV. xl. 2.

– a me *A.*
qui *pro* quem *C.*

41 Secundum hanc igitur rationem angelos diaboli et filios dixit maligni qui diabolo credunt et ea quae sunt eius agunt. IV. xli. 3.

dyabolos *V.*
diaboli *pro* diabolo *MM.*

41 Haedos autem in aeternum ignem mittere, quod praeparatum est a Patre eius diabolo et angelis eius. V. xxvii. 1.

qui praeparatus *M, edd.*

41 Illos autem qui sunt a sinistra in aeternum ignem missurum. V. xxviii. 1.

ad sinistram *V, Gr Ma St.*

41 τοὺς δὲ ἐξ ἀριστερῶν εἰς τὸ αἰώνιον πῦρ πέμψειν. [SACR. PARALLEL.] V. xxviii. 1.

41 Hoc autem est quod uocatur Gehenna, quod Dominus dixit ignem aeternum. V. xxxv. 2.

CAP. XXVI.

Et Dominus autem dixit de eo: 24 *Uae homini per quem Filius hominis tradetur:* et *Melius erat ei si non natus fuisset.* [Uid. MARC. xiv. 21.] II. xx. 5.

26 Eum qui ex creatura panis est accepit et gratias egit dicens: *Hoc est meum corpus.* 27 Et calicem similiter, qui est ex ea creatura quae est secundum nos, 28 suum sanguinem confessus est, et noui testamenti nouam docuit oblationem. IV. xvii. 5.

est pan. *A, Gr.*
– ea *V.*

26 Accipiens panem suum corpus esse confitebatur, et temperamentum calicis suum sanguinem confirmauit. IV. xxxiii. 2.

– esse *Er Ga.*

XXVI. 26. meum corpus *d* Iren. corpus meum *a b f h* Tert.

BIBLIOTECA APOSTOLICA VATICANA

[27] Cum gratias egisset tenens calicem et bibisset ab eo et dedisset discipulis, dicebat eis: *Bibite ex eo omnes.* [28] *Hic est sanguis meus noui testamenti, qui pro multis effundetur in remissionem peccatorum.* [29] *Dico autem uobis: a modo non bibam de generatione uitis huius, usque in diem illum quando illum bibam uobiscum nouum in regno Patris mei.* V. xxxiii. 1.

[29] Haec enim et Dominus docuit, mixtionem calicis nouam in regno cum discipulis habiturum se pollicitus. V. xxxvi. 3.

Et passiones autem quas passa est significasse Dominum dicunt . . . taedium autem eius in eo quod dixisset [38] *Quam tristis est anima mea*, timorem autem in eo quod dixerit [39] *Pater, si possibile est, transeat a me calix.* I. viii. 2.

dixit *pro* dixerit *V.*
calix iste *M, edd. pr.*

Καὶ τὰ πάθη δὲ αὐτῆς ἃ ἔπαθεν ἐπισεσημειῶσθαι τὸν Κύριον φάσκουσιν . . . τὴν δὲ λύπην αὐτῆς ἐν τῷ εἰπεῖν [38] Περίλυπός ἐστιν ἡ ψυχή μου, τὸν δὲ φόβον ἐν τῷ εἰπεῖν [39] Πάτερ, εἰ δυνατόν, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον. [Epiph.] I. viii. 2.

παρελθάτω Cod. Uen. ℵ A C D, &c.

[38] Nec dixisset *Quid tristis est anima mea.* III. xxii. 2.

— nec *V.*
quid *CV*, quia *A*, quod *μ, Ha. om. Ma St.*

οὐδ' ἂν εἰρήκει, [38] ὅτι περίλυπός ἐστιν ἡ ψυχή μου. [Theodoret.] III. xxii. 2.

[40] Propter hoc autem et discipulorum oculi erant grauati ueniente Christo ad passionem, et inueniens eos dormientes Dominus primo

Dom. dorm. *C.*
— Dom. *A μ.*

27. + accipite et [*ante* bib.] *b h.* ex eo *d* Iren. ex hoc *b f h* Cypr. — omnes *b.* 28. Hic *a b f h* Iren. Cypr. Hoc *d* Cypr. (*codd.*) sanguis meus *a* Iren. enim sanguis meus *b d f h.* enim sanguis Cypr. noui *a d f h* Iren. noui et aeterni *b. om.* Cypr. effundetur *b f h* Iren. Cypr. effunditur *a d.* remissionem *a b d h* Iren. Cypr. *codd.* remissione *f.* remissam Cypr. *codd. opt.* 29. — autem Cypr. + quia [*post* uobis] *f.* a modo non bibam *h* Iren. non bibam amodo *b d f* Cypr. non bibam *a.* de *b* Iren. ex *a f* Cypr. ab *d.* generatione uitis huius Iren. hac generatione uitis *f.* hac creatura uitis huius *b.* hac creatura uitis *a d h.* ista creatura uitis Cypr. usque in diem illum *b f* Iren. Cypr. usque adiem illum *d.* usque in illum diem *h.* quando Iren. cum *a b d f h.* quo Cypr. illum *a b d* Iren. illud *f h. om.* Cypr. *tr.* uobiscum bibam Cypr. 38. quid tristis [*cf.* Cypr. *Test.* iii. 6 = Matt. vii. 13, 14: 'Old Latin Biblical Texts,' II p. lix] Iren. 1/2. quam tristis Iren. 1/2. tristis *a b d f h.* (anxia, trepidans, tristis Tert. *allus.*) 39. Pater *a* Iren. Cypr. 2/2. Pater meus *b d f h.* + omnia tibi possibilia sunt (= Marc. xiv. 36) *a.* si possibile est *b d f* Iren. si potest fieri *a.* si fieri potest *h* (Tert.) Cypr. 2/2. transeat a me calix Iren. transeat a me calix iste *a d h* Cypr. 2/2. transfer a me calicem istum [= Marc. xiv. 36; Luc. xxii. 42] *b f.*

quidem dimisit, significans patientiam Dei in dormitione hominum. [46] secundo uero ueniens excitauit eos et erexit. IV. xxii. 1.

[41] Sicut enim *caro infirma*, sic *spiritus promptus* a Domino testimonium accepit. V. ix. 2.

et spirit. *μ, edd pr.*

CAP. XXVII.

[46] Cum dicit in cruce: *Deus meus, Deus meus, ut quid me dereliquisti?* I. viii. 2.

Deus (1°) *bis C.*

[46] ἐν τῷ σταυρῷ, καὶ ἐν μὲν τῷ εἰπεῖν, Ὁ Θεός μου, εἰς τί ἐγκατέλιπές με; [Epiph.] I. viii. 2.

ἐγκατέλιπες Cod. Uen. Ed. Petau.
ἐγκατέλειπες Ed. Basil.

CAP. XXVIII.

[19] Et iterum potestatem regenerationis in Deum dans discipulis dicebat eis: *Euntes docete omnes gentes, baptizantes eos in nomine Patris et Filii et Spiritus sancti.* III. xvii. 1.

– in *ante* Deum *MM.* et Deum *A.*
baptizate *PQR.*

XXVII. 46. –meus 1° *h.* dereliquisti *a b f h* Iren. Tert. reliquisti *d.*

XXVIII. 19. Euntes Iren. Lucif. euntes nunc *a b h m* 1/2. euntes ergo *f.* ite ergo *d.* ite ergo et *e* Cypr. 4/4. ite nunc *m* 1/2. ite Tert. Opt. omnes gentes *a b d e f h m* 2/2 Iren. Cypr. Opt. 1/2. nationes (*tantum*) Tert. 3/3. gentes (*tantum*) Opt. 1/2. baptizantes *a b d e f h m* 2/2 Iren. Cypr. 1/4 *codd.* (Lucif.) Opt. tinguentes Tert. Cypr. 4/4. eos *a b d f h m* 2/2 Iren. Cypr. Opt. eas *e* Tert. *tr.* sanctí Spiritus *d.*

XXVII. 46. Θέε μου, Θεέ μου *Codd.* Eu. Matt. ἐγκατέλιπες ℵ B D L, &c. ἐγκατέλειπες A E F G *al* ἵνατί (*pro* εἰς τί) *Codd.* Eu. Matt.

EUANGELIUM SECUNDUM MARCUM.

CAP. I.

MARCUS uero a prophetico spiritu ex alto adueniente hominibus initium fecit: [1] *Initium*, dicens, *euangelii*, [2] *quemadmodum scriptum est in Esaia pròpheta.* III. xi. 8.

Isaia *O*. Ysaia *QR*.

[1] Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, ὡς γέγραπται ἐν Ἡσαΐᾳ τῷ προφήτῃ. [ANAST. SIN. *et* GERMANUS Patriarch. Constantinop.] III. xi. 8.

ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου. Cod. Florent.
ἐν τοῖς προφήταις Germanus.

Propter hoc et Marcus ait: [1] *Initium euangelii Iesu Christi Filii Dei*, [2] *quemadmodum scriptum est in prophetis.* III. xvi. 3.

— et 2° *ACVM*.

Quapropter et Marcus, interpres et sectator Petri, initium euangelicae conscriptionis fecit sic: [1] *Initium euangelii Iesu Christi Filii Dei*, [2] *quemadmodum scriptum est in prophetis: Ecce, mitto angelum meum ante faciem tuam, qui praeparabit uiam tuam.* [3] *Uox clamantis in deserto: Parate uiam Domini, rectas facite semitas ante Deum nostrum* . . . qui erat Iohannes . . . clamans *in eremo: Parate uiam Domini, rectas facite semitas ante Deum nostrum.* III. x. 6.

dictum *AOPQR* μ.
preparauit *AC*.

[2] Qui et per prophetas promisit angelum suum missurum ante faciem Filii sui et praeparaturum uiam eius. III. xi. 4.

I. 1. quemadmodum Iren. 3/3. sicut *a b d f*. in prophetis Iren. 2/3. in Esaia propheta *b f* Iren. 1/3. in Esaiam prophetam *a d*. qui praeparabit (-auit *b d* Iren. *codd.*) *b d f* Iren. et parauit *a*. + ante te (*post* tuam) *f*. 3. + Et iterum (*ante* Uox) *a*. deserto *a b d f* Iren. 1/2. eremo Iren. 1/2. praeparate *a*. Domini *b d* Iren. Domino *a*. ante Deum nostrum Iren. 2/2. Dei nostri *a b d f*.

I. 1. *om.* υἱοῦ τοῦ Θεοῦ ℵ* 28. 255, Iren. 1/3 Orig. *pluries* Bas. *al.* *add.* υἱοῦ τοῦ Θεοῦ A E F H K, &c. (υἱοῦ Θεοῦ ℵᵃ B D L): Latt. (Vet.-Vulg.) Syrr. (Pesh.-Harcl.) Aegypt.-Boh. Arm. Aeth.: Iren.-lat. 2/3, Amb. *al. Lat.*

[24] Sed et daemones uidentes Filium dicebant: *Scimus te qui es, Sanctus Dei.* [Cf. Luc. iv. 34.] IV. vi. 6.

CAP. II.

[17] [Uid. Luc. v. 31.]

[21, 22] [Uid. Matt. ix. 16.]

[25] [Uid. Luc. vi. 3.]

CAP. III.

[27] [Uid. Matt. xii. 29.]

CAP. IV.

[25] Nos enim in usu gratiam accipere dicunt, quapropter et auferri a nobis. [Cf. Matt. xxv. 29. Luc. xix. 26] I. vi. 4. | usum *A*.

[25] ἡμᾶς μὲν γὰρ ἐν χρήσει τὴν χάριν λαμβάνειν λέγουσι, διὸ καὶ ἀφαιρεθήσεσθαι αὐτῆς. [Epiph.] I. vi. 4. | – μὲν Cod. Uen.

[31] Inseminans *granum sinapis* in bonam terram. [Cf. Matt. xiii. 31.] I. xiii. 2.

[31] ἐγκατασπείρουσα τὸν κόκκον τοῦ σινάπεως εἰς τὴν ἀγαθὴν γῆν. [Epiph.] I. xiii. 2.

CAP. V.

[22] Summi sacerdotis mortua filia. [Cf. Matt. ix. 18. Luc. viii. 41.] V. xiii. 1.

[22, 25 seqq.] [Uid. Luc. viii. 41, 43.]

[41] [Uid. Luc. viii. 54.]

CAP. VI.

[41 seqq.] [Uid. Matt. xiv. 19.]

CAP. VIII.

[31] [Uid. Luc. ix. 22.]

[38] Confusurum qui confunderentur confessionem eius. III. xviii. 5. | confunderetur *MM.*

I. 24. Scimus te qui es, Sanctus Dei Iren. scio te [—te *d*] qui sis, Sanctus Dei *b d e f.* scimus qui sis, Filius Dei Tert.

CAP. IX.

2 seqq. [Uid. MATT. xvii. 1 seqq.]

— sunt *A μ, Ha.*

23 *Omnia possibilia sunt credenti.* IV. xxxvii. 5.

ipse *pro* ipsorum *MM PR.*
ignes *C**.

44, 46, 48 *Ubi uermis ipsorum non morietur et ignis non exstinguetur.* II. xxxii. 1.

CAP. X.

redeuntem *pro* resp. *M.*
— bonum *A* μ.*

17 Et ei qui dixisset illi: *Magister bone*, eum qui uere bonus esset Deus confessum esse respondentem: 18 *Quid me dicis bonum? Unus est bonus, Pater in caelis.* [Uid. MATT. xix. 17.] I. xx. 2.

21 *Tollens crucem sequere me.* I. iii. 5.

21 ἄρας τὸν σταυρὸν ἀκολούθει μοι. [EPIPH.] I. iii. 5.

baptismo *A, Er Fe Ga.*
baptismum *MM Q, Gr.*
debeo *P.*

38 Sed et filiis Zebedaei, matre ipsorum postulante ut sedere faceret eos a dextris et a sinistris cum eo in regno, hanc apposuisse redemptionem Dominum dicunt dicentem: 38 *Potestis baptisma baptizari quod ego habeo baptizari?* [Cf. MATT. xx. 20.] I. xxi. 2.

38 ἀλλὰ καὶ τοῖς υἱοῖς Ζεβεδαίου, τῆς μητρὸς αὐτῶν αἰτουμένης τὸ καθίσαι αὐτοὺς ἐκ δεξιῶν καὶ ἀριστερῶν μετ' αὐτοῦ εἰς τὴν βασιλείαν, ταύτην προσθεῖναι τὴν ἀπολύτρωσιν τὸν Κύριον λέγουσιν εἰπόντα· Δύνασθε τὸ βάπτισμα βαπτισθῆναι ὃ ἐγὼ μέλλω βαπτίζεσθαι; [EPIPH.] I. xxi. 2.

CAP. XI.

28 [Uid. MATT. xxi. 23.]

IX. 22. Omnia possibilia sunt credenti *f* Iren. omnia possibilia credenti *a b d k* Cypr. **44, 46, 48.** uermis *a* 2/3 *d f* Iren. uermes *a* 1/3 *b*. ipsorum Iren. eorum *a* 2/3 *b d f*. illorum *a* 1/3 Tert. morietur *a* 2/3 *d* Iren. morientur *a* 1/3 *b*. moritur *f*. decidet Tert. + eorum [*post* ignis] *a* 1/3 *b* Tert. extinguetur *a b d* 1/3 *k* Iren. Tert. extinguitur *d* 2/3 *f*.

X. 21. Tollens crucem sequere me Iren. sublata cruce ueni sequere me *a*. ueni sequere me *b d f k*. **38.** baptisma baptizari quod ego habeo baptizari Iren. baptismum (baptisma *k* MATT.) quod ego baptizor baptizari *k* (MATT.) *a b d* (MARC.) baptisma baptizari quo ego *f* (MATT.) baptizare baptismum quo ego baptizor *f* (MARC.) baptizationi baptiziari quod ego baptizior *k* (MARC.) *om.* (*a*) *b d e m* (MATT.)

X. 18. τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός *Codd.* Eu. Marc. [*Uid.* Matt. xix. 17]. **38.** τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι *Codd.* Eu. Marc.

CAP. XIII.

19 [Uid. Matt. xxiv. 21.]

31 [Uid. Luc. xxi. 33.]

Quandoquidem et Dominus ipse Filius Dei ipsum iudicii diem et horam concessit scire solum Patrem, manifeste dicens: 32 *De die autem illa et hora nemo scit, neque Filius, nisi Pater solus.* [Cf. Matt. xxiv. 36.] II. xxviii. 6.

– illa *CV.*

CAP. XIV.

21 Et Dominus autem dixit de eo: *Uae homini per quem Filius hominis tradetur*: et *Melius erat ei si non natus fuisset.* [Cf. Matt. xxvi. 24.] II. xx. 5.

22 [Uid. Matt. xxvi. 26.]

37 seqq. [Uid. Matt. xxvi. 40 seqq.]

CAP. XVI.

In fine autem euangelii ait Marcus: 19 *Et quidem Dominus Iesus, posteaquam locutus est eis, receptus est in caelos, et sedet ad dexteram Dei.* III. x. 6.

– Dominus *V.*
postquam *μ, edd.*
sedit *C.*
– Dei *C.*

XIII. 32. *Incertum est utrum e Matthaeo* (xxiv. 36) *an e Marco a S. Irenaeo haec sint hausta: voces enim* neque Filius *apud omnes codices ueteres Latinos in utroque euangelio exstant.* illa *a b f* (Matt.) Iren. illo *d e h* (Matt.) *a d k* (Marc.) scit *a b d e f h* (Matt.) *d f k* (Marc.) Iren. nouit *a* (Marc.) + neque (nec) angeli caelorum [*post* scit] *a b d e f* (Matt.) *a* (Marc.) + neque angeli in caelis *h* (Matt.) *k* (Marc.) + neque angeli in caelo *d f* (Marc.) Pater solus *a b d e h* (Matt.) *a k* (Marc.) Iren. Pater meus solus *f* (Matt.) Pater (*tantum*) *d f* (Marc.)

XIV. 21. homini Iren. homini illi *d f.* illi homini *a.* illi *k.* tradetur *d f* Iren. *et h apud* Matt. xxvi. 24 traditur *a k: et b d f* Matt. melius *a* (Marc.) Iren. bonum (*a*) *b d f h* (Matt. xxvi. 24) *d f k* (Marc.) erat *b d f h* (Matt.) *a d f* (Marc.) Iren. fuit *k* (Marc.) ei *d* (Matt.) *f* (Marc.) Iren. illi *f* (Matt.) *a d k* (Marc.) homini illi *b h* (Matt.) si non fuisset natus (*a*) *f h* (Matt.) *a* (Marc.) (Iren.) si natus non fuisset *f* (Marc.) si non esset natus *d* (Matt. Marc.) si non nasceretur *k* (Marc.) non nasci *b* (Matt.) + homo ille (ille homo) (*a*) *d f* (Matt.) *a d f k* (Marc.)

XVI. 19. *tr.* Dominus quidem *a* [*def. codd. b d f: aliter k*]. postquam *a.* assumptus est in caelum et sedit a dextris Dei *a.*

EUANGELIUM SECUNDUM LUCAM.

CAP. I.

SIC igitur et Lucas nemini inuidens ea quae ab eis didicerat tradidit nobis, sicut ipse testificatur dicens: [2] *Quemadmodum tradiderunt nobis qui ab initio contemplatores et ministri fuerunt uerbi.* Si autem quis refutet Lucam quasi non cognouerit ueritatem manifestus erit proiciens euangelium cuius dignatur esse discipulus. Plurima enim et magis necessaria euangelii per hunc cognouimus, sicut Iohannis generationem, et de Zacharia historiam, et aduentum angeli ad Mariam, et exclamationem Elisabeth, et angelorum ad pastores descensum, et ea quae ab illis dicta sunt, et Annae et Simeonis de Christo testimonium, et quod duodecim annorum in Hierusalem relictus sit, et baptismum Iohannis, et quot annorum Dominus baptizatus sit, et quia in quintodecimo anno Tiberii Caesaris. III. xiv. 3.

baptiz. fuerit *A*.

[2] *Qui ab initio speculatores et ministri fuerunt uerbi* ueritatis. IV. *Praef.* 3.

Lucas autem, sectator et discipulus apostolorum, de Zacharia et Elisabeth, ex quibus secundum repromissionem Dei Iohannes natus est, referens ait: [6] *Erant autem iusti ambo ante Deum, incedentes in omnibus mandatis et iustitiis Domini sine querela.* III. x. 1.

Et iterum de Zacharia dicens: [8] *Factum est autem, cum sacerdotio fungeretur in ordine uicis suae ante Deum,* [9] *secundum consuetudinem*

ante Dominum *μ*.

I. 2. Quemadmodum Iren. sicut *b d e f*. ab initio *b d f* Iren. 2/2. a principio *e*. contemplatores Iren. 1/2 *e*. speculatores Iren. 1/2. ipsi uiderunt (αὐτόπται) *b d f*. uerbi *d e f* Iren. 2/2. sermonis *b*. 6. Erant *b d f* Iren. fuerunt *e*. ante Deum Iren. ante Dominum *b*. ante faciem Dei *e*. in conspectu Dei *d f*. incedentes *b f* Iren. ambulantes *d e*. mandatis *b d* Iren. praeceptis *e f*. iustitiis *d e* Iren. iustificationibus *a b f*. Dei [*pro* Domini] *b*. macula [*pro* querela] *d*. 8. dum [*pro* cum] *d*. sacerdotium administraret *e*. + Zacharias [*post* fungeretur] *b f*. in ordinem *b*. uicis suae *b e f* Iren. sacerdotii sui *d*. ante Deum *b f* Iren. ante Dominum *e*. in conspectu Dei *d*.

sacerdotii, sorte exiuit ut incensum poneret, et uenit uti sacrificaret, intrans in templum Domini. III. x. 1.

Sed et de Iohanne dicens sic ait: [15] *Erit enim magnus in conspectu Domini,* [16] *et multos filiorum Israel conuertet ad Dominum Deum ipsorum,* [17] *et ipse praecedet in conspectu eius, in spiritu et uirtute Heliae, praeparare Domino plebem perfectam.* III. x. 1.

– sed . . . enim *Aμ.*
– Erit enim *OQR.*
– Deum *MM QR.*
– Dominum *O.*

[17] *In spiritu et uirtute Heliae.* III. x. 6.

[17] *In spiritu et uirtute Heliae.* III. xi. 4.

[26] Hic idem Mariae euangelizauit manifestum aduentum et incarnationem Christi. V. xxv. 5.

Et iterum de angelo referens ait: [26] *In ipso autem tempore missus est angelus Gabriel a Deo,* qui et dixit uirgini: [30] *Noli timere, Maria, inuenisti enim gratiam apud Deum.* Et de Domino dicit: [32] *Hic erit magnus et filius altissimi uocabitur, et dabit ei Dominus Deus thronum Dauid patris sui,* [33] *et regnabit in domo Iacob in aeternum, et regni eius non erit finis.* III. x. 2.

eam *pro* enim *C**.
dicens *pro* Deus *C**.
sedem *V.*
regnauit *C.*
– in aetern. *OPQR μ.*

Et rursus angelus euangelizans Mariae ait: [32] *Hic erit magnus et filius altissimi uocabitur, et dabit ei Dominus thronum patris sui;* eum qui sit filius altissimi, hunc eundem et Dauid filium confitens. III. xvi. 3.

– vocabitur . . . altissimi *C.*
+ Dauid *ante* patris *μ, edd.*

[33] Cuius *regni finis non* est. III. ix. 2.

Et quoniam dixit ei Gabriel angelus: [35] *Spiritus Sanctus aduenient*

ang. Gabr. *M.*

9. sacrificii [*pro* sacerdotii] *d.* sorte *b* Iren. forte *d.* sors [+ illi *e*] *ef. Interpres fortasse bis Latine reddidit* ἔλαχε τοῦ θυμιᾶσαι, *tum* exiuit ut incensum poneret *cf. codd. a b e f, tum etiam* uenit uti sacrificaret, *cf. cod. d* accidit sacrificare. intrans Iren. intrantem *d.* ingressus (*praem.* et *e*) (*a*) *e* Iren. **15.** autem [*pro* enim] *f.* in conspectu Domini *a d* Iren. ante Dominum *e.* coram Domino *b f.* **16.** filios [*pro* filiorum] *b.* eorum [*pro* ipsorum] *d.* **17.** praecedet *b f* Iren. Tert. prodiet *e.* praeibit *a.* antecedet *d.* in conspectu eius *a d* Iren. ante illum *b f.* ante faciem eius *e.* coram populo Tert. *tr.* uirtute et spiritu Tert. praeparare *d* Iren. parare *a b f.* conparare *e.* plebem perfectam *b f* Iren. plebem consummatam *d.* populum perfectum *a.* populum compositum *e.* **26.** In ipso autem tempore Iren. Eodem autem tempore *a b.* In mense autem sexto *d f.* In sexto autem mense *e.* Domino [*pro* Deo] *b.* **30.** Noli timere Iren. Ne timeas *b d e* Cypr. Ne timueris *f.* ante [*pro* apud] Cypr. **32.** ei *a d* Iren. 2/2. illi *b e f* Cypr. Dominus Deus *b d e f* Iren. 1/2 Cypr. Dominus (*tantum*) *a* (*ut uid.*) Iren. 1/2. thronum *d e* Iren. 2/2 Cypr. sedem (*a*) *b f.* – Dauid Iren. 1/2. sui *e* Iren. 2/2 Cypr. eius (*a*) *b d f.* **33.** in domo *b e* Iren. in domum *a.* super domum *d f* Cypr. in aeternum *b e f* Iren. in saecula *a d* Cypr. **35.** aduenient in te Iren. superueniet (superuenit *b*) in te *a b e f m* 1/2 Tert. Cypr. superueniet super te *d.* ueniet in te *m* 1/2.

in te, et uirtus altissimi obumbrabit te; quapropter quod nascetur ex te sanctum, uocabitur Filius Dei. III. xxi. 4.

[35] Spiritus Sanctus aduenit in Mariam, et uirtus altissimi obumbrauit eam; quapropter et quod generatum est sanctum est, et Filius altissimi Dei Patris omnium. V. i. 3.

– et 1° *A*.
– Dei *V*.

Maria uirgo obediens inuenitur dicens: [38] *Ecce ancilla tua, Domine; fiat mihi secundum uerbum tuum.* III. xxii. 4.

tua *bis V*.
ancilla Domini *μ*.

[41] Quem Iohannes, cum adhuc in uentre matris suae esset et ille in uulua Mariae, Dominum cognoscens, exsultans salutabat. III. xvi. 4.

uuluam *C*.

Quemadmodum Elisabeth impleta Spiritu Sancto testificata est dicens ad Mariam: [42] *Benedicta tu inter mulieres, et benedictus fructus uentris tui.* III. xxi. 5.

Sed et [46] *Maria ait*: *Magnificat anima mea Dominum, et exsultauit spiritus meus in Deo salutari meo.* IV. vii. 1.

Elisabeth *pro* Mar. *CV*.
– mea *O*.

Propter quod et exsultans Maria clamabat pro ecclesia prophetans: [46] *Magnificat anima mea Dominum, et exsultauit spiritus meus in Deo salutari meo.* [54] *Assumpsit enim Israel puerum suum, reminisci misericordiae,* [55] *quemadmodum locutus est ad patres nostros, Abrahae et semini eius in aeternum.* III. x. 2.

reminiscimini *MM QR edd. pr*. reminiscamini *O*.

– Dominus *CM*.

Prophetans autem Zacharias dicebat: [68] *Benedictus Dominus Deus Israel, quia uisitauit et fecit redemptionem populo suo,* [69] *et erexit cornu salutis nobis in domo Dauid pueri sui* ([70] *sicut locutus est*

redemptione *C*.
plebis suae *A*

35. potentia [*pro* uirtus] *e*. inumbrabit *a*. te *b d e m cod.* 2/2 Iren. Tert. Cypr. tibi *a f m codd.* 2/2. quapropter (quia propter *e*) *e* Iren. Cypr. propter quod *d m* 2/2. propterea quod Tert. 3/3. ideoque *a b f*. + et [*ante* quod] *d f*. quod . . . sanctum *a d e f m codd.* 2/2 Iren. Tert. 3/3 Cypr. quod . . . sanctus *b*. qui . . . sanctus *m. cod.* 2/2. nascitur *d*. ex te (*a*) *e m* 2/2 Iren. Tert. 1/3. in te Tert. 1/3. *om. b d f* Tert. 1/3 Cypr. 38. *Totum comma* ecce ancilla . . . uerbum tuum *omittunt codd. b e*. ancilla tua Domine Iren. ancilla Domini (*a*) *d f*. fiat *a f* Iren. contingat *d*. 42. in mulieribus *f*. uteri Tert. 46. Maria *d e f* Iren. Elisabeth *a b* Iren. 1/2 *codd.* CV. glorificat [*pro* magnificat] Tert. laetatus est spiritus meus super *e*. saluatori *d*. 54. assumpsit *e* Iren. suscepit *a b*. protexit *f*. adiubauit *d*. puerum suum . . . misericordiae [+ suae *e f*] *a b e f* Iren. pueri sui . . . misericordiam *d*. reminisci *a uid.* Iren. memorari *b f*. memorare *d*. commemoratus est *e*. 55. quemadmodum Iren. sicut *b d e f*. Abrahae *b e* Iren. Abraham *a d f*. in aeternum (*a*) *d e* Iren. in saecula *b f*. 68. – Dominus *a b* Cypr. quia uisitauit et fecit *a b d f* Iren. qui prospexit *e* Cypr. salutem [*pro* redemptionem] *d*. populo suo (*a*) *d e* Iren. Cypr. plebis suae *b f*. 69. erexit *b f* Iren. elebauit *d*. excitauit *e* Cypr. cornu Iren. cornum *b d e f* Cypr.

per os sanctorum prophetarum suorum, qui a saeculo sunt), [71] *salutem ex inimicis nostris et ex manu omnium qui oderunt nos,* [72] *ad faciendam misericordiam cum patribus nostris, et reminisci testamenti sancti sui,* [73] *iusiurandum quod iurauit ad Abraham patrem nostrum,* [74] *ut det nobis sine timore ex manu inimicorum ereptos seruire sibi* [75] *in sanctitate et iustitia in conspectu suo omnes dies nostros.* Deinde ad Iohannem dicit: [76] *Et tu, puer, propheta altissimi uocaberis; praeibis enim ante faciem Domini parare uias eius,* [77] *ad dandum intellectum salutaris populo eius in remissionem peccatorum eorum.* III. x. 3.

hos *C*.
memorari *V*, *Fe* (*mg.*).
sui sancti *V*.
ereptis *edd.*
conspecto *C*.
salutis *A* μ, *edd.*
populi *CV*.

[69] Per quem oriri fecit Deus domui Dauid orientem et iustum, et erexit ei cornu salutis. III. xvi. 3.

[71] Liberans nos de manibus omnium odientium nos, hoc est ab uniuerso transgressionis spiritu, et faciens nos [74] *seruire sibi* [75] *in sanctitate et iustitia omnes dies nostros.* IV. xx. 4.

– hoc est *A*.
– uniuerso *A*.

[78] *Per uiscera misericordiae Dei nostri, in quibus uisitauit nos* per Filium suum. V. xvii. 1.

– nostri *A OPQR* μ.

In qua misericordia [78] *conspexit nos oriens ex alto,* [79] et apparuit *his qui in tenebris et umbra mortis* sedebant, et direxit *pedes nostros in uiam pacis.* III. x. 2.

– nos *OPQR* μ.
in umbra *AP*.

70. per ore *e*. prophetarum suorum *a f* Iren. suorum prophetarum *b e*. profetarum eius *d*. quae [*pro* qui] *f*. a saeculo (*a*) *d f* Iren. a principio temporis *e*. ab aeuo *b*. – sunt *d*. **71.** salutem *d e* Iren. dare salutem *f*. et liberauit nos *b*. ex inimicis nostris et ex manu omnium Iren. ex inim. n et de manu omnium *f*. ab inim. n. et de manu omnium *b*. ab inim. n. et manus omnium *e*. de manu inimicorum nostrorum et omnium *d*. oderunt nos *d* Iren. nos oderunt *a b e f*. **72.** ad faciendam *b f* Iren. facere *a d e*. – et *d*. reminisci Iren. memorari *a* (*ut uid.*) *b d f*. commemorari *e*. sancti sui *b e* Iren. sui sancti *f*. sancti eius *d*. **73.** iusiurandum *b* Iren. ius iusiurandum *f*. iuramentum *d*. *om. e*. ad Abraham patrem nostrum *b d* Iren. Abrahae patri nostro *e f*. **74.** ut det *e* Iren. ut daret *d*. daturum se *b f*. dare *a*. metu [*pro* timore] *e*. ex manu Iren. de manu *a d f*. de manus *b*. *om. e*. + nostrorum [*post* inimicorum] *a b d f*. ereptos Iren. liberatos (liberati *b f*) *a b d f*. *om. e*. seruire *d e* Iren. ut . . . seruire *a*. ut . . . seruiamus *b f*. sibi Iren. ipsi *a*. illi *b e f*. ei *d*. **75.** sanctitate *b d f* Iren. 2/2 Tert. castitate *a*. ueritate *e*. in conspectu suo Iren. in conspectu eius *a d e*. coram ipso *b f*. omnes dies nostros *a d* Iren. 2/2. omnibus diebus nostris *b e f*. **76.** Et tu autem infans *d*. antecedes [*pro* praeibis] *d*. praeparare *e*. **77.** ad dandum intellectum Iren. ad dandam scientiam *a* (*ut uid.*) *b f*. dare intellectum *d*. ad mandandam agnitionem *e*. salutaris Iren. salutis *a b d e f*. populo eius *a* Iren. populi eius *d* Iren. *codd.* populo suo *e*. plebi eius *b f*. remissionem *a b f* Iren. remissione *d*. remissa *e*. eorum *b d f* Iren. ipsorum *a*. suorum *e*. **78.** Per *a b f* Iren. Propter *d e*. conspexit [*pro* uisitauit] Iren. 1/2. **79.** his *d f* Iren. iis (eis *e*) *b e*. + sunt [*post* in tenebris] *e*. umbra *a d* Iren. in umbra *b e f* Tert. ad uiam *e*.

CAP. II.

noctem *CV.*

[8] Et angeli autem gratulationem magnam uigilantibus nocte pastoribus enuntiauerunt. IV. vii. 1.

eis gaudium *A.*
— est *CV.*

laudatium *V.*
— Deum *AP.*

nobis *edd. pr.*
ciuitatem *MM PQ.*
excelsis *Q.*

[9] Apparuit, inquit, et pastoribus angelus Domini [10] annuntians gaudium eis, [11] *quoniam generatus est* in domo Dauid *Saluator, qui est Christus Dominus.* [13] Deinde *multitudo exercitus caelestis laudantium Deum et dicentium:* [14] *Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis.*' . . . [11] *Quoniam generatus est hodie uobis Saluator, qui est Christus Dominus, in ciuitate Dauid.* III. x. 4.

[14] In eo enim quod dicunt: *Gloria in altissimis Deo et in terra pax,* eum qui sit altissimorum hoc est supercaelestium factor et eorum quae super terram omnium conditor his sermonibus glorificauerunt, qui suo plasmati hoc est hominibus suam benignitatem salutis de caelo misit. [20] Propter quod et *pastores,* ait, *reuertebantur glorificantes Deum in omnibus quae audierant et uiderant, quemadmodum et narratum est ad eos.* III. x. 4.

[20] Quem pastores cum uidissent, glorificabant Deum. III. xvi. 4.

adstare eum Domino *OPQR μ, edd. pr.*
masculineum *C.*

Adhuc ait Lucas de Domino: [22] *Cum impleti essent dies purgationis, imposuerunt eum in Hierusalem adstare Domino,* [23] *quemadmodum scriptum est in lege Domini, quoniam omne masculinum*

II. 11. quoniam *e* Iren. 2/2 Cypr. quia *a b d f.* generatus Iren. 2/2. natus *a b d e f* Cypr. Christus Dominus *a b f* Iren. 2/2. Christus Iesus *d* Cypr. Christus Iesus Dominus *e.* **13.** exercitus caelestis *a* Iren. exercitus caelestium *b e.* militiae caelestis *f.* militiae caeli *d.* laudantes [*prv* laudantium] *d.* **14.** in excelsis *a f* Iren. 1/2. in altis *d.* in [— in *e*] altissimis *b e* Iren. 1/2. in terra pax *b f* Iren. 2/2. pax in terra *e.* super terra pax *d.* super terram pax *a.* in hominibus *d.* bonae uoluntatis *a b e f* Iren. consolationis *d.* **20.** reuertebantur *e* Iren. reuersi sunt *a b d f.* glorificantes Iren. magnificantes et laudantes *a b e f.* honorificantes et laudantes *d.* Dominum de omnibus *e.* quibus [*pro* quae] *d.* audierant et uiderant *b e f* Iren. audierunt et uiderunt *a d.* quemadmodum et narratum est Iren. sicut dictum est *d e f.* sicut dicta sunt *a b.* eos *a e* Iren. illos *b d f.* **22.** cum . . . essent *a e* Iren. cum . . . sunt *d.* postquam . . . sunt *b f.* impleti *b f* Iren. expleti *a.* suppleti *e.* consummati *d.* purificationis *b.* + eius secundum legem Moysi *a b d e f.* imposuerunt *e* Iren. tulerunt *b.* duxerunt *a.* adduxerunt *d f.* eum *a d f* Iren. illum *b e. om.* in [Hierus.] *e.* adstare Iren. adsistere *d.* ostendere illum *e.* ut sisterent eum *b f.* ut offerrent eum *a.* Domino *a b d* Iren. coram Domino *f.* ante Dominum *e.* **23.** quemadmodum Iren. sicut *a b d e f.* quoniam Iren. quia *a b d e f,* omne masculinum . . . sanctum *a d f* Iren. Tert. omne masculum . . . sanctum *b.* omnis masculus . . . sanctus *e.*

adaperiens uuluam sanctum Domini uocabitur ; [24] *et ut darent sacrificium, secundum quod dictum est in lege Domini, par turturum aut duos pullos columbarum.* III. x. 5.

[23] *Omne masculinum aperiens uuluam.* I. iii. 4.

[23] πᾶν ἄρρεν διανοῖγον μήτραν. [Epiph.] I. iii. 4.

Simeon autem eum qui [28] *in manu sua accepit* Christum *et gratias egit Deo et dixit :* [29] *Nunc remittis seruum tuum, Domine, secundum sermonem tuum in pace,* typum esse demiurgi dicunt. I. viii. 4.

[28] Συμεῶνα δὲ τὸν εἰς τὰς ἀγκάλας λαβόντα τὸν Χριστὸν καὶ εὐχαριστήσαντα τῷ Χριστῷ καὶ εἰπόντα· [29] Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ, τύπον εἶναι τοῦ Δημιουργοῦ λέγουσιν. [Epiph.] I. viii. 4.

[29] Et Simeon autem *benedixit,* inquit, *Deum, et ait:* [29] *Nunc dimittis seruum tuum, Domine, in pace ;* [30] *quoniam uiderunt oculi mei salutare tuum,* [31] *quod praeparasti ante faciem omnium populorum,* [32] *lumen in reuelationem gentium et gloriam populi tui Israel.* III. x. 5.

[26] Et Simeon autem ille, qui *responsum acceperat a Spiritu sancto non uisurum eum mortem, nisi prius uideret Christum Iesum* [28] hunc manibus accipiens Uirginis primogenitum, *benedixit Deum, et dixit:* [29] *Nunc dimittis seruum tuum, Domine, secundum uerbum tuum in pace,* [30] *quoniam uiderunt oculi mei salutare tuum,* [31] *quod*

– sanctum *A.*
Domino *μ, edd. pr. Ha St.*
docebitur *A.*
scriptum *μ, edd. pr.*
columbinos *A OPR μ, edd. pr.*
omnem *C MM.*

manus suas *A μ, edd.*

τῷ Χριστῷ Cod. Uen.
αὐτῷ Ed. Basil.

– autem *A.*
inq. ben. *μ, edd.*
dimitte *AMM PQR.*
dimittes *Er. Ga.*
quia *μ, edd.*
salutarem *C.*
parasti *MV, edd.*
ad reu. *MV, edd.*
plebis tuae *V.*
accepit *MM Er. Ga.*

quia *μ edd.*

23. adaperiens *b f* Iren. 1/2 Tert. aperiens *d e* Iren. 1/2. quod aperit *a.* Domini Iren. Domino *a b d (e) f* Tert. **24.** offerrent [*pro* darent] *f.* + pro eo *e f.* sacrificium [+ Domino *f*] *d e f* Iren. hostias *a.* ostiam *b.* – secundum *e.* par turtures *b.* aut *d e f* Iren. et *b.* uel *a.* nidos [*pro* pullos] *d.* columbarum *a b f* Iren. columborum *d.* columbinos *e.* **26.** responsum acceperat *b e f* Iren. erat ei responsum *a.* responsum fuerat super eum *d.* non uisurum *a b f* Iren. non uidere *d.* ne uideret *e.* eum *a* Iren. se *f. om. b.* nisi prius *b f* Iren. priusquam *a d.* quoadusque *e.* uideat *d.* Iesum Iren. Domini *a d e f.* Dominum *b.* **28.** in manu sua Iren. in manus suas *e f.* in manus Tert. in manibus *b.* in alas suas *d.* in amplexum *a.* gratias egit Deo Iren. 1/3. benedixit Deum *a b d e f* Iren. 2/3. dixit *b d f* Iren. 2/3. ait *a* Iren. 1/3. locutus est *e.* **29.** dimittis (dismittis *d*) *a d f* Iren. 3/4 Cypr. *codd. opt.* 2/2. dimitte (dismitte *e*) *b e* Iren. *codd.* 1/4 Cypr. *codd.* 1/2. remittis Iren. 1/4. – secundum uerbum (sermonem) tuum Iren. 2/4. uerbum *a b d e f* Iren. 1/2 Cypr. 2/2. sermonem Iren. 1/2. **30.** quoniam Iren. 3/3. quia *a b d e f* Cypr. 2/2. salutare *a d f* Iren. 3/3 Cypr. 2/2. salutarem *b e.* **31.** praeparasti *a d f* Iren. 3/3. parasti *b e.* ante faciem *b e* Iren. 2/3. in facie Iren. 1/3. secundum faciem *a.* in conspectu *d f.* **32.** in reuelationem *d e* Iren. 2/3. ad reuelationem *b f* Iren. 1/3. reuelatione *a.* gentium *a f* Iren. 2/3. oculorum *b e* Iren. 1/3. *om. d.* sed [*pro* et] *e.* populi tui [– tui Iren. 1/3] *a d e f* Iren. 3/3. plebis tuae *b.*

parasti *V μ, edd.*
ad reu. *V μ, edd.*
plebis tuae *OR*(*PQ*?) *μ, edd. pr.*
remittis *A C* μ Ma St.*
salutarem *C.*
parasti *μ, edd.*
in faciem *A.*
ante faciem *RQ.*
in revelationem *ORQ.*
in reuelatione *A μ, edd. pr.*
gentium *Ma St.*
– in *A.*
surrectionem *V.*

praeparasti ante faciem omnium populorum, [32] *lumen in reuelationem gentium et gloriam populi tui Israel.* III. xvi. 4.

Propter quod et Simeon ex semine eius re implebat gratulationem patriarchae et dicebat: [29] *Nunc dimittis seruum tuum, Domine, in pace,* [30] *quoniam uiderunt oculi mei salutare tuum,* [31] *quod praeparasti in facie omnium populorum,* [32] *lumen ad reuelationem oculorum et gloriam populi Israel.* IV. vii. 1.

[34] Uerbum uenit *in ruinam et in resurrectionem multorum.* V. xxvii. 1.

[36] Annam, quae in euangelio dicitur *septem annis cum uiro* uixisse, reliquum autem omne tempus uidua perseuerasse, donec uidisset saluatorem et agnouisset eum et loqueretur *de eo omnibus.* I. viii. 4.

Ἄννας Cod. Uen.
Ἄννης Ed. Basil.
μεμενηκυίας Cod. Uen.
μενούσης Ed. Basil.
ἐπιγνῶ Cod. Uen.

[36] τῆς Ἄννας τῆς ἐν τῷ εὐαγγελίῳ κηρυσσομένης προφήτιδος, ἑπτὰ ἔτη μετὰ ἀνδρὸς ἐζηκυίας, τὸν δὲ λοιπὸν ἅπαντα χρόνον χήρας μεμενηκυίας, ἄχρις οὗ τὸν Σωτῆρα ἰδοῦσα ἐπέγνω αὐτὸν καὶ ἐλάλει περὶ αὐτοῦ πᾶσι. [EPIPH.] I. viii 4.

prophetis *C*.*

[36] Et *Anna* autem *prophetissa,* ait, similiter clarificabat Deum uidens Christum, [38] *et loquebatur de eo omnibus qui exspectabant redemptionem Hierusalem.* III. x. 5.

[42] Duodecim annorum existens Dominus disputauerit cum legis doctoribus. I. iii. 2.

[42] δωδεκαετῆ ὄντα τὸν Κύριον διαλεχθῆναι τοῖς νομοδιδασκάλοις. [EPIPH.] I. iii. 2.

in Patris mei (– in *C**) *C.*
in Patre *A*.*
in Patris *OQ.*
in his quae Patris mei sunt *codd. rell. et edd.*

[49] *Non scitis quoniam in Patris mei oportet me esse?* I. xx. 2.

[49] οὐκ οἴδατε ὅτι ἐν τοῖς τοῦ Πατρός μου δεῖ με εἶναι; [EPIPH.] I. xx. 2.

34. casum [*pro* ruinam] *b.* in resurrectionem *d* Iren. resurrectionem *a b e f.* suscitationem Tert. 36. prophetissa *a b f m* Iren. prophetis *d e* Tert. septem annis Iren. annis septem *a e f.* annos septem *d.* cum uiro *a d* Iren. cum uiro suo *b e f m.* 38. dicebat [*pro* loquebatur] *d.* eo *d e* Iren. illo *b f.* qui expectabant (spectabant *d*) *b d f* Iren. expectantibus *a e.* saluationem [*pro* redemptionem] *d.* Hierusalem *b e f* Iren. in Hierusalem *d.* Istrahel *a.* 49. Non scitis Iren. Tert. Non scitis ipsi *e.* Nescitis *a b d f.* quoniam *d* Iren. quia *b e f.* quod Tert. in Patris mei Iren. *cod.* C. Tert. in his quae Patris mei sunt *f* Iren. *codd.* in his quae sunt Patris mei *d.* in propria Patris mei *b.* in re Patris mei *e.*

II. 49. οἴδατε D Lat.-Vet. *codd. plur.* Syr.-Cur., Marcos. *ap.* Iren. Tert. Cyr.-Alex. *al.* ἤδειτε *codd. et test. rell.* με εἶναι D 1 13 69 118, Latt. (Vet.-Vulg.), Iren. Orig.-Lat. Did. Cyr.-Hier. *al.* εἶναί με *rell.*

CAP. III.

4, 7, 8, 9, 16, 17 [Uid. MATT. iii.]

11 *Qui enim habet*, inquit, *duas tunicas, det ei qui non habet; et qui habet escam, similiter faciat.* IV. xxx. 3.

23 *Iesus autem erat quasi incipiens annorum triginta.* II. xxii. 5. — trig. ann. *A edd.*

23 Qui ignorabant Scripturas . . . patrem eum uocabant pueri. IV. xxiii. 1. — putabant *A μ, edd. pr.*

23 seqq. Propter hoc Lucas genealogiam, quae est a generatione Domini nostri usque ad Adam, septuaginta duas generationes habere ostendit. III. xxii. 3.

CAP. IV.

Quemadmodum meminit Lucas: 6 *Haec omnia tibi dabo, quoniam mihi tradita sunt, et cui uolo do ea,* 7 *si procidens adoraueris me.* [Cf. MATT. iv. 9.] V. xxi. 2.

6 *Haec omnia mihi tradita sunt, et cui uolo do ea.* V. xxii. 2. — – omnia *M.*

6 *Quoniam haec omnia mihi tradita sunt, et cui uolo do ea.* V. xxii. 2. — – mihi *V.* do eam *C.*

6 *Haec omnia mihi tradita sunt, et cui uolo do ea.* V. xxiv. 1. — Haec . . ea *om. A QR μ.* Asae *in ras pro* Es. *C.*

18 Et ipse Dominus in Capharnaum Esaiae prophetias legebat: *Spiritus Domini super me, quapropter unxit me, euangelizare pauperibus misit me, curare contribulatos corde, praeconare captiuis remissionem et caecis uisionem:* semetipsum quoque ostendens praenuntiatum per Esaiae prophetiam dicebat eis: 21 *Hodie adimpleta est scriptura haec in auribus uestris.* IV. xxiii. 1. — misit *pro* unxit *M PR.* et euang. *C.* — et *P.*

III. 11. Qui enim habet Iren. qui habet *a b d e f.* habens Tert. det ei qui non habet Iren. det non habenti *a b d f.* communicet cum non habente *e.* habet escam Iren. habet escas *b d e f.* habent escas *a.* faciat *b d f* Iren. faciant *a.* *om. e.* 23. Iesus autem erat Iren. Erat autem Iesus *d.* Et ipse Iesus erat *a b e f.* quasi incipiens annorum triginta Iren. quasi annorum XXX incipiens *d.* fere annorum XXX incipiens *a.* incipiens fere annorum . . . *b.* quasi annorum triginta *e.* fere annorum triginta *f.*

IV. 6. Haec omnia tibi dabo Iren. *ex* MATT. iv. 9. quoniam *a* Iren. quia *b d e f.* tradita sunt *b f* Iren. 4/4. tradita est *a d e.* cuicumque *a.* uoluero *b.* ea Iren. 4/4. eam *b.* illa *e f.* illam *a d.* 7. procidens *a b f* Iren. prostratus *e.* *om. d.* me *f* Iren. ante me *a b.* in conspectu meo *d e.* 18. quapropter Iren. propter quod *a d e f.* propterea *b.* bene nuntiare [*pro* euangelizare] *e.* humilibus [*pro* pauperibus] *a.* curare contribulatos corde [= ESAI. lxi. 1] Iren. sanare contritos corde *f.* *om. a b d e.* praeconare Iren. praedicare *a b e f.* adnuntiare *d.* uisionem Iren. uisum *a b d e f.* + restituere *e.* 21. adimpleta *e* Iren. impleta *a b f.* repleta *d.* scriptura haec *a d* Iren. haec scriptura *b f.* ista [*pro* haec] *e.*

CAP. V.

et *pro* ut *A μ, edd. pr.*
conclusere *MM.*
— qui *C.*
eo *pro* Petro *M.*
reciam *C.*
valentibus *A.*
ad *pro* in *M, edd.*

[6] Et omnia huiusmodi per solum Lucam cognouimus, et plurimos actus Domini per hunc didicimus, quibus et omnes utuntur: ut multitudinem piscium quam concluserunt hi qui cum Petro erant, iubente Domino ut mitterent retia. III. xiv. 3.

[31] *Non est opus sanis medicus sed male habentibus.* [32] *Non ueni uocare iustos sed peccatores in paenitentiam.* [Cf. Marc. ii. 17.] III. v. 2.

mittit *V.*
commensuram *AMMR.*

[36] *Nemo immittit commissuram uestimenti noui in uestimentum uetus,* [37] *nec mittunt uinum nouum in utres ueteres.*

[Uid. Matt. ix. 16.] IV. xxxv. 2.

CAP. VI.

et non *pro* nec *C.*
non *pro* nec *OPQR μ, edd. pr.*
introiit *A V.*

[3] *Nec hoc legistis quod fecit Dauid cum esurisset,* [4] *quemadmodum introiuit in domum Dei, et panes propositionis manducauit, et dedit eis qui cum eo erant, quos non licebat manducare nisi solis sacerdotibus?*

[Cf. Matt. xii. 3, Marc. ii. 25.] IV. viii. 3.

fundavit *pro* curavit *MM.*

[6] Qui *aridam* curauit *manum*, et omnes omnino quos curauit, non ea quae ab initio ex utero edita fuerant membra mutauerunt, sed eadem ipsa salua recipiebant. V. xii. 5.

[13] Et per apostolorum electionem; duodecim enim apostolos elegit. I. iii. 2.

[13] καὶ διὰ τῆς τῶν ἀποστόλων ἐκλογῆς· δώδεκα γὰρ ἀπόστολοι.

[Epiph.] I. iii. 2.

V. 31. est opus . . . medicus *e* (Marc.) Iren. opus est . . . medico *e* (Luc.) opus habent . . . medicum *f* (Marc.) habent opus . . . medico *d* (Luc.) egent . . . medicum *b f* (Luc.) egent . . . medicos *a b* (Marc.) *a* (Luc.) desiderant . . . medicum *d* (Marc.) Tert. 1/3. medicus . . . necessarius Tert. 2/3. sanis *e* (Marc.) *e* (Luc.) Iren. Tert. sani *a f* (Marc.) *a f* (Luc.) qui sani sunt *d* (Marc.) *b* (Luc.) qui salui sunt *d* (Luc.) fortes *b* (Marc.) male habentibus *e* (Marc.) *e* (Luc.) Iren. Tert. 1/3. male habentes Tert. 1/3. qui male habent *a b d f* (Marc.) *b d f* (Luc.) qui se male habent *a* (Luc.) languentibus Tert. 1/3. 32. + enim [*ante* ueni] *f* (Marc. Luc.) — in paenitentiam *b d e f* (Marc.)

VI. 3. Numquam [*pro* Nec] *d.* quod *a d e* Iren. quid *b f.* fecerit *b.* cum *a b f* Iren. quando *d e.* esurisset *f* Iren. esuriit (esuriuit) *a d e.* esuriret *b.* + ipse et qui cum eo erant *a b* (*d*) *e f.* 4. quemadmodum Iren. quomodo *a b e f.* *om. d.* introiuit (-ibit) *d e* Iren. intrauit *a b f.* manducauit *d* Iren. [= Marc. ii. 26.] sumpsit et mand. *b f.* accepit et mand. *a e.* dedit eis qui *a b e* Iren. dedit et qui *d.* dedit his qui *f.* cum eo Iren. cum ipso *f.* secum *a b e.* cum (*tantum*) *d.* quos *a b e f* Iren. quibus *d.* non licet ede[re] *a.* si non [*pro* nisi] *d.*

24 *Uae uobis, diuites, quoniam percepistis consolationem uestram.* 25 *Uae uobis qui satiati estis, quoniam esurietis, et qui ridetis nunc, quoniam plorabitis.* 26 *Et uae uobis cum benedixerint uos omnes homines; secundum haec enim faciebant et pseudoprophetis patres uestri.* III. xiv. 3.

qui accipitis (*pro* quon. per.) *P.*
percipitis *AOQR, edd.*
+ et *ante* uae 2° *A OPQR, edd.*
— nunc *V.*
quia plorabitis *edd.*
hom. omnes *edd.*

29 *Tollenti* enim *tibi tunicam,* ait, *remitte ei et pallium,* 30 *et ab eo qui tollit tua non reposcas;* 31 *et quemadmodum uultis ut faciant uobis homines, facite eis.* IV. xiii. 3.

— tibi *C.*
hunicam *A.*
— ait *A μ.*
tollet *A QR.*

40 *Nemo est* enim *discipulus super magistrum: perfectus autem omnis erit sicut magister eius.* V. xxxi. 2.

enim est *edd.*
+ si sit *ante* sicut *A.*

46 *Quid mihi dicitis: Domine, Domine; et non facitis quae dico?* IV. xxxvii. 3.

46 *Quid mihi dicitis: Domine, Domine; et non facitis quae dico uobis?* V. viii. 3.

— quid *V.*

CAP. VII.

12 Summi sacerdotis mortua filia et uiduae filius qui circa portam mortuus efferebatur . . . in quibus resurrexerint corporibus? . . . sed

24. diuites Iren. diuitibus *a b d e f.* quoniam *a d e* Iren. quia *b f.* percepistis Iren. recepistis Tert. consecuti estis *e.* habetis [*praem.* iam *f*] *a b d f.* consolationem *a b d f* Iren. postulationem *e.* aduocationem Tert. **25.** qui satiati estis Iren. qui saturati estis [+ nunc *f*] *b f.* qui repleti estis *d.* saturati *e.* saturis *a.* quoniam *d e* Iren. quia *a b f* Tert. et qui Iren. uae uobis qui *a b d e f.* ridetis nunc *a d f* Iren. nunc ridetis *e.* deridetis *b.* quoniam plorabitis Iren. quoniam plorabitis et lugetis *d.* quia plangetis et plorabitis *e.* quia lugebitis et flebitis *a b f.* **26.** Et Iren. *om. a b d e f.* uobis cum benedixerint uos Iren. uobis quando bene uobis dixerint *d.* uobis cum benedixerint *b.* cum bene uobis dixerint *a f.* cum uobis benedixerint *e* Tert. — omnes *d* Tert. secundum haec *b d f* Iren. Tert. per eadem *e.* similiter *a.* enim Iren. *om. a b d e f* Tert. et *b f* Iren. Tert. *om. a d e.* prophetis *f.* uestri Iren. eorum *a b d e f* Tert. 1/2. illorum Tert. 1/2. **29.** Tollenti . . . ei Iren. ei qui . . . auferet *e.* ab eo qui auferet *a.* ab eo qui tollit *d.* eum qui auferet *b f.* qui . . . sustulerit Tert. tibi *b f* Iren. Tert. a te . . . tuum *e.* tuum (tuam *d*) *a d.* tunicam . . . pallium [= MATT. v. 40 τὸν χιτῶνα . . . τὸ ἱμάτιον] *b d* Iren. Tert. uestimentum . . . palleum *a.* uestimentum . . . tunicam *f.* palleum . . . tunicam *e.* remitte [= MATT. v. 40] *e* Iren. concede Tert. noli prohibere *b f.* uetare noli *a.* ne uetueris *d.* et *a b d* Iren. etiam *f* Tert. *om. e.* **30.** — ab eo *b.* tollit *a* Iren. tollet *d.* auferet *b e f.* tua *a d e* Iren. quae tua sunt *f.* a te quae tua sunt *b.* non reposcas Iren. ne repetas *f.* ne repetieris *d.* noli deposcere *e.* noli prohibere *b.* repetere noli *a.* **31.** quemadmodum *a* Iren. quomodo *e* Tert. 1/2. sicut *d f* Tert. 1/2. prout *b.* fieri . . . ab hominibus [*pro* ut faciant . . . homines] Tert. 1/2. facite eis Iren. uos illis facite *e.* sic facite eis *a.* et uos [+ ita Tert.] facite illis *d* Tert. et uos facite illis [*tr.* 3. 4. 1. 2 *b*] similiter *b f.* **40.** Nemo Iren. non *a b d e f* Tert. discipulus *b d f* Iren. Tert. discens *a e.* perfectus *b e f* Iren. consumatus *a.* confectus *d.* — omnis *b.* sicut *d* Iren. si sit sicut *a f* Iren. *cod* A. ut sit sicut *b.* ssicut [*fort.* si sicut] *e.* illius [*pro* eius] *a.* **46.** mihi dicitis *d* Iren. 2/2. me uocatis [*tr.* 2. 1 *b f*] *a b e f.* uocatis Tert. quae dico [+ uobis Iren. 1/2] *a b d f* Iren. 2/2 Tert. quod dico *e.*

— dico *C.*
dare *A μ, edd. pr.*
dedi *M.*
matris sue *C.*

enim apprehendit, ait, Dominus manum mortui, et [14] *dixit ei: Iuuenis, tibi dico, surge;* [15] *et sedit mortuus*, et iussit ei dari manducare, *et dedit eum matri suae.* [Cf. Luc. viii. 41, 54.] V. xiii. 1.

[35] *Iustificata est sapientia a filiis eius.* [Uid. ad. Matt. xi. 19.] I. viii. 4.

[35] καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. [Epiph.] I. viii. 4.

quomodo *edd. pr.*

[36 seqq.] Per solum Lucam cognouimus . . . quoniam apud Pharisaeum recumbente eo, *peccatrix mulier* osculabatur pedes eius et

unguento ung. *edd.*

ungebat unguento, et quaecunque propter eam dixit ad Symonem

— Dominus *A μ, edd. pr.*

Dominus de duobus debitoribus. III. xiv. 3.

— plus (1°) *MM.*
diligitur *AMM.*

[43, 47] Cui enim plus dimittitur plus diligit. III. xx. 2.

CAP. VIII.

[41] Summi sacerdotis mortua filia.

[Cf. Luc. vii. 14, Matt. ix. 18, Marc. v. 22.] V. xiii. 1.

[41] Duodecim autem annorum uirginem illam, archisynagogi filiam,

eliberauit *C.*
typum autem narrant esse *C.*

quam insistens Dominus a mortuis liberauit typum esse narrant Achamoth. I. viii. 2.

— δὲ Cod. Uen.

[41] τὴν δὲ δωδεκαετῆ παρθένον ἐκείνην, τὴν τοῦ ἀρχισυναγώγου θυγατέρα, ἣν ἐπιστὰς ὁ Κύριος ἐκ νεκρῶν ἤγειρεν, τύπον εἶναι διηγοῦνται τῆς Ἀχαμώθ. [Epiph.] I. viii. 2.

— a *ante* profl. *A μ, edd.*
— et sanata *usque ad* ignorantia *C*.*

[43, 44] Sed et de illa muliere quae a profluuio sanguinis laborans tetigit fimbriam uestimenti Domini et sanata est, aperta est eorum ignorantia. II. xxiii. 1.

[43 seqq.] Adhuc etiam in ea quae profluuium sanguinis patiebatur, manifestissime hoc significari: duodecim enim annis passam eam,

sana iam *C.*

per Domini aduentum esse sanatam, quum tetigisset fimbriam

VII. 14. Iuuenis *e* Iren. iuuenis iuuenis *d.* adulescens *b f.* adulescens adulescens *a.* 15. sedit *e* Iren. resedit [+ protinus *f*] *b d f.* consedit *a.* mortuus *a d* Iren. qui erat mortuus *b f.* ille mortuus *e.* — et dedit eum *e.* dedit *a b d* Iren. reddidit *f.* eum *a d* Iren. illum *b f.* matri suae *a d f* Iren. matri eius *b.* ad matrem suam *e.* 37. mulier *a b d e f* Iren. femina Tert.

VII. 35. αὐτῆς *sine addit.* ℵ° D L M X 1, 13, 28 *al.*, Syr.-Cur. Arm. + πάντων (*post* αὐτῆς), A E G H &c. + πάντων (*ante* τῶν) ℵ B 69, 124, 157, 346 [*habent* πάντων Uerss. Latt. Syr. (Pesh-Harcl.) Aegypt.-Boh. Goth.] ἔργων (*pro* τέκνων) ℵ.

uestimenti eius; et propter hoc dixisse Saluatorem: [45] *Quis me tetigit?* . . . Per illam enim quae passa est duodecim annis, illa uirtus significatur, eo quod extenderetur et in immensum flueret eius substantia, quemadmodum dicunt. Et nisi tetigisset uestimentum, hoc est, illius Filii, qui est ueritatis primae tetradis, quae per fimbriam manifestata est, aduenisse in omnem substantiam; sed stetit, et quieuit a passione per egressam uirtutem Filii. I. iii. 3.

– qui est *MM edd.*
substantiam suam *edd.*
ueritatem *pro* uirt. *C*.*

[43 seqq.] ἔτι τε ἐπὶ τῆς αἱμορροούσης σαφέστατα τοῦτο δηλοῦσθαι· δώδεκα γὰρ ἔτη παθοῦσαν αὐτὴν ὑπὸ τῆς τοῦ Σωτῆρος παρουσίας τεθεραπεῦσθαι, ἁψαμένην τοῦ κρασπέδου αὐτοῦ, καὶ διὰ τοῦτο εἰρηκέναι τὸν Σωτῆρα, Τίς μου ἥψατο; διδάσκοντα τοὺς μαθητὰς τὸ γεγονὸς ἐν τοῖς Αἰῶσι μυστήριον καὶ τὴν ἴασιν τοῦ πεπονθότος Αἰῶνος. ἡ γὰρ παθοῦσα δώδεκα ἔτη ἐκείνη ἡ δύναμις, ἐκτεινομένης αὐτῆς καὶ εἰς ἄπειρον ῥεούσης τῆς οὐσίας, ὡς λέγουσιν, εἰ μὴ ἔψαυσε τοῦ φορήματος αὐτοῦ, τουτέστιν τῆς Ἀληθείας τῆς πρώτης τετράδος, ἥτις διὰ τοῦ κρασπέδου μεμήνυται, ἀνελύθη ἂν εἰς τὴν οὐσίαν αὐτῆς· ἀλλὰ ἔστη καὶ ἐπαύσατο τοῦ πάθους· ἡ γὰρ ἐξελθοῦσα δύναμις τούτου. [Epiph.] I. iii. 3.

αἱμορροούσης Cod. Uen.
ἁψαμένης Ed. Basil.

[51] *Nullum* enim, inquit, *permisit intrare nisi Petrum et Iacobum et patrem et matrem puellae.* II. xxiv. 4.

– intrare *C.*
tr. matrem et p. *C.*

[54] Sed enim *apprehendit*, ait, Dominus *manum* mortui et dixit ei: Iuuenis, tibi dico, surge; et sedit mortuus, [55] *et iussit ei dari manducare* et dedit eum matri suae. [Cf. Luc. vii. 14, 15.] V. xiii. 1.

– dico *C.*
dare *A μ, edd. pr.*
dedi *M.*
matris sue *C.*

CAP. IX.

[22] *Oportet* enim, inquit, *Filium hominis multa pati et reprobari et crucifigi et die tertio resurgere.* [= Marc. viii. 31.] III. xvi. 5.

VIII. 45. quis me tetigit *d* Iren. qui tetigit me *a*. quis est qui me tetigit *b f*. 51. Nullum Iren. non . . . quemquam *a b d f*. non . . . aliquos *e*. permisit *b e f* Iren. admisit *d*. est passus *a*. intrare *a b f* Iren. introire *d e*. + secum *a b d e f*. + et Iohannen [*post* Petrum] *a b d e f*. patrem et matrem puellae *a b f* Iren. patrem puellae et matrem *d e*. 54. apprehendit manum et Iren. adprehensa manu *a*. tenens manum *b d e f*. 55. iussit *a b e f* Iren. praecepit *d*. ei dari Iren. dari ei *a d*. illi dari *b e*. illi dare *f*.

IX. 22. reprobari Iren. reprobari a senioribus et pontificibus et scribis *a*. reprobari a senioribus et principibus sacerdotum et scribis *e f*. reprobari a principibus sacerdotum et scribis *b*. exproprari a presbyteris et a principibus sacerdotum et scribis *d*. crucifigi Iren. interfici *a e*. occidi *b d f*. die tertio Iren. tertia die *f*. post tertium diem *a*. post dies tres *b*. post tres dies *d*. post triduum *e*.

Tria autem genera hominum ostendisse docent eum; hylicum quidem in eo quod responderit dicenti, [57] *Sequar te*: [58] *Non habet filius hominis ubi caput reclinet.* Animale autem in eo quod dixerit dicenti, [61] *Sequar te, permitte autem mihi ire et renuntiare domesticis:* [62] *Nemo super aratrum manus imponens et in posteriora respiciens aptus est regno caelorum.* . . . Spiritale uero in eo quod dicit: [60] *Remitte mortuos sepelire mortuos suos; tu autem uade et adnuntia regnum Dei.* [Cf. Matt. viii. 19, 20, 22.] I. viii. 3.

mihi autem *V.*

manum *AOPQR, edd.*

τρία δὲ γένη ἀνθρώπων οὕτως δεδειχέναι διδάσκουσιν αὐτόν· τὸ μὲν ὑλικὸν ἐν τῷ εἰπεῖν τῷ ἐρωτήσαντι, [57] Ἀκολουθήσω σοι· [58] Οὐκ ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ποῦ τὴν κεφαλὴν κλίνῃ. τὸ δὲ ψυχικὸν ἐν τῷ εἰρηκέναι τῷ εἰποντι, [61] Ἀκολουθήσω σοι, ἐπίτρεψον δέ μοι πρῶτον ἀποτάξασθαι τοῖς οἰκείοις· [62] Οὐδεὶς ἐπ' ἄροτρον τὴν χεῖρα ἐπιβαλὼν καὶ εἰς τὰ ὀπίσω βλέπων εὔθετός ἐστιν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. . . . τὸ δὲ πνευματικὸν ἐν τῷ εἰπεῖν· [60] Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ πορευθεὶς διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ. [Epiph.] I. viii. 3.

κλίναι Ed. Basil.

— mortuos *P.*

[60] *Sinite* enim, inquit, *mortuos sepelire mortuos suos.* [Cf. Matt. viii. 22.] V. ix. 1.

58. Non habet filius hominis Iren. filius hominis non habet *a b h k* (Matt. viii. 20) *a b d e f* (Luc.) caput *h k m* (Matt.) *a d f* (Luc.) Iren. caput suum *a b* (Matt.) *b e* (Luc.) reclinet *a h m* (Matt.) *a b d f* (Luc.) Iren. declinet *b* (Matt.) *e* (Luc.) inclinet *k* (Matt.) collocet Tert. 60. remitte *b k* (Matt.) Iren. 1/2. demitte *h* (Matt.) sine *m* (Matt.) *a b d e f* Tert. (Luc.) Cypr. remitte . . . sine *a* (Matt.) sinite Iren. 1/2. mortuos sepelire *b k* (Matt.) *a b d* (Luc.) Iren. 2/2. mortuos sepeliant *h m codd.* (Matt.) *f* (Luc.) mortui sepeliant *m cod.* (Matt.) *e* Tert. (Luc.) Cypr. remitte mortuos; sine mortui sepeliant *a* (Matt.) et *d e* Iren. Tert. *om. a b f.* adnuntia *a e f* Iren. Tert. nuntia *b.* praedica *d.* 61. permitte autem mihi Iren. permitte autem mihi primum *d.* sed primum permitte mihi *b* (*ut uid.*) *f m.* prius autem permitte mihi *a.* primo autem mihi permitte *e.* ire et renuntiare Iren. ire et nuntiare *a.* nuntiare *b e.* renuntiare *f m.* abrenuntiare *d.* domesticis Iren. his qui in domo mea sunt *f.* his qui [quae *m codd.*] domi sunt *b m.* eis qui [+ in *a*] domo sunt *a e.* qui sunt in domum meam *d.* 62. *Quod ad ordinem uerborum spectat ne unus quidem testis in hoc uersu alteri, si e* Cypr. *excipias, consentit. Ordinem praeterea clausularum (quasi sit* βλέπων εἰς τὰ ὀπίσω καὶ ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον*) inuertunt a b d e* Cypr. 2/2: *Graecae ueritati accedunt f m* Iren. Tert. super aratrum *a e f m codd.* Iren. Cypr. 2/2. in aratrum *b d.* in aratro *m cod.* aratro Tert. manus Iren. manum *a b* Tert. manum suam *d e f m* Cypr. 2/2. imponens *m* Iren. Tert. superponens *e* Cypr. 2/2. immittens *d.* mittens (mittit *b*) *b f.* extendens *a.* in posteriora Iren. retro *a b d e f m* Tert. Cypr. 2/2. respiciens *a b f m codd.* Iren. aspiciens *d m cod.* spectans Tert. adtendens *e* Cypr. regno caelorum Iren. regno Dei *a b e f m* Cypr. 2/2. in regnum Dei *d.*

IX. 58. κλίνῃ *codd. plur.* Eu. Luc. κλίναι A* 69, 126, 157, *al. pauc.* 60. πορευθεὶς D, Ualentt. *ap.* Iren. ἀπελθὼν *rell.* 61. ἐπίτρ. δέ μοι πρῶτον D, πρῶτον δὲ ἐπίτρ. μοι *rell.* τοῖς (τοὺς V *al. pauc.*) εἰς τὸν οἶκόν μου *codd.* Eu. Luc. ἐν τῇ βασιλείᾳ ℵ°, *q* Aegypt.-Boh. (?), Ualentt. *ap.* Iren., Bas. *cod.* Chrys. εἰς τὴν βασιλείαν *codd. plur.* τῇ βασιλείᾳ ℵ B L Ξ 1, 33, Latt. (Uet. *codd.* Uulg.) Arm. Clem.-Alex. Orig. *al.*

CAP. X.

[1] Post enim duodecim apostolos LXX alios Dominus noster ante se misisse inuenitur. II. xxi. 1.

[16] *Qui uos audit me audit, et qui uos contemnit me contemnit et eum qui me misit.* III. *Praef.*

audet C^*.

In omnem terram mittens [18] de caelis Paracletum ubi et diabolum tanquam fulgur proiectum ait Dominus. [Cf. Apoc. xii. 9.] III. xvii. 3.

fulgor *C*.

[19] Uincens eum et apostatam ostendens, e contrario subiecit eum homini, *Ecce*, dicens, *do uobis potestatem calcandi super serpentes et scorpiones et super omnem uirtutem inimici.* V. xxiv. 4.

– potestatem *V*.

[19] Et contulit credentibus in se *super serpentes et scorpiones calcare, et super omnem uirtutem inimici.* II. xx. 3.

scorpionibus C^*.

[19] Et draconem illum, serpentem uetustum, alligans et subiciens potestati hominis, qui fuerat uictus, ad calcandam eius *omnem uirtutem.* [Cf. Apoc. xx. 2.] III. xxiii. 7.

calcanda *A*.
omnem eius *edd.*

[30 seqq.] Commendante Domino Spiritui sancto suum hominem qui inciderat in latrones, cui ipse misertus est, et ligauit uulnera eius, dans duo denaria regalia. III. xvii. 3.

commendantem (+ et *C*) *CMM.*
omnem *pro* hom. *CV*.

CAP. XI.

Per solum Lucam cognouimus . . . [5] et qui pulsat noctu sumere panes, et [8] *propter instantiam importunitatis* sumit. III. xiv. 3.

pulsavit *Ha edd. pr.*
nocte *A, edd.*

[21, 22] Quomodo autem eum qui aduersus homines fortis erat, qui non solum uicit hominem sed et detinebat eum sub sua potestate, deuicit, et eum quidem qui uicerat uicit, eum uero qui uictus fuerat hominem dimisit, nisi superior fuisset eo homine qui fuerat uictus? IV. xxxiii. 4.

–eum *C*. –eum qui *V*.
aduersus hominem *V*.
eum quem sub sua *V*.

X. 16. *tr.* audit uos *a d e m* Cypr. 2/2. + [*post* audit 2°] et eum qui me misit Cypr. 1/2, et qui me audit audit eum qui me misit Cypr. 1/2. – et 1° *om. b*. uos contemnit me contemnit Iren. uos spernit (spernit uos *a d*) me spernit *a b d e f m* Tert. uos reicit me reicit Cypr. 2/2. et eum (*tantum*) *a b e* Iren. Cypr. 2/2. et qui [qui autem *m*] me spernit spernit eum *f m*. qui autem me audit audit eum *d*. **19.** do *d* Iren. dedi *b e f* Lucif. calcandi *a b f* Iren. Tert. ut calcetis *d e*. supra [*pro* super 1°] *b*. serpentes et [+ super *e*] scorpiones *b d e f* Iren. 2/2. uiperas et scorpiones *a*. colubros et scorpios Tert. super *a d e* Iren. 2/2. super *b f* Lucif. uiam [*sc.* uim ? : *pro* uirtutem] *a*.

XI. 8. instantiam importunitatis Iren. improbitatem *b d f m codd.* importunitatem *m codd.*

fuerat *M.*
expostulabant *C.*
erant *AMM.*

lumbi u. *AOPQR, edd.*
ardentes in manibus uestris *M, edd. pr.*
+ quando reuertatur a nuptiis *post* suum *M PR* (*ut uid.*), *edd. pr.*
pretincti *C.*
aperiatis *A μ OPQR.*

CAP. XII.

Per solum Lucam cognouimus . . . [16] de parabola diuitis illius qui reclusit quae ei nata fuerant, cui et dictum est: [20] *In hac nocte expostulabunt animam tuam a te; quae autem praeparasti, cuius erunt?* III. xiv. 3.

[35] *Sint* igitur *uestri lumbi praecincti et lucernae ardentes,* [36] *et uos similes hominibus exspectantibus dominum suum.* IV. xxxvi. 3.

[35] *Sint lumbi uestri praecincti et lucernae ardentes,* [36] *et uos similes hominibus exspectantibus dominum suum quando reuertatur a nuptiis, ut cum uenerit et pulsauerit, aperiant ei.* IV. xxxvii. 3.

[37] *Beati serui illi quos ueniens dominus inueniet uigilantes. Amen dico uobis quoniam praecingetur et recumbere eos faciet et transiens ministrabit eis.* [38] *Et si uenerit uespertina uigilia et inuenerit sic, beati sunt, quoniam recumbere eos faciet et ministrabit eis; licet secunda et licet tertia beati sunt.* V. xxxiv. 2.

De quibus et [42] Dominus dicebat: *Quis igitur erit fidelis actor*

XII. 20. In Iren. *om. a b d e f m* Tert. Cypr. 3/3. expostulabunt animam tuam Iren. expostulatur anima tua Cypr. 3/3. animam tuam reposcunt (reposcent Tert.) *a* Tert. animam tuam repetunt *b f m cod.* petunt animam tuam *d.* anima tua auferetur *e m codd.* a te *a b d e f m* Iren. *om.* Tert. Cypr. 3/3. autem *b f m* Iren. Tert. ergo *a d e* Cypr. 3/3. praeparasti *m* Iren. parasti *a d (e) f* Tert. Cypr. 3/3. **35.** sint lumbi uestri (uestri lumbi Iren. 1/2) *a b e f m* Iren. Cypr. 4/4. sit lumbus uester *d.* praecincti *b e f m* Iren. 2/2. succincti *a* (Tert.) adcincti Cypr. 4/4. cinctus *d.* **36.** reuertatur *a b f m codd.* Iren. ueniat *m cod.* Cypr. 4/4. ueniet *d.* uenit *e.* a nuptiis *a b f m* Iren. Tert. Cypr. 4/4. a nuptias *d.* ad nuptias *e.* ut *b d f m* Iren. Cypr. et *a e* Cypr. *codd.* 2/4. uenienti et pulsanti [*pro* cum u. et p.] *d.* + confestim [*ante* aperiant] *a b d f m.* *om. e* Iren. Cypr. 4/4. aperiatis [*pro* aperiant] *m cod.* Iren. *codd.* Cypr. *cod.* A 1/4. ei *b f m* Iren. Cypr. 2/4. illi *a d e* Cypr. 2/4. **37.** Felices Cypr. 3/4. ueniens . . . inuenlet *d* Iren. aduenienS . . . inuenerit *e* Cypr. 4/4. cum uenerit . . . inuenerit *a b f m.* quoniam *a e* Iren. quia *d.* quod *b f.* praecingetur Iren. praecinget se *b f.* succinget se (*a*) *d e.* recumbere eos faciet *e* Iren. . . cumbere faciet illos *a.* iubet illos (eos *f*) discumbere *b f.* reclinauit eos *d.* transiens *a d f* Iren. transiet et *b e.* eis *f* Iren. illis *b d e.* **38.** ueniet [*pro* uenerit] *d.* uespertina uigilia *b e* Iren. uespertina custodia *d.* in secunda uigilia et si in tertia uigilia uenerit *f.* inuenerit sic beati sunt Iren. ita inuenerit beati sunt [+ serui illi *f*] *b f.* inuenerit (inueniet *d*) sic faciet *d e.* quoniam recumbere eos faciet et ministrabit eis Iren. quia recumbere eos faciet et ministrauit *e.* quoniam iubebit illos discumbere et ministrabit illis *b.* *om. d f.* licet secunda et licet tertia Iren. et si [+ in *e*] secunda uel tertia *d e.* *om. b f* [*sed uide f supra*]. beati sunt Iren. beati sunt illi *d.* beati erunt illi *e.* *om. b f.* **42.** quis igitur erit Iren. quis est ergo *e.* quis enim est *f.* quinam est *d.* quis est *b.* actor Iren. dispensator *b e f.* uilicus *d.*

bonus et sapiens, quem praeponit Dominus super familiam suam ad dandam eis cibariam in tempore? 43 *Beatus ille seruus quem cum uenerit Dominus inuenerit sic facientem.*

[Cf. MATT. xxiv. 45, 46.] IV. xxvi. 5.

43 *Beatus seruus ille quem cum uenerit Dominus inuenerit ita facientem.* [= MATT. xxiv. 46.] IV. xxxvii. 3.

De quibus dixit et Dominus: 45 *Si autem dixerit malus seruus in corde suo: Tardat dominus meus; et incipiat caedere seruos et ancillas et manducare et bibere et inebriari;* 46 *ueniet dominus serui illius in die qua nescit et hora qua non sperat, et diuidet eum et partem eius cum infidelibus ponet.* [Cf. MATT. xxiv. 48–51]. IV. xxvi. 3.

45 *Si autem dicat seruus in corde suo: Tardat dominus meus; et incipiat caedere conseruos et manducare et bibere et inebriari;* 46 *ueniet dominus eius in die qua non sperat et diuidet eum et partem eius cum hypocritis ponet.* IV. xxxvii. 3.

47 *Seruus qui scit uoluntatem domini sui, et non facit, uapulabit multas.* IV. xxxvii. 3.

danda eis cibaria *A μ OPQR, edd.*
ueniens *pro* cum uenerit *A μ OPQR, edd.*

– ille *A*.
conuenerit *pro* cum uenerit *CV*.
Dominus eius *A μ OPQR, edd.*
sic *pro* ita *A*.

ponit *AMMOQR*.

in qua *M*.

– sui *CV*.
multis *μOPQR, edd. pr.*

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42. bonus et sapiens Iren. sapiens bonus *d*. prudens et bonus *e*. et prudens *bf*. praeponit Iren. constituit *bde*. constituet *f*. familiam suam *bf* Iren. familiam *e*. curam eius *d*. ad dandam Iren. dare *d*. ut det *bf*. ut distribuat *e*. eis cibariam in tempore Iren. illis in tempore tritici mensuram *bf*. cibaria conseruis suis *e*. in tempore frumentationem *d*. **43.** ille seruus *f* Iren. 1/2. seruus ille *bde* Iren. 1/2. cum uenerit *bf* Iren. 2/2. ueniens *d*. adueniens *e*. dominus *ef* Iren. 2/2. dominus eius *bd*. inuenerit *e* Iren. 2/2. inueniet *bdf*. sic facientem *e* Iren. 1/2. ita facientem *bf* Iren. 1/2. eum facientem sic *d*. **45.** si autem *de* Iren. 2/2. quod si *bf*. dixerit *bdef* Iren. 1/2. dicat Iren. 1/2. seruus Iren. 1/2. malus seruus [*cf.* MATT. xxiv. 48] Iren. 1/2. seruus ille *bdef*. tardat *de* Iren. 2/2. moram facit *bf*. + uenire *bdef*. *om.* Iren. 2/2: *cf.* MATT. xxiv. 48 (*Tisch. W. H.*) *ubi tamen Latini omnes habent* uenire. incipiat *ef* Iren. 2/2. coeperit *bd*. caedere Iren. 2/2 [*et de* apud MATT. xxiv. 49]. percutere *bdef*. seruos et ancillas *f* Iren. 1/2. pueros et puellas *de*. conseruos [*cf.* MATT. xxiv. 49] Iren. 1/2. et manducare Iren. 2/2. manducare autem *d*. et edere *b*. et comedere *f*. manducans *e*. bibere et inebriari *bdf* Iren. 2/2. bibens et inebrietur *e*. **46.** serui illius *bf* Iren. 1/2. eius (*om.* serui) *de* Iren. 1/2. nescit Iren. 1/2. non sperat *bef* Iren. 1/2. non putat *d*. et hora qua non sperat Iren. 1/2. et [+ in *e*] hora qua nescit *bef*. et in hora qua ignorat *d*. *om.* Iren. 1/2. illum . . . illius [*pro* eum . . . eius] *e*. et partem *de* Iren. 2/2. partemque *bf*. cum infidelibus *bdef* Iren. 1/2. cum hypocritis [*cf.* MATT. xxiv. 51] Iren. 1/2. *tr.* ponet cum infidelibus *d*. ponit [*pro* ponet] *f* Iren. *codd.* 1/2. **47.** Seruus Iren. ille seruus (seruus ille Cypr. 1/2) *bdef* Cypr. 2/2. scit Iren. sciuit *d*. cognoscit *e* Cypr. 2/2. cognouit *bf*. *tr.* domini sui uoluntatem *b*. facit Iren. fecit *d*. parauerit *b*. paruerit *e* Cypr. 2/2. praeparauit nec fecit *f*. + [*post* facit] ad uoluntatem eius *bde*, secundum uoluntatem eius *f*, uoluntati eius Cypr. 2/2. multas *d* Iren. Cypr. 2/2. multis *f*. multum *e*.

– et *AM.*
– quibus plurimum dedit *AMM.*
– plus (1°) *CV.*

48 Et quibus *plurimum* dedit, *plurimum* ab eis exiget. IV. xxvii. 2.

48 Et quibus *plus* dedit, *plus* ab eis exacturus. IV. xxxvi. 4.

πάνυ *pro* πάνυ Cod. Uen.

50 *Aliud baptisma habeo baptizari, et ualde propero ad illud.* I. xxi. 2.

50 καὶ ἄλλο βάπτισμα ἔχω βαπτισθῆναι, καὶ πάνυ ἐπείγομαι εἰς αὐτό. [Epiph.] I. xxi. 2.

et *pro* ut *CV.*
+ minister *ante* mittat *Er. Ga.*

58 *Cum es cum aduersario tuo in uia, da operam ut libereris ab eo, ne forte te det iudici, et iudex ministro, et mittat te in carcerem.* 59 *Amen dico tibi: Non exies inde, donec reddas nouissimum quadrantem.* [Cf. Matt. v. 25, 26.] I. xxv. 4.

59 *Non exies inde quoadusque nouissimum quadrantem reddas.* I. xxv. 4.

CAP. XIII.

– de V.

Per solum Lucam cognouimus . . . 6 de arbore fici, quae erat in uinea, quae non faciebat fructum. III. xiv. 3.

– iam *C.*
– et non inuenio *C.*
– ecce . . . fructum *C.*

6 Arboris fici parabola, de qua Dominus ait: 7 *Ecce, iam triennium uenio quaerens fructum in hac arbore fici, et non inuenio.* IV. xxxvi. 8.

7 *Ecce, triennium uenio quaerens fructum.* IV. xxxvi. 8.

octodecim *V μ, edd.*

Per solum Lucam cognouimus . . . 10 seqq. illa quae *per decem et octo annos* passa curata fuerat mulier die sabbatorum. III. xiv. 3.

48. plurimum . . . plurimum Iren. 1/2. plus . . . plus Iren. 1/2. multum . . . multum, multum . . . plus *b.* multum . . . multum, multum . . . amplius *f.* multum . . . plus, multum . . . plus *e.* multum . . . amplius, satis . . . plus *d.* multum . . . multum Cypr. **50.** aliud Iren. *om. b d e f.* baptisma *b f* Iren. baptismum *d e* et ualde propero ad illud (καὶ πάνυ ἐπείγομαι εἰς αὐτό): *uerba ex heretico* (*Marcosiorum ut uid.*) *fonte hausta in canonicis non inueniuntur.* **58.** *Hic quoque uersus ab hereticis e Matthaeo et Luca consartus esse uidetur.* cum *b h* (Matt. v. 25) *f* (Luc.) Iren. dum *a f k* (Matt.) *b d* (Luc.) quando *e* (Luc.) quamdiu *d* (Matt.) es *a b d f h k* (Matt.) Iren. uadis *b d e f* (Luc.) + [*post* tuo] ad magistratum (-tus *e*) *b e* (Luc.), ad principem *d* (Luc.), ad iudicem *f* (Luc.) *om. a b d f h k* (Matt.) Iren. operam *b d* Iren. opera *e f.* ut libereris Iren. liberari *b f.* discedere *d.* ut discendas *e.* eo *d e* Iren. illo *b f.* te det Iren. te tradat *d k* (Matt.) tradat te *a b f h* (Matt.) *e f* (Luc.) condemnet te *b d* (Luc.) iudici *a b d f h k* (Matt.) Iren. ad iudicem *d f* (Luc.) apud iudicem *b e* (Luc.) + [*post* iudex] tradat te *a b d f k* (Matt.) *b f* (Luc.) tradat *e* (Luc.) tradet te *d* (Luc.) *om. k* (Matt.) Iren. ministro et *a b d f h k* (Matt.) Iren. exactori et exactor *b d f* (Luc.) pignerario et pignerarius *e* (Luc.) mittit te in custodiam *e.* **59.** Amen *a b d f h k* (Matt.) Iren. *om. b d e f* (Luc.) + quia [*post* tibi] *f* (Luc.) exibis (– bit *k*) *k* (Matt.) Cypr. *codd. opt.* donec *a b d f k* (Matt.) *b e f* (Luc.) Iren. 1/2 Cypr. donique *k* (Matt.) quoadusque Iren. 1/2. usquequo *d* (Luc.) + etiam [*post* donec] *b* (Luc.) *cf.* Tert. reddas [+ usque ad *b* (Matt.)] nouissimum quadrantem *a b d f h k* (Matt.) *b d e* (Luc.) Iren. 1/2. n. q. reddas *f* (Luc.) Iren. 1/2. soluas n. q. Cypr. *codd. opt.* (*cf.* Tert.).

XIII. 7. triennium [*praem.* iam Iren. 1/2] *a e* Iren. 2/2. anni tres *b d f.* + [*ante* uenio] ex quo *d*, est ex quo *a e*, sunt ex quo *b*, sunt ex quibus *f.* hac arbore fici Iren. ista arbore fici *e.* ficu hac *a.* ficulnea hac *b d f.*

15 *Hypocritae, unusquisque uestrum die sabbatorum bouem suum uel asinum non soluit et ducit et adaquat?* 16 *Hanc autem, cum sit filia Abrahae, quam alligauerat Satanas decem et octo annis, non oportuerat solui ab hoc uinculo in die sabbatorum?* IV. viii. 2.

16 *Hanc autem filiam Abrahae, quam alligauit Satanas decem et octo annis, non oportebat solui in die sabbati?* II. xxiii. 2.

28 *Cum uideritis Abraham et Isaac et Iacob et omnes prophetas in regno caelorum, uos autem proici foras.* IV. viii. 1.

32 *Dicite,* inquit, *uulpi huic.* IV. xli. 3.

Et sine parabola autem dicebat ad Hierusalem Dominus: 34 *Hierusalem, Hierusalem, quae interficis prophetas et lapidas eos qui mittuntur ad te, quotiens uolui colligere filios tuos, sicut gallina pullos sub ascellas et noluisti.* 35 *Ecce remittitur uobis domus uestra deserta.* [Cf. MATT. xxiii. 37, 38.] IV. xxxvi. 8.

34 *Quotiens uolui colligere filios tuos.* IV. xxxvi. 8.

34 *Quotiens uolui colligere filios tuos, et noluisti.* IV. xxxvii. 1.

Dicebat ad Hierusalem: 34 *Quotiens uolui congregare filios tuos, quemadmodum gallina pullos suos sub ascellas, et noluisti.* 35 *Quapropter relinquetur uobis domus uestra* [*deserta.*] IV. xxxvii. 5.

Hypocrita *AOQ, Ha.*
– solvit et *MMQROP.*

oportuerit *O.*
oportuit *MM PQR.*
solvere *μ OPR, edd. pr.*

– et *ante* Isaac *CV.*
– et omn. proph *CV.*
regno Dei *μ OPQ, pr.*
proiicemini C^3.

pullos suos *μ, edd.*
ascillas *A.* alas *CV μ, edd.*
relinquetur *P μ, edd pr.*
remittetur *Q.*
– uobis *CV.*

congregare *M, edd. pr.*
+ sub alas *post* tuos *MM ORQ.*
ascellas *C Ma.* ascillis *AC*.* assellis V *uid.*
alas *μ OPQR, Ha St. edd. pr.*
– deserta *CV.*

15. Hypocritae *a b e* Iren. hypocrita *d f* Iren. *codd.* die sabbatorum Iren. die sabbati *d.* sabbatis Tert. sabbato *a b e f.* bouem suum uel asinum non soluit Iren. non soluet (-it *b*) bouem suum aut asinum *a b d e f.* non soluit asinum aut bouem suum Tert. + a praesepio (praesepi Tert.) *a b d e f* Tert. ducit et adaquat *a e* Iren. ducens adaquat *d.* ducit adaquare *b f.* ducit ad potum Tert. 16. cum sit filia Abrahae *a e* Iren. 1/2. filiam Abr. *b f* Iren. 1/2. filiam Abr. cum esset *d.* alligauerat *e* Iren. 1/2. alligauit *a b f* Iren. 1/2. ligauit *d.* decem et octo annis Iren. 2/2. annis decem et octo *f.* annis xviii *e.* ecce xviii anni *a.* ecce x et viii annis *b.* ecce anni xviii *d.* oportebat *a d* Iren. 1/2. oportuerat Iren. 1/2. oportuit *b e f.* ab hoc uinculo Iren. 1/2. a uinculo hoc *a d.* a uinculo *b e.* a uinculis istis *f. om.* Iren. 1/2. die sabbati *a b d f* Iren. 1/2. die sabbatorum Iren. 1/2. die sabbatis *e.* 28. + Dei [*post* prophetas] *a.* in regno caelorum Iren. in regno Dei *d e f.* introeuntes in regno Dei *a b.* introeuntes in regnum Dei Tert. Lucif. proici *a* Iren. eici *d.* expelli *b f* Lucif. excludimini *e.* detineri Tert. foras *b d e f* Iren. foris *a* Tert. 32. indicate [*pro* dicite] *a.* huic *a d e* Iren. illi *b f m.* 34. interficis (*e*) Iren. Cypr. [*et d e apud* MATT. xxiii. 37]. occidis *a b d f* (Tert.) eos qui mittuntur (*b*) *f* Iren. eos qui missi sunt *a.* missos *d e* (Tert.) Cypr. saepius [*pro* quotiens] *a.* colligere Iren. 3/4 Cypr. congregare *a b d e f* Iren. 1/4. sicut Iren. 1/2 Cypr. [*et a d apud* MATT.] quemadmodum *a b d f* Iren. 1/2. quomodo *e.* pullos Iren. 1/2 Cypr. pullos suos *d e f* Iren. 1/2. nidum suum *a b.* ascellas Iren. 2/2. alas Cypr. alas suas *a d e.* pinnis *b.* pinnis suis *f.* noluisti *b f* Iren. 3/3 Cypr. *codd.* [*et e apud* MATT.] noluistis *a d e* Cypr. *codd.* non uoluistis Cypr. *cod.* L. 35. ecce *a b d e f* Iren. 1/2 Cypr. quapropter Iren. 1/2. remittitur Iren. 1/2. remittetur *e* Cypr. *codd. opt.* dimittetur *d.* relinquetur *b f* Iren. 1/2. relinquitur *a.* deserta *a b d f* Iren. 2/2 Cypr. *codd. om. e* Iren. 1/2 *codd.* CV. Cypr. *codd.*

CAP. XIV.

—de *usque ad* sabbatorum *C.*

Per solum Lucam cognouimus . . . [2 seqq.] de hydropico, quem curauit Dominus die sabbatorum, et quemadmodum disputauit quod curauit in hac die; [7 seqq.] et quemadmodum docuit discipulos *primos discubitus* non adpetere; [12 seqq.] et quoniam *pauperes et debiles* uocare oportet, [14] qui *non habent retribuere.* III. xiv. 3.

—et *ante* ipsi *edd.*

[12] *Cum facis prandium uel coenam, noli uocare diuites neque amicos et uicinos et cognatos, ne et ipsi inuicem uocent te, et fiat retributio ab eis;* [13] *sed uoca claudos caecos mendicos,* [14] *et beatus eris, quoniam non habent retribuere tibi; retribuetur enim tibi in resurrectione iustorum.* V. xxxiii. 2.

caecos *pro* luscos *A μ, edd. pr.*

Per solum Lucam cognouimus . . . [21 seqq.] quoniam de *uicis et plateis claudos et luscos* iussit colligi ad nuptias. III. xiv. 3.

μαθητὴς οὐ δύναται εἶναι Dindorf. μαθ. ἐμὸς οὐ δύν. γενέσθαι Stieren (*an ex Latinis?*).

[27] *Qui non tollit crucem suam et sequitur me, discipulus meus esse non potest.* I. iii. 5.

[27] ὃς οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ μοι, μαθητὴς οὐ δύναται εἶναι. [Epiph.] I. iii. 5.

XIV. 7. primos discubitos (-tus Iren.) *af* Iren. primos accubitos *bd.* primum locum *e.* 12. facis *bdf* Iren. Cypr. facies *ae.* uel Iren. Tert. aut *bdef* Cypr. et *a.* uocare *df* Iren. Tert. Cypr. inuitare *abe.* diuites neque amicos et uicinos et cognatos Iren. amicos tuos [– tuos *ad*] neque fratres tuos [– tuos Cypr.: + sed *a*] neque uicinos neque diuites *ade* Cypr. amicos tuos neque fratres tuos [– tuos *b*] neque cognatos tuos [– tuos *b*] neque uicinos [+ neque *b*] diuites *bf.* ne et ipsi Iren. ne forte et ipsi *abf.* ne forte et illi *d* Cypr. et illi *e.* inuicem uocent te Iren. te inuitent *a.* reinuitent te [*tr.* 2. 1 *b*] *bdef* Cypr. fiat *ad* Iren. fiet *e* Cypr. *codd.* fieret Cypr. *cod.* L. erit *bf* Cypr. *cod.* A. retributio ab eis Iren. tibi retributio *bf.* retributio tibi *de* Cypr. redditio tibi *a.* 13. + [*post* sed] cum facies prandium *a*, cum feceris prandium *e*, cum feceris conuiuium *f*, cum facis conuiuium *b*, cum facis aepulationem *d*, cum facies (facis *codd.*) epulum Cypr. uoca *bdf* Iren. Cypr. inuita *ae.* pauperes et debiles Iren. 1/2. claudos caecos mendicos Iren. 1/2. pauperes (egenos *d*) debiles clodos [+ et *a*] caecos *abdf.* mendicos debiles caecos clodos *e* Cypr. 14. felix [*pro* beatus] Cypr. quoniam *de* Iren. Cypr. quia *af.* quod *b.* retribuere . . . retribuetur *bdf* Iren. (Tert.) retribuere . . . restituetur *e* Cypr. reddere . . . reddetur *a.* enim *abd* Iren. autem *ef* Cypr. 21. claudos et luscos Iren. *codices abdef eadem uerba ut in uer.* 13 (*uide supra*) *repetunt.* 27. si [*pro* qui] *e.* tollit Iren. Tert. tulerit *e.* baiulat *bdf.* portat *a.* sequitur me [=Matt. x. 38] Iren. Tert. uenit post me *abf.* uenerit post me *e.* uenit retro me *d.* discipulus meus esse non potest Iren. n. p. esse meus discipulus *bef* Tert. n. p. meus discipulus esse *d.* n. p. discipulus meus esse *a.*

XIV. 27. ὅς D, Iren. ὅστις *rell.* μαθητὴς οὐ δύναται εἶναι Ualentt. *ap.* Iren. οὐ δύναταί μου μαθ. εἶναι D (*cf. a* Iren.-lat.) οὐ δύν. μου εἶναι μαθ. A K U Π *al. plur.* οὐ δύν. εἶναι μου μαθ. ℵ B E F *al. plur.*

CAP. XV.

4 Quaerentem ouem quae perierat. III. xix. 3.

4 Dominum ad perditam ouem uenientem. III. xxiii. 1.

4 In eo quod non credant inuentam ouem quae perierat. III. xxiii. 8.

4 In eo quod dixit semetipsum uenisse ad eam quae errasset ouem. I. viii. 4.

– ad *C.*
ob *pro* ad *V.*

4 *ἐν τῷ εἰπεῖν, αὐτὸν ἐληλυθέναι ἐπὶ τὸ πεπλανημένον πρόβατον.* [Epiph.] I. viii. 4.

– *πρόβατον* Ed. Basil.

8 seqq. Mulierem autem illam quae mundat domum et inuenit drachmam superiorem Sophiam narrant dici. I. viii. 4.

8 *τὴν δὲ γυναῖκα τὴν σαροῦσαν τὴν οἰκίαν καὶ εὑρίσκουσαν τὴν δραχμὴν τὴν ἄνω Σοφίαν διηγοῦνται λέγεσθαι.* [Epiph.] I. viii. 4.

8 seqq. Et hanc esse mulierem quae perdiderit drachmam et accenderit lucernam et inuenerit eam. I. xvi. 1.

8 *καὶ ταύτην εἶναι τὴν γυναῖκα τὴν ἀπολέσασαν τὴν δραχμὴν καὶ ἅψασαν λύχνον καὶ εὑροῦσαν αὐτήν.* [Epiph.] I. xvi. 1.

δραγμήν Cod. Uen.

11 seqq. Et per parabolam duorum filiorum, quorum minor 13 *luxuriose consumpsit substantiam uiuens* 30 *cum fornicariis*, unum et eundem docuit Patrem, maiori quidem filio ne haedum quidem indulgentem, propter eum autem qui perierat minorem filium suum, 23 iubentem occidi *uitulum saginatum* et 22 *primam* ei *stolam* donantem. IV. xxxvi. 7.

iunior *μ, edd. pr.*
nedum *pro* ne haedum *MMV.*
– suum *V.*
tr. sagin. vit. *A.*
– ei *V.*

22, 23 Et his qui conuertuntur ad Patrem *saginatum* occidens *uitulum* et *primam stolam* donans. IV. xiv. 2.

– et *AMM.*

XV. 13. consumpsit Iren. dissipauit *a b e f.* disparsit *d.* prodegit (Tert.) substantiam Iren. substantiam suam *a b d f.* omnem substantiam suam *e.* uiuens *a d e* Iren. uiuendo *b f.* 22. primam *b d e f* Iren. 2/2. priorem *a* Tert. uestem [*pro* stolam] Tert. + illam *b.* 23. + illum [*post* uitulum] *a b (e).* 30. fornicariis *a e* Iren. meretricibus *b d f.*

XV. 4. *τὸ ἀπολωλός Codd.* Eu. Luc.

CAP. XVI.

9 Omnes enim nos aut modica aut grandis sequitur possessio, quam *ex mammona iniquitatis* acquisiuimus. IV. xxx. 1.

quum *pro* quando *Q*.

9 *Facite uobis amicos de mammona iniquitatis, ut hi, quando fugati fueritis, recipiant uos in aeterna tabernacula.* IV. xxx. 3.

immodi confideles *A**. fidelis *C*.

11, 12 *Si in* modico *fideles non fuistis, quod* magnum *est quis dabit uobis?* II. xxxiv. 3.

16 *Lex et prophetae* apud eos *usque ad Iohannem.* IV. iv. 2.

– divitis *MM*. vestitur *AMM*. purpuram *V*. iocundatur *ACVM*. Elazarum *C*. enarratione *pro* ea relatione *A*. – de 2° *A*.

Per solum Lucam cognouimus . . . de parabola . . . 19 seqq. diuitis *qui uestiebatur purpura et iocundabatur nitide*, et egenum Lazarum. III. xiv. 3.

19 seqq. In ea relatione quae scribitur de diuite et de Lazaro eo qui refrigerabat in sinu Abrahae. II. xxxiv. 1.

purpura *μ*, *edd. pr*. epulabatur (*pro* delect.) *MM OPQR*. – ait *A μ*.

19 *Erat* enim, inquit, *diues, qui uestiebatur purpuram et byssum, et delectabatur epulis splendidis.* IV. ii. 4.

28 Ille diues apud inferos ait habere se *quinque fratres*, ad quos unum ire rogat *ex mortuis* resurgentem. II. xxiv. 4.

ex (*pro* a) mortuis *A*.

31 *Si Moysi et prophetis non oboediunt, nec si quis a mortuis resurgens ad illos eat, credent ei.* IV. ii. 3.

XVI. 9. de *a b d e f* Iren. 1/2 Tert. ex Iren. 1/2. iniquitatis *b e f* Iren. iniquo *a d*. iniustitiae Tert. hi Iren. *om. a b d e f*. quando Iren. cum *a b d e f*. fugati fueritis Iren. defeceritis *b f*. defecerit *d*. defecerit uobis *a*. defecerint uobis *e*. accipiant *d*. + sua [*post* tabernacula] *b*. 11, 12. *Uerba* modico . . . magnum *e uer* 10 *deprompta esse uidentur, ubi habent codices d e f* modico . . multo, *a* minimo . . multo . . minimo . . magno, *b* minimo . . maius . . modico . . maius. *Cetera utrum ad uer*. 11 *an ad uer*. 12 *pertineant, incertum est*. fuistis (fuisti *e*) . . . fuistis *a* (*b*) *d e f* Iren. Cypr. exstitistis . . . inuenti estis Tert. dabit Iren. dabit . . . credet *a*. dabit (*omisso uer*. 12) *b*. credet (crederit *e*) . . . dabit *d e f* Cypr. 16. + prophetarunt [*post* Iohan.] *d*. 19. Erat . . . diues Iren. homo quidam erat diues *a b d f m*. homo quidam fuit honestus *e*. qui uestiebatur *a* Iren. 2/2. qui induebatur *b e*. et induebatur *d f m*. purpuram et byssum *a d e m cod*. Iren. 1/2. purpuram et bysso *f*. purpura et byssum *m codd*. purpuram (*tantum*) *b*. purpura (*tantum*) Iren. 1/2. et delectabatur Iren. 1/2. et iucundabatur *e* Iren. 1/2. et aepulabatur (-antur *a*) *a b f m*. aepulans *d*. epulis splendidis Iren. 1/2. nitide Iren. 1/2. cottidie splendide *a b d e f m*. 20. Lazarum Iren. *codd. cf. a b d f m*. Elazarum Iren. 1/2 *cod*. C. Eleazarus . . . Eleazaro *e*. Eleazar . . . Eleazaro Cypr. (*Test*. iii. 61, *Ep*. lix. 3) *codd. opt*. 31. Moysi et prophetis non oboediunt Iren. Moysen et prophetas non audiunt *a b d e f m*. qui [*pro* quis] *e*. a mortuis *e* Iren. 1/2 ex mortuis *a b d f m* Iren. 1/2. resurgens ad illos eat Iren. surrexerit et ierit ad eos *d*. surrexerit *f*. ad illos ierit *a*. ad illos abierit *b*. abierint *e*. credent *a b d m* Iren. credunt *f*. persuadebuntur *e*. ei *m* Iren. *om. a b d e f*.

CAP. XVII.

Per solum Lucam cognouimus . . . [5] eam quam ad discentes suos dixit responsionem, quando dixerunt ei: *Adice nobis fidem.* [12 seqq.] et de *decem leprosis* quos simul emundauit in uia. III. xiv. 3.

[26] *Quomodo enim factum est in diebus Noe:* [27] *manducabant et bibebant, et emebant et uendebant, nubebant et nubebantur, et non scierunt quoadusque intrauit Noe in archam et uenit diluuium et perdidit omnes.* [28] *Et quemadmodum factum est in diebus Loth: manducabant et bibebant, emebant et uendebant, plantabant et aedificabant,* [29] *quoadusque exiuit Loth a Sodomis: pluit ignem de caelo et perdidit omnes:* [30] *sic erit et in aduentu Filii hominis.* IV. xxxvi. 3.

[34] Et cum duo sint in eodem lecto, unum adsumere et alterum relinquere; [35] et duabus molentibus in mola, alteram adsumere et alteram relinquere. V. xxvii. 1.

[37] *Ubicumque est cadauer, illuc congregabuntur et aquilae.* [Cf. MATT. xxiv. 28.] IV. xiv. 1.

adisce *pro* adice *V.*
– de *A.*
– Et *A μ.*
qua die *pro* quoadusque *A μ OPQ, edd. pr.*
Lot *bis A.*
– Loth 2° *C.*
e Sodomis *C.*
alteram *pro* alterum *A.*
– et duabus . . . relinquere *A μ, Er. Ga.*

CAP. XVIII.

Per solum Lucam cognouimus . . . [2] parabolam iudicis qui *Deum non timebat*, quem instantia uiduae fecit ut uindicaret eam. III. xiv. 3.

XVII. 5. Adice *e* Iren. adde *d.* auge *a.* adauge *b f.* **26.** Quomodo enim Iren. et quomodo *e.* et sicut *a b d f.* fuit [*pro* factum est] *d.* + [*post* Noe] sic (ita *b f*) erit et [– et *b*] in diebus Filii hominis *a b d e f.* **27.** manducabant [*et uer.* 28] *e* Iren. edebant [*et uer.* 28] *a b d f.* et 1°. *b f* Iren. *om. a d e.* et emebant et uendebant [*uide et uer.* 28] Iren. *om. hic a b d e f.* nubebant [+ et Iren.] nubebantur *a d e* Iren. uxores ducebant nubebant *b.* uxores ducebant et nubtum dabant *f.* et non scierunt [*cf.* MATT. xxiv. 39] Iren. *om. a b d e f.* quoadusque Iren. usque in diem quo (qua *b f*) *a b d f.* in die in qua *e.* intrauit *b f* Iren. introiit (-iuit *e*) *d e.* introiret *a.* in archa *e.* uenit *a b f* Iren. fuit *d.* factum est *e.* **28.** et quemadmodum Iren. similiter sicut *d f.* similiter et *a e.* similiter *b.* factum est *a b f* Iren. fuit *d.* *om. e.* – diebus *e.* et 2°. 3°. 4°. *b e f* Iren. *om. a d* nouellabant *e.* **29.** quoadusque Iren. qua die autem *b f.* qua (quo *d*) die *a d e.* et tota [*pro* Lot a] *e.* ignem *a b e* Iren. ignem et sulpur *f.* sulfur et igne *d.* perdidit omnes *a d* Iren. omnes perdidit *b f.* de eos perdidit *e.* **30.** sic Iren. similiter *a.* secundum haec *b d e f.* erit *a b d* Iren. erunt *f.* euenient *e.* et in aduentu Filii hominis [*cf.* MATT. xxiv. 39] Iren. qua die Filius h. uenerit *e.* qua die Filius h. reuelabitur *f.* in die qua Filius h. reuelabitur *a.* in die Fili h. qui reuelabitur *d.* dies Filii h. qua reuelabitur *b.* **37.** ubicumque *a b f* Iren. ubi *d e.* est *e* Iren. fuerit *a b f.* *om. d.* cadauer *e* Iren. corpus *a b d f.* illuc *a f* Iren. illo *e.* illic *b.* ibi *d.* congregabuntur *b d f* Iren. colliguntur *e.* conueniunt *a.* et *b d* Iren. *om. a e f.*

Ipse est [6] *iniquus iudex* qui a Domino dictus est, quoniam [2] *Deum non timebat neque hominem reuerebatur*, [3] ad quem fugit uidua oblita Dei. V. xxv. 4.

et *pro* ac *μ AOPQR, edd.*

[7] *Deus autem non faciet uindictam electorum suorum, quicumque clamant ad eum die ac nocte?* [8] *etiam dico uobis faciet uindictam eorum cito.* IV. xxvii. 4.

tr. Fil. hom. cum *V.*

[8] *Putas, cum Filius hominis uenerit, inueniet fidem super terram?* IV. xxxiii. 11.

– de 2° *μ*, *edd. pr.*

Per solum Lucam cognouimus . . . [9] de Pharisaeo et de publicano, qui simul adorabant in templo. III. xiv. 3.

[10] Et publicanus autem qui in oratione Pharisaeum superauit, non quoniam alterum Patrem adorabat, testimonium accepit a Domino quod sit [14] *magis iustificatus*, sed quoniam cum magna humilitate, sine extollentia et sine iactantia, exhomologesin eidem Deo faciebat. IV. xxxvi. 8.

19 seqq. [Uid. Matt. xix. 16 seqq.]

2°. Deum *pro* hom. *R.* – hom. poss. apud *AMMOQ.* + sunt *post* imposs. P. + sunt *post* poss. P. 3°. *tr.* quae possibilia (imposs. *MOQ*) sunt apud Deum (Dominum *Q*), impossibilia sunt apud homines *MMOQR.*

[27] *Quae impossibilia sunt apud homines, possibilia sunt apud Deum.* II. x. 4.

[27] *Quae impossibilia apud homines, possibilia apud Deum.* IV. xx. 5.

[27] *Quae impossibilia sunt apud homines, possibilia sunt apud Deum.* V. v. 2.

29 [Uid. Matt. xix. 29.]

XVIII. 2. non timebat [+ sed *a*] nec . . . reuerebatur *a b* Iren. non timebat et . . . non reuerebatur *f.* non timens et . . . non reuerebatur *e.* non timens et . . . non reuerens *d.* **6.** iniquus iudex Iren. iudex iniquitatis *a b d f.* iudex iniusti(ti)ae *e.* **7.** facit uindicta *e.* quicumque clamant ad eum Iren. qui clamant ad eum *d.* qui eum inclamant *e.* clamantium ad eum Tert. clamantium ad se *f.* clamantium *a b.* die ac nocte *a b f* Iren. die et nocte *e.* nocte et die *d.* +[*post* nocte] patientiam habens in illis *a b*, et patientiam habebit in illis *f*, et patiens est in illis *e*, et patiens est super eos *d.* **8.** etiam dico Iren. dico *a b d e.* dico enim *f.* + quia [*ante* faciet] *a e f.* iudicium [*pro* uindictam] *e.* eorum *d* Iren. illorum *a b e f.* cito *b e f* Iren. celeriter *a.* confestim *d.* putas [*ad initium*] (*d*) Iren. Cypr. 1/2, [*ante* inueniet] *e f* Cypr. 1/2, [*post* inueniet] *a.* numquid [*pro* putas *ante* inueniet] *b.* cum Filius hominis uenerit Iren. cum uenerit F. h. Cypr. 1/2. F. h. cum uenerit *e* Cypr. 1/2. F. h. ueniens *a b d f.* super terram *a b d* Iren. in terra (-ram *e*) *e f* Cypr. 2/2. **14.** magis iustificatus [*uel* iust. magis] *b d e f* Iren. Cypr. iustificatior Tert. iustificatus *a.* **27.** Quae impossibilia sunt . . . [+ haec omnia *b*] possibilia [+ uero *a*] sunt *a b d e f* Iren. 2/3. quae impossibilia . . . possibilia Iren. 1/3 Tert. in hominibus [*pro* apud h.] *d.*

CAP. XIX.

Per solum Lucam cognouimus . . . [5 seqq.] eam quae ad Zacchaeum publicanum facta est confabulationem. III. xiv. 3. | quam *pro* quae *M.*

[5] *Properans descende, quoniam in domo tua oportet me manere.* I. viii. 3. | – properans *AOQR μ, St.* quia *MMR.* + hodie *A, edd.*

[5] σπεύσας κατάβηθι, ὅτι σήμερον ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. [Epiph.] I. viii. 3.

[8] Zacchaeus fecit manifestum, *Ecce,* dicens, *dimidium ex bonis meis do pauperibus, et si cuius quid fraudaui, quadruplum reddo.* IV. xii. 5. | bonorum meorum *pro* ex bon. meis *PR μ.* defraudaui *PR μ.* *tr.* reddo quadr. *edd.*

[15] [Uid. Matt. xxv. 19.]

[26] [Uid. Marc. iv. 25.]

[42] *Si cognouisses et tu hodie quae sunt ad pacem; abscondita autem sunt a te.* I. xx. 2.

[42] εἰ ἔγνως καὶ σὺ σήμερον τὰ πρὸς εἰρήνην, ἐκρύβη δὲ [ἀπὸ] σοῦ. [Epiph.] I. xx. 2. | – ἀπό Codd.: *unde fortasse legendum est* τὰ πρὸς εἰρήνην (ἐκρύβη δὲ) σοῦ.

CAP. XX.

[2 seqq.] [Uid. Matt. xxi. 23 seqq.]

[9 seqq.] [Uid. Matt. xxi. 33 seqq.]

XIX. 5. Properans descende Iren. festinans descende *a b d f.* festina . . . descendere *e.* quoniam *a* Iren. quia *b d e f.* + hodie *a b d e f.* – manere *e.* 8. dimidiam partem *a.* ex bonis meis Iren. bonorum meorum *a b f.* ex substantia mea *e* Cypr. 2/2. de substantia mea *d.* substantiae (Tert.) pauperibus *a b d f* Iren. egenis *e* Cypr. 2/2. cuius quid Iren. cuius aliquid *d.* cui quid (quid cui *e*) *a e* Tert. Cypr. 2/2. quid alicui *b.* quid aliquem *f.* fraudaui *a e f* Iren. Cypr. 2/2. . . . . li fraude *b.* calumniaui *d.* per calumniam eripui Tert. reddo *b e f* Iren. Tert. Cypr. 2/2. reddam *a.* restituo *d.* 42. cognouisses *e f* Iren. scisses *d.* scires *a.* et *d f* Iren. *om. a e.* hodie Iren. in hac die *f.* in diem hoc *d.* in ista die *e.* quamquam in hac tua die *a.* sunt *f* Iren. *om. a d e.* ad pacem Iren. ad pacem tuam *a.* ad pacem tibi *d e f.* abscondita autem sunt a te Iren. nunc autem abscondita sunt (absconsum est *d*) ab oculis tuis *d f.* absconsa sunt ab oculis tuis *e.* absconsa essent ab oculis *a.*

XIX. 5. ὅτι σήμερον D, Latt. (Uet.-Uulg.), Ualentt. *ap.* Iren. σήμερον γάρ *rell.*

CAP. XXI.

pauper *V* paupere *edd.* mittens *V.* gazophilacio *AMM.*

1, 4 Uidua illa et paupera hic *totum uictum suum* mittente *in gazophilacium* Dei. IV. xviii. 2.

33 Dictum est autem praeterire caelum et terram.

[= Matt. xxiv. 35. Marc. xiii. 31.] IV. iii. 1.

– in crapula et *C.*

34 *Adtendite uobis, ne forte grauentur corda uestra in crapula et ebrietate et sollicitudinibus saecularibus.* IV. xxxvii. 3.

– et cog. saec. *CV.*

34 *Adtendite uobis et uigilate semper in omni tempore, ne quando grauentur corda uestra in crapula et ebrietate et cogitationibus saecularibus, et repente adsistat super uos dies illa.* 35 *Superueniet enim quasi laqueus super omnes sedentes super faciem terrae.* IV. xxxvi. 3.

CAP. XXII.

19, 20 [Uid. Matt. xxvi. 26 seqq.]

44 Nec sudasset *globos sanguinis.* III. xxii. 2.

44 οὐδ' ἂν ἱδρωσε θρόμβους αἵματος.

[Theodoret: cf. Epiph. *Ancor.* 31.] III. xxii. 2.

45 seqq. [Uid. Matt. xxvi. 40 seqq.]

est *pro* et 1° (*fortasse recte*) *AC.*

54 Hunc eundem qui adprehensus et passus est et effudit sanguinem suum pro nobis. III. xvi. 9.

XXI. 1. gazophilacium (-io *m* 1/2) *d e f m* 2/2 Iren. altario *a.* 4. totum uictum suum Iren. omnem uictum [+ suum *f*] quem habuit *f m.* omnem quemcumque habuit uictum *e* Cypr. omne substantiam suam quod habuit *d.* omnem facultatem suam quam habebat *a.* 34. et uigilate semper in omni tempore Iren. 1/2. *om. hoc loco* [*uide autem uer.* 36; *ubi tamen* semper *ab omnibus codd. nostris et a Tertulliano,* in *apud codd. b f et Tert. omittitur*] *a b d e f* Iren. 1/2. forte *b e f* Iren. 1/2. quando *a d* Iren. 1/2 Tert. in crapula (crepula *d*) *b d e f* Iren. 2/2. crapula Tert. gratulatione *a.* ebrietatibus *a.* sollicitudinibus *a e* Iren. 1/2. cogitationibus *b f* Iren. 1/2. soniis *d.* curis Tert. saecularibus *a b d* Iren. 2/2 Tert. uitae *e.* huius uitae *f.* repente adsistat super uos Iren. adsistet super uos subitaneus *e.* instet super uos repentaneus *a.* superueniat super nos subitanus *d.* superueniat in uos repentina *b f.* insistat eis repentinus (Tert.) illa *f* Iren. ille *a d e.* 35. *Uerba* ὡς παγὶς *cum sequentibus coniungunt f* Iren., *cum praecedentibus ut uidetur a b d e* Tert. superueniet *b f* Iren. intrabit *a.* introibit (-iuit *e*) *d e.* autem [*pro* enim] *d.* quasi *e* Iren. tamquam *a b f.* sicut *d.* uelut Tert. muscipula [*pro* laqueus] *e.* super 1°. [*ut in uer.* 34] *a d e* Iren. in *b f.* – omnes *d.* sedentes *d* Iren. qui sedent *a b e f.* terrae Iren. totius terrae *a e f.* omnis terrae *b d.*

XXII. 44. globos Iren. quasi guttae *a.* sicut guttae *b e.* sicut buccellae *d.* *totum uersum om. f.*

CAP. XXIII.

[34] Et cum tyrannidem pateretur, rogabat Patrem ut ignosceret his qui se crucifixerant. III. xvi. 9.

[34] Et ex hoc autem quod Dominus in cruce dixerit: *Pater, remitte eis; non enim sciunt quid faciunt.* III. xviii. 5. — dimitte *AQR μ, Ha.*

CAP. XXIV.

[25] *O insensati et tardi corde ad credendum in omnibus quae locuti sunt prophetae!* [26] *Nonne haec oportebat pati christum et introire in claritatem suam?* III. xvi. 5. — – in *AOPQRμ.*

[26] Etenim Dominus sic disseruit discipulis post resurrectionem suam a mortuis, ex ipsis scripturis ostendens eis quoniam *oportebat christum pati et intrare in gloriam suam.* IV. xxvi. 1. — pati christum *PQR, edd.* – christum *MMO.* + sic *ante* intrare *P.*

[35 seqq.] Omnia huiusmodi per solum Lucam cognouimus . . . et super haec omnia post resurrectionem *in uia* ad discipulos suos quae locutus est, [35] *et quemadmodum cognouerunt eum in fractione panis.* III. xiv. 3.

[39] *Spiritus enim neque ossa neque carnes habet.* V. ii. 3.

[39] τὸ γὰρ πνεῦμα οὔτε ὀστέα οὔτε σάρκα ἔχει. [Sacr. Parallel.] V. ii. 3.

[44] *Hi sermones quos locutus sum ad uos, cum adhuc essem uobiscum, quoniam oportet impleri omnia scripta in lege Moysi et prophetis et* — hi sunt *AOPQR, edd.*

XXIII. 34. Pater remitte eis (dimitte illis *ef*) non enim sciunt quid faciunt *ef* Iren. *om. a b a.*

XXIV. 25. O *b d e* Iren. Tert. *om. a f.* insensati *a d e* Iren. Tert. stulti *b f.* graues [*pro* tardi] *a.* ad credendum *b e f* Iren. in credendo *a.* in non credendo Tert. *om. d.* in omnibus *b d f* Iren. omnibus *a* Tert. super omnia *e.* quae *b e f* Iren. Tert. quibus *a d.* locuti sunt prophetae *a b d e f* Iren. locutus est ad uos (Marcion ap.) Tert. **26.** quoniam [*pro* nonne] *d.* + omnia [*post* haec] *e.* oportebat *a d e* Iren. 2/2. oportuit *b f.* introire *d e* Iren. 1/2. intrare [*praem.* ita *b f*] *a b f* Iren. 1/2. claritatem *e* Iren. 1/2. gloriam *a b d f* Iren. 1/2. eius [*pro* suam] *d.* **35** quemadmodum Iren. quomodo *b f.* sicut *a.* quoniam *e.* quia *d.* cognouerunt eum *b f* Iren. agnitus est illis (illi *e*) *a e.* cognotus est eis *d.* in panis fractura *e.* **39.** neque ossa neque carnes habet Iren. ossa non habet nec carnes *d.* ossa non habet Tert. 2/2. carnem et ossa (ossum *a*) non habet *a b e f.* **44.** Hi (haec *a b f*) *a b f* Iren. isti *d e* Cypr. + sunt *b f* Cypr. sermones [+ mei *d*] quos *d e* Cypr. Iren. uerba quae *a b f.* aput [*pro* ad] *a.* – adhuc *d.* quia Cypr. oportet *a d e* Iren. Cypr. oportuit *f.* necesse est *b.* impleri *a d f* Iren. Cypr. *cod.* A. adimpleri *e* Cypr. suppleri *b.* scripta Iren. Cypr. quae scripta sunt *a b d e f.*

aperuit *A* μ, *edd. pr.*

nomen *V.*

— peccatorum *CV.*

psalmis de me. [45] *Tunc adaperuit eorum sensum ut intellegerent scripturas,* [46] *et dixit ad eos quoniam sic scriptum est christum pati et resurgere a mortuis,* [47] *et praedicari in nomine eius remissionem peccatorum in omnes gentes.* III. xvi. 5.

[47] *Et in nomine eius remissionem peccatorum praedicari in toto mundo.* IV. xxvi. 1.

45. tunc adaperti sunt eorum sensus *d.* adaperuit Iren. Cypr. aperuit *a b e f.* eorum sensum Iren. [*cf. d supra*]. sensum illorum *a.* illis sensum *b e f* Cypr. ut intellegerent *b e f* Iren. Cypr. ut intellegant *d.* ad intellegendum *a.* ea quae scripta sunt [*pro* scripturas] *b.* **46.** ad eos Iren. eis *a b d f.* illis *e* Cypr. quoniam *a b f* Iren. quia *d e* Cypr. sic *a b d f* Iren. *om. e* Cypr. scriptum erat *d.* + et sic oportuit [*ante* christum] *f.* — a mortuis *d.* + tertia (tertio Cypr. *codd. opt.*) die *a e* Cypr., die tertia *d f.* **47.** praedicare *e.* illius [*pro* eius] *a.* remissionem Iren. 2/2. paenitentiam et remissionem *a d f.* paenitentiam et remissa (remissam Cypr. *codd. opt.*) *b e* Cypr. in omnes gentes *f* Iren. 1/2. in toto mundo Iren. 1/2. usque in omnes gentes *e* Cypr. in omnibus gentibus *a.* in omni gente *b.* super omnes gentes *d.* uniuersis nationibus (Tert.).

EUANGELIUM SECUNDUM IOHANNEM.

CAP. I.

[1] *In principio erat Uerbum, et Uerbum erat apud Deum, et Deus erat Uerbum.* [2] *Hoc erat in principio apud Deum.* [3] *Omnia per ipsum facta sunt, et sine ipso factum est nihil.* [4] *Quod factum est in eo uita est, et uita erat lux hominum,* [5] *et lux in tenebris lucet, et tenebrae eam non comprehenderunt.* [3] *Omnia,* inquit, *per ipsum facta sunt.* III. xi. 1.

in ipso uita erat *edd.*

[1] *In principio erat Uerbum, et Uerbum erat apud Deum, et Deus erat Uerbum.* Et: *Omnia per ipsum facta sunt et sine ipso factum est nihil.* III. xi. 8.

[1] Ἐν ἀρχῇ ἦν ὁ Λόγος [καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος.] [3] καὶ πάντα δι' αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. [Anast. Sin.] III. xi. 8.

οὐδὲ ἓν ὃ γέγονεν Anastasii Codd.

[1] *In principio erat Uerbum, et Uerbum erat apud Deum, et Deus erat Uerbum.* [2] *Hoc erat in principio apud Deum.* [3] *Omnia per ipsum facta sunt, et sine ipso factum est nihil.* V. xviii. 2.

[1] *In principio erat Uerbum et Uerbum erat apud Deum, et Deus erat Uerbum.* [2] *Hoc erat in principio apud Deum* . . . Bene igitur dixit, [1] *In principio erat Uerbum;* erat enim in Filio: *et Uerbum erat apud Deum;* etenim principium: *et Deus erat Uerbum,* consequenter, quod enim ex Deo natum est, Deus est. [2] *Hic* enim *erat in principio apud Deum;* ostendit emissionis ordinem. [3] *Omnia per ipsum facta sunt et sine ipso factum est nihil:* omnibus enim iis qui post eum sunt aeonibus formationis et generationis causa

in principio *pro* principium *Er. Ga.*

I. 1. *hiat cod. d ab initio evangelii usque ad* iii. 16. a primordio Tert. 1/5. in primordio Tert. 1/5. fuit Cypr. 2/2 *codd. opt.* uerbum *a b e f m* 2/2 Iren. 4/4. sermo Tert. *et* Cypr. *passim.* 2. hoc *a b e f m* 2/2 Iren. 3/4. hic Iren. 1/4 Tert. Cypr. (*cod.* L *cui adsentit codex Comitis de Crawford*).

facta sunt *V, edd.*

Uerbum factum est. [4] Sed *quod factum est, in eo*, inquit, *uita est*: hic enim syzygias manifestauit: *omnia* enim, ait, *per ipsum facta, uita* autem *in ipso*. Haec ergo quae *in eo* facta est proximior est quam ea quae *per ipsum facta sunt*: cum ipso est enim et per ipsum fructificat: quoniam infert *et uita erat lux hominum . . . Lumen* autem dixit hominum uitam quoniam illuminati sunt ab ea . . . quoniam igitur *uita* manifestauit et generauit hominem et ecclesiam, *lumen* dicta est eorum . . . [5] Etenim *lumen* dixit illum quod *in tenebris lucet* et non comprehenditur ab eis. I. viii. 5.

[1] Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. [2] οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν . . . καλῶς οὖν εἶπεν. [1] Ἐν ἀρχῇ ἦν ὁ Λόγος· ἦν γὰρ ἐν τῷ Υἱῷ· καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν· καὶ γὰρ ἡ Ἀρχή· καὶ Θεὸς ἦν ὁ λόγος, ἀκολούθως· τὸ γὰρ ἐκ Θεοῦ γεννηθὲν Θεός ἐστιν· [2] οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν· ἔδειξε τὴν τῆς προβολῆς τάξιν· [3] πάντα δι' αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν· . . . [4] ἀλλ' ὃ γέγονεν ἐν αὐτῷ, φησί, ζωή ἐστιν . . . [3] τὰ μὲν γὰρ ὅλα ἔφη δι' αὐτοῦ γεγενῆσθαι . . . [4] καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων . . . [5] καὶ γὰρ φῶς εἴρηκεν αὐτὸν τὸ ἐν τῇ σκοτίᾳ φαινόμενον καὶ μὴ καταληφθὲν ὑπ' αὐτῆς. [Epiph.] I. viii. 5.

δι' αὐτοῦ Cod. Uen.
δι' ἑαυτοῦ Ed. Basil.
— ἡ Cod. Uen.
καταλειφθὲν Ed. Basil.

[3] *Omnia per ipsum facta sunt, et sine ipso factum est nihil.* I. xxii. 1.

[3] *Omnia per ipsum facta sunt, et sine ipso factum est nihil.* II. ii. 5.

eo *PQRV edd.*

[3] *Omnia per eum facta sunt, et sine ipso factum est nihil.* III. viii. 3.

[3] *Omnia* enim *per ipsum facta sunt.* III. xxi. 10.

[3] *Omnia per ipsum facta sunt, et sine ipso factum est nihil.* IV. xxxii. 1.

3. per ipsum (per ipso *e*) . . . sine ipso *e f m* 2/2 Iren. 7/8 Tert. 1/6 Cypr. per illum . . . sine illo *a* Tert. 1/6. per eum . . . sine eum *b* per eum . . . sine ipso Iren. 1/8. sine illo Tert. 3/6. sine eo Tert. 1/6. *distinctionem fecisse post* nihil, *et* quod factum est *cum sequentibus conexisse, claret Ualentinianos a S. Irenaeo laudatos cf.* I. iii. 5: *eis adstipulantur cod. b diserte* (quod autem factum est in eo uita est), *codd. a e f quoad e textibus impressis conicere licet* [*cf. m* Tert.]: *ipse Irenaeus laudatis uerbis* sine ipso factum est nihil *tacet saepe de sequentibus: S. Cyprianus quid legerit non liquet.* 4. eo *b* Iren. 2/2. illo *a e* Cypr. ipso *f*. erat lux *a e f* Iren. 2/2. est lux *b*. fuit lux Cypr. 5. lux *a b e f* Iren. 1/2. lumen Iren. 1/2 Cypr. *cod.* A. in tenebris lucet *a f* Iren. 2/2. lucet in tenebris *b e* Cypr. eam *a b f* Iren. Cypr. *cod.* illam Cypr. *codd.* illum ypr. *codd. opt.* eum *e*.

[6] *Fuit homo missus a Deo ; erat ei nomen Iohannes.* [7] *Hic uenit in testimonium, ut testaretur de lumine.* [8] *Non erat ipse lumen, sed ut testaretur de lumine.* III. xi. 4.

[10] *In hoc mundo erat, et mundus per ipsum factus est, et mundus eum non cognouit.* [11] *In sua propria uenit, et sui eum non receperunt.* III. xi. 2.

[10] *In hoc mundo erat, et mundus per ipsum factus est, et mundus eum non cognouit.* [11] *In sua propria uenit, et sui eum non receperunt.* [12] *Quotquot autem eum receperunt, dedit illis potestatem filios Dei fieri, his qui credunt in nomine eius.* V. xviii. 2.

[13] Is qui *non ex uoluntate carnis, neque ex uoluntate uiri natus est* filius hominis, hic est Christus, Filius Dei uiui. III. xix. 2.

[13] Et propter hoc in fine, *non ex uoluntate carnis, neque ex uoluntate uiri,* sed ex placito Patris manus eius uiuum perfecerunt hominem. V. i. 3.

[13] *Non* enim *ex uoluntate carnis, neque ex uoluntate uiri, sed ex uoluntate Dei* [14] *Uerbum caro factum est.* III. xvi. 2.

[14] Et Filium et Ueritatem et Uitam dicit eum, et *Uerbum carnem factum,* cuius *gloriam uidimus,* ait, et erat gloria *eius qualis erat unigeniti,* quae a Patre data est ei, *plena gratia et ueritate.* Dicit autem sic: *Et Uerbum caro factum est et habitauit in nobis, et uidimus gloriam eius, gloriam quasi unigeniti a Patre, plena gratia et ueritate.* I. viii. 5.

[14] καὶ υἱὸν δὲ καὶ ἀλήθειαν καὶ ζωὴν λέγει αὐτόν, καὶ λόγον σάρκα γενόμενον· οὗ τὴν δόξαν ἐθεασάμεθά, φησι, καὶ ἦν ἡ δόξα αὐτοῦ οἵα ἦν ἡ τοῦ μονογενοῦς, ἡ ὑπὸ τοῦ Πατρὸς δοθεῖσα αὐτῷ, πλήρης χάριτος καὶ ἀληθείας. λέγει δὲ οὕτως· Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν

et erat *A.*

et *pro* ut *MMQR.*
— non erat . . . lumine *CV.*
+ et mundo erat *O*, + et mundo *Q* (*post* erat *ante* et).

agnouit *MMOPQ.*

— autem *C.*
tr. recep. eum *A, edd.*
eis *pro* illis *A, om.* V.
— ex (2°) *μ.*

uoluptate (1°) *V.*

— erat 1° *PR, St.*
quasi *pro* qualis erat *A PQR μ.*
plenum *Ma.*

plenum *A P, Ma Ha St.*

6. erat ei nomen Iren. cui nomen erat *a b e f.* **7, 8.** testaretur Iren. *bis.* testimonium perhiberet *a b f bis e* 1°. testimonium redderet *e* 2°. + ut omnes crederent per eum *b e.* + ut omnes crederent per illum *f.* + ut omnis credant per illum *a.* **8.** ipse Iren. ille *a b e f.* lumen *a b e* Iren. lux *f.* **10.** erat *b e f* Iren. fuit Cypr. ipsum *a e f* Iren. 2/2 Cypr. eum *b.* eum *b e f* Iren. 2/2 Cypr. illum *a.* cognouit *a b e f* Iren. 2/2. agnouit Cypr. **11.** In sua propria *b e* Iren. 2/2 Cypr. Lucif. in propria *f.* in sua *a.* **12.** Quotquot autem *a b f* Iren. Lucif. quotquot *e* Cypr. 2/2. eum receperunt *e* Iren. Cypr. 2/2. receperunt eum *b f* Lucif. receperunt illum *a.* illis *a e* Iren. Cypr. 2/2 Lucif. eis *b f* Tert. Opt. filios Dei fieri (*a*) *b f* Iren. filios fieri Dei Lucif. ut filii Dei fierent *e* Cypr. 2/2. ut filii Dei uocentur Tert. his qui credunt *a f* Iren. qui credunt [*om.* his] *e* Cypr. 2/2 Lucif. credentibus *b.* **13.** non ex uoluntate carnis Iren. 3/3. non ex sanguine neque ex uoluntate carnis *a b e f* Tert. ex uoluntate Dei Iren. ex Deo *a b e f* Tert. 3/3. natus est *b* Iren. Tert. 2/2. nati sunt *a e f* Ualentiniani *ap.* Tert.

ἡμῖν καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Πατρός, πλήρης χάριτος καὶ ἀληθείας. [EPIPH.] I. viii. 5.

et *pro* quod *APQR, edd.*
habitauit *A* μ, *Er.*

14 Insuper exponit quod *Uerbum caro factum est et inhabitauit in nobis.* I. ix. 2.

14 ἐπεξηγεῖται· Καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν. [EPIPH.] I. ix. 2.

14 *Uerbum* Dei *caro factum est.* I. x. 3.

14 ὁ Λόγος τοῦ Θεοῦ σὰρξ ἐγένετο. [EPIPH.] I. x. 3.

14 *Uerbum* enim *caro factum est et habitauit in nobis.* III. x. 3.

tr. factum est caro *V.*
habitabat *A.* habitauit *PQ* μ, *Ha.*
uerbo *C.*
inhabitauit *COR, Ma St.*
habitauit *QR.*
inhabitauit *M.*

14 *Uerbum*, inquit, *caro factum est et inhabitauit in nobis.* III. xi. 2.

14 *Et Uerbum caro factum est et habitauit in nobis.* III. xi. 3.

14 *Uerbum caro factum est, et inhabitauit in nobis.* III. xvi. 8.

14 *Uerbum caro factum est.* IV. xx. 2.

tr. eius gloriam *MM.*
— eius *V.*

14 *Et Uerbum caro factum est et habitauit in nobis.* Et iterum intulit: *Et uidimus gloriam eius, gloriam quasi unigeniti a Patre, plenum gratia et ueritate.* V. xviii. 2.

omnesque *AOPQR, edd.*

16 *Et omnes de plenitudine eius accepimus.* III. x. 3.

+ Dei *P* (*ante* Patris).

18 *Deum* enim, inquit, *nemo uidit umquam, nisi unigenitus Filius Dei, qui est in sinu Patris; ipse enarrauit.* III. xi. 6.

enarrabit et enarrat *PQR.*

18 *Deum nemo uidit umquam, nisi unigenitus Filius, qui est in sinu Patris; ipse enarrauit.* IV. xx. 6.

18 De quo et Dominus dixit *Deum nemo uidit umquam.* . . . quemadmodum et Dominus dixit: *Unigenitus Deus, qui est in sinu Patris; ipse enarrauit.* IV. xx. 11.

14. uerbum caro factum est *a f* Iren. 9/9 Tert. 2/9. uerbum caro facta est *b e*. sermo caro factus est Tert. 7/9. habitauit *b e f* Iren. 4/7. inhabitauit *a* Iren. 3/7. gloriam eius gloriam *a e f* Iren. 2/2. honorem eius gloriam *b*. gloriam eius [*tantum*] Tert. quasi *b f* Iren. 2/3. qualis erat Iren. 1/3. sicut *a*. tamquam *e* Tert. 2/2. unigeniti *b f* Iren. 3/3 Tert. 1/2. unici filii *a*. unici *e* Tert. 1/2. Patris [*pro* a Patre *Gr.*] *e*. plena Iren. 2/3. plenum *b f* [*cf.* D] Iren. 1/3. plenus *a e*. **16.** et *f* Iren. quia *a*. quoniam *b e*. omnes de plenitudine eius Iren. de plenitudine eius nos omnes *a b e f*. **18.** nisi *a b e* Iren. 2/2. *om. f*. unigenitus filius *b e f* Iren. 1/3 Tert. unigenitus filius Dei Iren. 1/3. unigenitus Deus Iren. 1/3. unicus filius solus *a*. qui est in sinu patris *b e f* Iren. 3/3 Tert. 1/3. sinum patris [— qui est in: *ita ut intellegatur* κόλπον ἐξηγήσατο] *a* Tert. 2/3. enarrauit *a b* Iren. 3/3. narrauit *e f*. disseruit Tert. 2/3. exposuit Tert. 1/3.

I. **14.** πλήρης *test. fere omn.* πλήρη D. — καί B*.

29 *Ecce, agnus Dei, qui auferet peccatum mundi.* 30 *Hic erat de quo dicebam: Post me uenit uir qui ante me factus est, quoniam prior me erat.* III. x. 3.

47 Nathanael . . . cui et testimonium reddidit Dominus quoniam *uerus Israelita* est, *in quo dolus non est.* Cognouit Israelites suum regem et ait ei: 49 *Rabbi, tu es Filius Dei; tu es rex Israel.* III. xi. 6.

50 Dominus discipulis dicebat quoniam et *maiora horum uidebitis.* IV. ix. 2.

aufert *AV, Ma Ha St.*
peccata *A.*
ueniet *P μ.*
uenitur *pro* uenit uir *A.*

esset *pro* est 1° *P*: *om. OQ.*
– dolus non est *AOP QR.*

CAP. II.

3 seqq. Melius autem quod per Uerbum compendialiter ac simpliciter ex aqua ad usum eorum qui ad nuptias conuocati erant factum est uinum. Quamuis enim possit Dominus ex nullo subiacente eorum quae sunt conditionis, praebere epulantibus uinum, et esca complere esurientes, hoc quidem non fecit: accipiens autem eos qui a terra essent panes et gratias agens et iterum aquam faciens uinum, saturauit eos qui recumbebant et potauit eos qui inuitati erant ad nuptias. [Cf. Jo. vi. 11.] III. xi. 5.

premere *A.*

4 *Quid mihi et tibi est, mulier? Nondum uenit hora mea.* III. xvi. 7.

19 *Soluite hoc templum, et in tribus diebus suscitabo illud.* 21 *Hoc autem*, inquit, *dicebat de corpore suo.* V. vi. 2.

– diebus *C.*
excitabo *OPQR μ, edd. pr.*
– inquit *MM.*

Et primum quidem ut fecit uinum ex aqua in Cana Galileae, 13 ascendit in diem festum paschae, quando et scriptum est quia 23 *Multi crediderunt in eum, uidentes signa quae faciebat.* II. xxii. 3.

29. Ecce agnus Dei qui *e f* Iren. ecce agnus Dei ecce qui *a b* Cypr. auferet Iren. *codd.* Cypr. *codd. opt.* [*uide Rönsch* Itala und Vulgata, p. 286]. aufert Iren. *codd.* tollit *a b e f.* peccatum *a b f* Iren. peccata *e* Cypr. **30.** erat de quo dicebam [*cf. uer.* 15 *sup.* οὗτος ἦν] Iren. est de quo ego [– ego *e*] dixi *a b e f.* quoniam *a b e* Iren. quia *f.* prior me *a e f* Iren. ante me *b.* erat *a b f* Iren. fuit *e.* **47.** uerus Iren. uere *a b e f.* dolus *a b f* Iren. mendum *e.* **50.** uidebitis *e* Iren. uidebis *a b f.*

II. 4. Quid mihi et tibi est *a b* Iren. quid mihi et tibi *e f.* **19.** Soluite *a b e m* Iren. destruite *f.* diruite Tert. 1/2. euertite Tert. 1/2. hoc templum *a b f* Iren. templum hoc *m* Tert. 1/2. templum istud *e* Tert. 1/2. + manu factum . . . sine manibus [= MARC. xiv. 58] *m.* + ego illud [*post* et] Tert. 2/2. in tribus diebus *e f* Iren. in triduo *a b m* Tert. 1/2. triduo Tert. 1/2. suscitabo illud *a* Iren. excitabo illud *f.* illud suscitabo *b.* restaurabo illud *e.* illud [*om. hic* Tert.] resuscitabo *m* Tert. 2/2. **21.** Hoc autem Iren. ille autem *a b e f.* Iesus autem *m.* dicebat *a b e f m* Iren. dixerat Tert. de corpore suo Iren. Tert. de templo corporis sui *a b f m.* de templo de corpore suo *e.* **23.** in eum Iren. in nomine eius *a b e f.* uidentes *a b f* Iren. cum uiderent *e.* + in eos qui infirmi erant *e.*

– ei *Ma St.*
+ ei *post* testim. *A.*
in hominem *C.*

[25] *Non* enim *opus erat illi ut quis ei testimonium diceret de homine, cum ipse sciret quid esset in homine.* III. ix. 3.

CAP. III.

[14] Adhortabatur dicens non aliter saluari homines ab antiqua serpentis plaga, nisi credant in eum qui secundum similitudinem carnis peccati in ligno martyrii exaltatur a terra. IV. ii. 7.

[18] Propter hoc Dominus dicebat: *Qui credit in me non iudicatur*, id est, non separatur a Deo; adunitus est enim per fidem Deo. *Qui autem non credit*, ait, *iam iudicatus est, quoniam non credidit in nomine unigeniti Filii Dei*, id est, separauit semetipsum a Deo uoluntaria sententia. [19] *Hoc est enim iudicium, quoniam lumen uenit in hunc mundum, et dilexerunt homines magis tenebras quam lucem.* [20] *Omnis enim qui male agit, odit lumen et non uenit ad lumen, ne traducantur opera eius.* [21] *Qui autem facit ueritatem, uenit ad lumen, ut manifestentur opera eius, quoniam in Deo est operatus.* V. xxvii. 2.

hoc est *A.*
crediderit *pro* credidit *A OPQR μ.*
lumen *C, Ha St.*
odit lucem *PR μ.*
uoluntatem *Ma.*

25. opus erat illi Iren. erat ei opus *f.* necesse habuit *b.* necesse habebat *e.* desideraret *a.* ut quis *f* Iren. quis [*tantum*] *e.* ut aliquis *a b.* ei Iren. *om. a b e f.* testimonium diceret *a* Iren. testimonium perhiberet *b f.* testes esset *e.* de homine *a e f* Iren. de eo *b.* cum ipse sciret Iren. ipse enim sciebat *a e f.* ipse enim nouerat *b.* homine *a b f* Iren. *codd.* hominem *e* Iren. *cod.* C.

III. 18. Qui credit in me Iren. qui credit in eum *a b d e f m* Lucif. qui crediderit in illum Tert. iudicatur *a e f m* Iren. Tert. Lucif. iudicabitur *b d.* autem *a d e f m* 1/2 Iren. Lucif. uero *b m* 1/2. *om.* Tert. Cypr. 2/2. credit *a b d f m* 2/2. crediderit *e* Tert. Cypr. 2/2. + in eum Lucif. + in illum Tert. + in ipsum *m* 1/2 *cod.* + in eo *m* 1/2 *codd.* quoniam *b* Iren. quia *a d e f m* Tert. Cypr. 2/2 Lucif. credidit *a b d e m* Iren. Tert. Cypr. 2/2 Lucif. credit *f* Cypr. 1/2 *codd.* crediderit Iren. *codd.* Cypr. 1/2 *cod.* unigeniti *b f m* Iren. unici *a d e* Tert. Cypr. 2/2 Lucif. **19.** est enim Iren. est autem *a b d f* Lucif. autem est *e* Cypr. 2/2. quoniam *b d e* Iren. Cypr. 2/2. quia *a f* Lucif. lumen Iren. lux *a b d e f* Cypr. 2/2 Lucif. in hunc mundum *f* Iren. in hoc mundo *a b.* in mundum *d* Lucif. in saeculum *e* Cypr. 2/2. dilexerunt homines magis *d f* Iren. d. h. potius *a b* Lucif. magis d. h. *e.* magis dilexerunt Cypr. 2/2. lucem *a d e f* Iren. Cypr. 2/2 Lucif. lumen *b* Iren. *cod.* C. **20.** enim *b d e f* Iren. *om. a* Lucif. male agit *b d f* Iren. agit mala *e.* prana agit *a* Lucif. lumen . . . ad lumen *b e* Iren. lucem . . . ad lucem *d f.* lucem . . . in lucem *a* Lucif. ne *b e* Iren. ut non *a d f* Lucif. traducantur Iren. arguantur *a b d f* Lucif. manifestetur *e.* opera [*sc.* opus operis] *f* Iren. Lucif. opera [*sc.* opera operae, *quod uocabulum inueneris hic apud a b d e, uer.* 21 *apud b d e*, ix. 3 *apud a d e f*] *e.* operae *a b.* operas *d.* **21.** Qui autem *b d e f* Iren. nam qui *a* Lucif. ad lumen *b e* Iren. ad lucem *d f.* in lucem *a* Lucif. manifestentur opera *f* Iren. Lucif. manifestentur operae *b.* manifestetur opera *d e.* manifestetur opus *a.* quia [*pro* quoniam] *f.* – in *d.* est operatus Iren. sunt operatae *b.* sunt operata *d e.* sunt facta *f.* est factum *a* Lucif.

CAP. IV.

[6] Nec Iohannes discipulus eius de eo scribens dixisset, *Iesus autem fatigatus in itinere sedit.* III. xxii. 2.

[6] οὐδ' ἂν Ἰωάννης ὁ μαθητὴς αὐτοῦ περὶ αὐτοῦ γράφων εἰρήκει· Ὁ δὲ Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο. [THEODORET.] III. xxii. 2.

[7 seqq.] Unde et utraque necessaria, cum utraque proficiunt in uitam Dei, miserante Domino nostro Samaritanae illi praeuaricatrici quae in uno uiro non mansit sed fornicata est in multis nuptiis, et ostendente ei et pollicente [10] *aquam uiuam*, ut ulterius non sitiret neque occuparetur ad humectationem aquae laboriosae, habens in se [14] potum *saliens in uitam aeternam.* III. xvii. 2.

[14] Unum et idem semper cum sit Uerbum Dei, credentibus quidem ei *fontem aquae in uitam aeternam* dans. IV. xxxvi. 4.

[35] *Ecce, dico uobis, attollite oculos uestros et uidete regiones, quoniam albae sunt ad messem.* [36] *Nam messor mercedem accipit et congregat fructum in uitam aeternam, uti et qui seminat et qui metit simul gaudeant.* [37] *In hoc est enim sermo uerus, quoniam alius est qui seminat, alius qui metet.* [38] *Ego enim praemisi uos metere quod uos non laborastis: alii laboraverunt, et uos in laborem eorum introistis.* IV. xxiii. 1.

[37] *In hoc enim*, inquit, *sermo est uerus, quoniam alter quidem est qui seminat* populus, *alter qui metet.* IV. xxv. 3.

sedebat *A μ, edd.*

— illi *A μ.*

ostende *C.*

— se *CV.*
salientem *edd.*
cum semper *A, edd.*

metet *CV*.*
gaudeat *MPR.*
enim est *edd.*, est *A μ.*
et alius (2) *A, edd.*
alius (2) est *MM.*
metit *edd.*
+ et *ante* ego *AO.*
alii non labor. *C.*

aliter *pro* alter *bis C.*
— est 2° *C.*
tr. populus qui sem. *P.*
+ et *ante* alter (2°) *A.*

IV. 6. autem *d* Iren. ergo *a f.* igitur *b.* itaque *e.* in Iren. ex *a f.* ab *b e.* de *d.* sedit Iren. sedebat *a b d e f.* 35. Attollite Iren. adleuate *b e m cod.* eleuate *a d.* leuate *f m codd.* aspicite *b.* segites [*pro* regiones] *e.* quoniam *a d* Iren. quia *b e f m.* + iam [*post* sunt] *f.* 36. Nam Iren. iam *b d e.* et *f.* sicut autem *m. om. a.* messor Iren. qui metit *a b e.* qui metet *d f m.* accipiet [*pro* accipit] *m cod.* congregat *b d f* Iren. congeret *a.* colliget *e m.* — ut *m.* — et *e.* serit [*pro* seminat] *a.* et qui metit simul gaudeant (gaudeat *d*) *d* Iren. simul gaudeat et qui metit (metet *f*) *a b f.* simul gaudeat cum eo qui metit *e.* gaudebit simul cum eo qui metet *m.* 37. est enim (ergo *m codd.*) *a d e m* Iren. 1/2. enim est *b f.* enim . . . est Iren. 1/2. sermo uerus Iren. 2/2. uerbum uerum *b e.* uerbum ueritatis *a d f m.* quoniam *b e* Iren. 2/2. quia *a d f m.* alius . . . et alius *b d e f m* Iren. 1/2. alter . . . et a (*def. cet.*) *a.* alter quidem . . . alter Iren. 1/2. seminat [*cf. uer.* 36] *b e f m* Iren. 2/2. serit *a d.* metet *f m* Iren. 2/2. metit *a b d e.* 38. Ego enim praemisi Iren. ego misi *b d e f m.* ego si misi *a.* quod *a b* Iren. in quod *m cod.* in quo *f m codd. om. d e.* uos non *b f m cod.* Iren. non uos *a d e.* non (— uos) *m codd.* — alii laborauerunt *b.* + [*post* alii] autem *m cod.*, enim *m codd.* laborem *b d* Iren. labore *a m cod.* labores *e f m codd.* eorum *b d e f* Iren. illorum *a m.* introistis *a d f m* Iren. introitis *e.* intrastis *b.*

40 Et Samaritae autem, inquit, cum mansisset Dominus apud eos biduo, 41 *multo plures crediderunt propter sermones eius,* 42 *et mulieri dicebant: Iam non propter tuam loquelam credimus; ipsi enim audiuimus, et scimus quoniam hic uere est Saluator mundi.*

dixerunt *P.*
est uere *V, edd.*

IV. ii. 7.

50 Et filium centurionis absens uerbo curauit dicens: *Uade, filius tuus uiuit.* II. xxii. 3.

CAP. V.

1 seqq. Et *post haec* iterum secunda uice *ascendit* in diem festum paschae *in Hierusalem*, quando paralyticum, qui iuxta natatoriam iacebat XXXVIII annos, curauit iubens ut surgeret et auferret grabbatum suum et iret. II. xxii. 3.

– curauit *A**.

2 *Natatoria piscina quinque* habebat *porticus*, unde Dominus paralyticum sanum in suam domum ire praecepit. II. xxiv. 4.

porticos *V.*
ire in dom. suam *V.*
praecipit *μ.*

5 Sed et alius autem quidam sanatur a Domino *XXXVIII annos habens in sua passione.* II. xxiii. 2.

– annos *C.*

14 Quemadmodum Dominus dixit ei qui curatus fuerat: *Ecce, sanus factus es: iam noli peccare, ne quid tibi deterius fiat.*

deterius tibi *MOPQR.*
– tibi *A.*

IV. xxxvi. 6.

14 *Ecce, sanus factus es: iam noli peccare, ne quid tibi deterius fiat.* V. xv. 2.

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41. amplius [*pro* plures] *e.* + in eum [*post* credid.] *f.* per [*pro* propter] *a.* sermones Iren. sermonem *f.* uerbum *a b d e.* illius [*pro* eius] *d.* 42. et mulieri dicebant *f* Iren. et dicebant mulieri *b.* mulieri autem dicebant *a d.* dicebant autem mulieri *e.* iam non *b f* Iren. quia iam non *e.* quoniam non *a.* quoniam non iam *d.* tuam loquelam *a f* Iren. tuum sermonem *e.* tuum testimonium *b d.* credidimus *e.* + ei [*post* credimus] *b.* ipsi *b e f* Iren. ipsum (*a*) *d.* quoniam *d* Iren. quia *b e f.* quod *a.* hic est uere [*tr.* uere est Iren.] saluator mundi *a b* Iren. hic est uere saluator mundi Christus *d f.* hic uere saluator est saeculi Christus *e.*

V. 1. in Hierusalem Iren. in Hierosolyma *e.* in Hierosolymis *d.* Hierosolymis *a b f.* 2. natatoria piscina *a* (*d*) Iren. natatoriae piscinae *b.* natatoria *e.* piscina *f.* 5. in sua passione Iren. in infirmitate sua [+ aridus *e*] *a d e.* in infirmitate (-atem *b*) *b f.* 14. *tr.* iam sanus factus es *e.* – ne *a.* deterius tibi Iren. 2/2. tibi deterius *a b e f* Cypr. 4/4. tibi peius *d.* fiat *b f* Iren. 2/2 Cypr. 4/4. contingat *a d e.*

[28] *Ueniet hora in qua omnes mortui qui in monumentis sunt, audient uocem* filii hominis [29] *et exient, qui bona fecerunt in resurrectionem uitae, et qui mala operati sunt in resurrectionem iudicii.* V. xiii. 1.

fili *C*.
— operati sunt *OPQR μ, Er Ga.*

[39] *Scrutamini scripturas, in quibus putatis uos uitam aeternam habere: illae sunt quae testimonium perhibent de me.* [40] *Et non uultis uenire ad me, ut uitam habeatis.* IV. x. 1.

illa *A*.

[43] *Ego ueni in nomine Patris mei, et non recepistis me: cum alius uenerit in nomine suo, illum recipietis.* V. xxv. 4.

recipitis *C**.
cum alius autem *M*.

[46] *Si enim credueretis Moysi,* inquit, *credueretis et mihi: de me enim ille scripsit.* IV. x. 1.

crederitis *bis C**.
credideritis Moysi, inquit, credetis *MMO PQR*.

[46] *Si credidissetis Moysi, credidissetis et mihi: de me enim ille scripsit.* [47] *Si autem illius litteris non creditis, neque meis sermonibus credetis.* IV. ii. 3.

dixit *pro* scripsit *P*.
credetis *C*.

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28. Ueniet *b e f m* Iren. Tert. uenit *a d*. — in [*ante* qua] *ut uid. a*. mortui [*cf. uer.* 25] Iren. *om. a b d e f m* Tert. qui fuerint in monumentis *f*. audiant . . . exiant *e*. **29.** exient (exiant *e*) *e* Iren. procedent *a d f m* Tert. resurgent *b*. faciunt [*pro* fecerunt] *e*. in resurrectione uitae *e*. et qui *m* Iren. qui autem *b d*. qui uero *f*. qui (*tantum*) *a e* Tert. mala *f m* Iren. Tert. male *a d e*. iniqua *b*. operati sunt Iren. fecerunt *m*. gesserunt *b f*. egerunt *a* (*ut uid.*) *d*. egerint *e*. *om.* Tert. in resurrectionem *b f m* Iren. Tert. in resurrectione *d e*. **39.** Scrutamini *e f* Iren. Tert. Cypr. scrutate *a b d*. in quibus *a* (2°) *b* (2°) [*uterque enim codex uerba* ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ *duplici interpretatione latine reddit*] *e* Iren. Tert. Cypr. quia . . . in ipsis *f*. quoniam . . . in ipsis *b* (1°). quoniam . . . in eis *d*. in quibus . . . in illis *a* (2°). putatis uos [*tr.* uos put. *f*] uitam aeternam [— aet. *a* (2°) *b* (2°)] habere *a* (2°) *b* (1° *et* 2°) *e f* Iren. Cypr. uos putatis habere in eis uitam aeternam *d*. uos existimatis uitam aeternam habere *a* (1°). salutem speratis Tert. *praem.* et [*ante* illae] *b* (1°) *d e f*. *om. a* (1° *et* 2°) *b* (2°) Iren. Cypr. + enim [*post* illae] Tert. illae *a* (1°) *d* Iren. Tert. ipsae *b* (1°). hae (haec *e* Cypr.) *a* (2°) *b* (2°) *e f* Cypr. testimonium perhibent *b* (1°) *f* Iren. testimonium dicunt *a* (1°). testimonio sunt *e* Cypr. testantur *d*. testificantur [*tr.* de me test. *a* (2°)] *a* (2°) *b* (2°). loquuntur [*praem.* de me] Tert. **40.** nec sic [*pro* non] *a*. *tr.* ad me uenire *e*. uitam *a b f* Iren. Cypr. uitam aeternam *d e*. **43.** recepistis *e* Iren. Cypr. accepistis *a b*. accipitis [*tr.* me accipitis *d*] *d f*. cum Iren. Cypr. si *a b d e f*. alter [*pro* alius] *a*. hunc [*pro* illum] *e*. recipietis *e* Iren. recipitis *b*. accepietis *a d f* Cypr. **46.** credueretis . . . credueretis *a b d f* Iren. 1/2. credidissetis . . . credidissetis *e* Iren. 1/2. credidissetis . . . credueretis Cypr. + [*post* cred. 2°] forsitan *b f*, utique *d*. **47.** Si autem *f* Iren. Cypr. si enim *d e*. nam si *b*. sed cum *a*. illius litteris *b d f* Iren. illius scripturis *e* Cypr. mandatis illius *a*. creditis . . . credetis *b d e* Iren. Cypr. creditis . . . creditis *f*. credatis . . . credetis *a*. neque Iren. quomodo *a b d e f* Cypr. meis sermonibus *e* Iren. meis uerbis *d f*. uerbis meis *a b* Cypr.

CAP. VI.

— iterum *A μ*.
— inde *CV*.
satiauit *edd*.

1 seqq. Et iterum inde secedens *trans mare Tyberiadis*, 2 ubi et cum *multa turba eum* fuisset secuta, de quinque panibus satiat omnem illam multitudinem. 13 Et superauerunt *duodecim cophini fragmentorum*. II. xxii. 3.

9, 10, 11 [Uid. Matt. xiv. 19–21.]

premere *A*.
accipientes *MM*.
— eos *A*.
in uinum *A*.

11 Quamuis enim possit Dominus ex nullo subiacente eorum quae sunt conditionis, praebere epulantibus uinum, et esca complere esurientes, hoc quidem non fecit; accipiens autem eos qui a terra essent panes, et *gratias agens*, et iterum aquam faciens uinum, saturauit eos qui recumbebant. III. xi. 5.

69 A quo et Petrus edoctus cognouit *Christum Filium Dei uiui*. III. xi. 6.

CAP. VII.

apprehensionis eius *M*.

30 Propter hoc, cum saepe uellent eum homines apprehendere, *Nemo*, inquit, *immisit manus ei; nondum enim uenerat hora* apprehensionis. III. xvi. 7.

38, 39 In omnibus autem nobis Spiritus, et ipse est *aqua uiua*, quam praestat Dominus in se recte credentibus et diligentibus se et scientibus. V. xviii. 2.

49 Zelantibus autem malis dispensatoribus, qui circumueniebant inferiores et dominabantur eorum quibus ratio non constabat, et propter hoc nolentibus uenisse regem. IV. xi. 3.

VI. 1. Tyberiadis Iren. Galileae Tiberiadis *a*. Galileae et Tiberiadis *f*. Galileae in partes (fines *d*) Tiberiadis *b d e*. 2. multa turba Iren. turba multa *a b d*. turbae multae *f*. turba magna *e*. eum *b e f* Iren. illum *a d*. 11. gratias agens *f* Iren. gratias egit et *a b*. benedixit et *d e*. 69. Christus Filius Dei *a e f* (Iren.) Cypr. 1/2. Filius Dei *b* Cypr. 1/2. Sanctus Dei *d*. Christus [*tantum*] Tert. uiui Iren. Cypr. 2/2. *om. a b d e f* (*cf.* Tert.).

VII. 30. immisit *d* Iren. misit *a e f*. iniecit *b*. manus ei Iren. in illum manus *a f*. manus in illum *b*. ad eum manus *e*. in eum manum *d*. nondum enim Iren. quoniam nondum *a d e*. quia nondum *b f*.

CAP. VIII.

34 *Qui* enim *facit*, inquit, *peccatum, seruus est peccati.* III. viii. 1.

— enim *μ*.

36 *Si Filius uos manumiserit, uere liberi eritis.* III. xix. 1.

inquit facit (*OPQR*) *μ*, *edd.*

44 Qui autem non credunt et non faciunt uoluntatem eius, filii et angeli sunt diaboli. IV. xli. 2.

filios *C*.

tr. eius nolunt. *edd.*

44 Dominus autem ait quoniam diabolus *mendax est ab initio et in ueritate non stetit.* V. xxii. 2.

44 Serpens autem mendax ostensus est et homicida, sicut Dominus ait de eo quoniam *ab initio homicida est et in ueritate non stetit.* V. xxiii 2.

56 *Abraham pater uester exsultauit ut uideret diem meum, et uidit et gauisus est.* IV. v. 3.

56 Et Abraham ergo . . . concupiuit eam diem uidere . . . et per spiritum prophetiae eam uidens exsultauit . . . Bene igitur Dominus noster testimonium reddebat ei dicens: *Abraham pater uester exsultauit ut uideret diem meum, et uidit et gauisus est.* IV. vii. 1.

— et (1°) *APQR μ*.

56 *Abraham pater uester exsultauit ut uideret diem meum, et uidit et gauisus est.* 57 Responderunt ei: *Quinquaginta annos nondum habes, et Abraham uidisti?* . . . . Non ergo multum aberat a quinquaginta annis, et ideo dicebant ei: *Quinquaginta annorum nondum es, et Abraham uidisti?* II. xxii. 6.

noster *OQ*.

58 *Ante* enim *quam Abraham esset, ego sum*, inquit. IV. xiii. 4.

antequam enim *edd.*

CAP. IX.

neque *MMQV*.
uti *AMMQ*.

3 *Nec hic peccauit, neque parentes eius, sed ut manifestetur opera Dei in ipso.* V. xv. 2.

manifestetur *C*, manifestentur (-arentur *R*) *codd. cett. et edd.*

VIII. 34. seruus est peccati *e f m* Iren. seruus peccati est *a*. seruus est *b d* Cypr. 36. *tr.* uos filius *b*. manumiserit Iren. liberauerit *a b e f*. liberauit *d m*. 44. mendax est ab initio Iren. 1/2. a primordio mendax est Tert. 2/2. ab initio homicida est Iren. 1/2. homicida fuit (facit *f* erat *a*) ab initio *a b d e f m* Cypr. Lucif. *uerba* mendax est *ad finem uersus eiusdem* (ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ) *locum proprium habent*. in ueritatem *a*. stat [*pro* stetit] *d*. 56. — pater uester exsultauit ut uideret Tert. exsultauit *a d f* Iren. 3/3. exultatus est *e*. laetabatur *b*. laetatus [*pro* gauisus] Tert. 57. annos nondum habes *a b d e f* Iren. 1/2. annorum nondum es Iren. 1/2. 58. Ante quam Abraham esset Iren. ante quam Abraham fieret *f*. ante Abraham *a b d e*.

IX. 3. deliquit *e*. manifestetur *a e f* Iren. *cod C* [*sed uide c.* iii. 21]. manifestentur *b* Iren. *codd.* manifestaretur *d*. ipso *e* Iren. illo *a f*. eo *b d*.

Syloam *A* Siluam *C.* Syloa *A.*

7 *Uade in Siloam et lauare.* V. xv. 3.

7, 14 Et Siloa etiam saepe sabbatis curauit, et propter hoc assidebant ei multi die sabbatorum. IV. viii. 2.

CAP. X.

35 Ipse autem interdum alteros confitetur patres et *deos* eodem modo. IV. i. 2.

CAP. XI.

25 *Ego sum resurrectio et uita.* IV. v. 2.

35 Nec *lacrimasset* super Lazarum. III. xxii. 2.

35 οὐδ' ἂν ἐδάκρυσεν ἐπὶ τοῦ Λαζάρου. [Theodoret.] III. xxii. 2.

porta *C.*

– qui *A MM.* monumentum *C.*

39 Summi sacerdotis mortua filia, et uiduae filius qui circa portam mortuus efferebatur, et Lazarus qui in monumento quartam habebat diem, in quibus resurrexerint corporibus? .... 43 Et Lazarum *uocauit uoce magna, dicens: Lazare, ueni foras;* 44 *et exiuit,* inquit,

– inquit mortuus *A.*

mortuus, colligatus pedes et manus institis. V. xiii. 1.

54 Deinde cum Lazarum suscitasset ex mortuis et insidiae fierent a Pharisaeis, secedit in Ephrem ciuitatem. II. xxii. 3.

CAP. XII.

dies *bis A.*

1 Et inde *ante sex dies paschae* ueniens *in Bethaniam* scribitur. II. xxii. 3.

27 *Et quid dicam nescio.* I. viii. 2.

27 καὶ τί εἴπω οὐκ οἶδα. [Epiph.] I. viii. 2.

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7. in Siloam Iren. in natatoriam Siloam *a b d.* in natatoria Siloae *f.* ad piscinam Siloam *e.* et lauare Iren. laua [*ante* in nat. Sil.] *f.* ablue [*ante* in nat. Sil.] *d.* et laua oculos tuos *e.* *om. a b.*

XI. 25. et uita *b d e f* Iren. *om. a* (*ut uid.*) Cypr. 43. uocauit uoce magna *e* Iren. uoce magna clamauit (exclamauit *a*) *a b d f.* dicens *b* Iren. *om. a d e f.* prodi [*pro* ueni] *b.* 44. et *a b e* Iren. et confestim *d.* et ... statim *f.* mortuus Iren. ille mortuus *e.* ille qui fuerat mortuus *b.* qui fuerat mortuus *f.* qui mortuus erat *d.* qui defunctus erat *a.* colligatus Iren. alligatus *a.* ligatus *b d f.* *om. e.* pedibus et manibus *e.*

XII. 1. ante sextum diem *f.* in Bethaniam *a d f* Iren. in Bethania *e.* Bethaniam *b.* 27. dico [*pro* dicam] *d.* nescio Iren. *om. a b d e f* Tert.

32 Non aliter saluari homines ab antiqua serpentis plaga, nisi credant in eum qui secundum similitudinem carnis peccati in ligno martyrii exaltatur *a terra et omnia* trahit *ad* se et uiuificat mortuos. IV. ii. 7.

a se *C**. — et uiuificat mortuos *CV*.

41 Quidam enim in gloria uidentes eum, gloriosam eius apud Patrem a dextris conuersationem uidebant. IV. xxxiii. 11.

CAP. XIII.

5 Ipsum Uerbum per semetipsum sordes abluit filiorum Sion, manibus suis *lauans pedes discipulorum.* IV. xxii. 1.

per semetipso *C** per seipsum *A, edd.* *tr.* abluit sordes *A.* filiarum *edd.* Syon *AV.*

25 Quoniam ipse est in cuius *pectore recumbebat* ad coenam, interrogans *quis* esset *qui inciperet eum tradere.* IV. xx. 11.

CAP. XIV.

2 *Multae* enim *mansiones apud Patrem.* III. xix. 3.

2 Et propter hoc dixisse Dominum *multas esse apud Patrem mansiones.* V. xxxvi. 2.

2 καὶ διὰ τοῦτο εἰρηκέναι τὸν Κύριον, Ἐν τοῖς τοῦ Πατρός μου μονὰς εἶναι πολλάς. [ANASTASIUS.] V. xxxvi. 2.

6 Ostendentes quoniam Dominus noster Iesus Christus *ueritas* est, et mendacium in eo non est. III. v. 1.

6 Et propter hoc dicebat discipulis Dominus: *Ego sum uia ueritas et uita; et nemo uenit ad Patrem nisi per me.* 7 *Si*

et ueritas *A*.

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32. a terra *b e f* Iren. de terra *a d.*

XIII. 25. in . . . pectore Iren. super (supra *a b*) pectus *a b d e f.* pectori Tert. qui inciperet eum tradere Iren. *cf* LUC. xxii. 23 τίς ἄρα εἴη ὁ τοῦτο μέλλων πράσσειν (incipiet agere *d*, facturus esset *a b e f*), JOH. vi. 71 οὗτος γὰρ ἤμελλεν παραδιδόναι αὐτόν, xii. 4 ὁ μέλλων αὐτὸν παραδίδοναι (incipiebat tradere *d in utroque loco b* 2°, traditurus erat *a e f in utroque loco b* 1°).

XIV. 2. apud patrem Iren. 2/2 Tert. 2/3. penes patrem Tert. 1/3. in domo patris mei *a b d e f.* **6.** ueritas *m codd.* Iren. Tert. *praem.* et *a b d e f m cod.* Cypr. 2/2. et [*ante* nemo] Iren. (*nisi uocem* et *ipsius Irenaei additamentum esse iudicaueris*). *om. a b d e f m* Tert. Cypr. 2/2.

cognouissetis *pro* cognouistis (1°) *CV, edd.*
cognouissetis *pro* cognoscitis (*praem.* utique C^3 *Ma*) C^2V, *edd.*
uidistis eum *V, Gr Ha St.*
tempus *C.*
non me C^3 (*om* me C^*) *V.*
cognouistis *APQR, edd. pr.*
uidet me uidet *A, edd.*
et P. meum *M, edd. pr.*
+ non (*ante* cogn.) *O.*
cognoscetis *MPR.*
+ eum (*post* uid.) *P.*
in me est *M, edd.*
— Pater *C.*
dicam C^3 (*O*)*V, edd.*
quia *AOPQR, edd.*
tr. eius dominus *edd.*
tr. faciat dom. eius *A.*
quia *Aμ.*
quaecumque *O.*
— meo *AV, Ma St.*
nota feci uobis *OPQR.*
— uobis *A, edd.*
dicam *V, edd.*
quia *pro* quoniam *A.*
faciet *C.*

cognouistis me, et Patrem meum cognoscitis; et amodo cognouistis eum et uidistis. IV. vii. 3.

[8] Et Dominus autem Philippo uolenti Patrem uidere [9] respondit: *Tanto tempore uobiscum sum, et me non cognouisti, Philippe? Qui me uidit, uidit et Patrem. Quomodo tu dicis: Ostende nobis Patrem?* [10] *Ego enim in Patre, et Pater in me.* [7] *Et amodo cognouistis eum et uidistis.* III. xiii. 2.

[10 uel 11] *Quoniam ego in Patre, et Pater in me.* V. xviii. 1.

[28] Etenim *Pater*, ait, *maior me est.* II. xxviii. 8.

CAP. XV.

[15] *Iam non dico uos seruos, quoniam seruus nescit quid dominus eius faciat. Uos autem dixi amicos, quoniam omnia quae audiui a Patre meo manifestaui uobis.* In eo enim quod dicit: *Iam non dico uos seruos* manifestissime significauit se esse qui primo quidem eam seruitutem quae est erga Deum hominibus per legem constituerit, post deinde libertatem eis donauerit. Et in eo quod dicit: *Quoniam seruus nescit quid faciat dominus eius*, ignorantiam seruilis populi manifestat per suum aduentum. IV. xiii. 4.

[16] Et propter hoc dicebat discipulis Dominus: *Non uos me elegistis, sed ego elegi uos.* IV. xiv. 1.

7. *tr.* me cognou. *a* Tert. 1/2. cognouistis . . . cognoscitis *e m codd.* Iren. cognouistis *bis a b m cod.* Tert. 1/2. cognouistis . . . scietis *d.* cognouissetis *bis* Iren. *cod.* Tert. 1/2. cognosceretis *bis f.* + utique [*post* me] *f.* — meum Tert. 2/2. et amodo *b d e f m* Iren. 2/2. iam ex hoc *a.* sed abhinc Tert. cognouistis . . uidistis Iren. 2/2. nostis . . uidistis *a b* Tert. nostis . . uidetis *e m.* cognoscetis . . uidetis *f.* cognoscite [γινώσκετε *imperatiuum*] . . uidistis *d.* eum *semel* [*om. post* uidistis] Iren. 2/2. eum . . . eum *b d f m.* illum . . . illum *a* Tert. illum . . . eum *e.* 9. tanto temporis *b.* cognouisti Iren. *codd. CV.* cognouistis *a b d f m* Iren. *codd.* Tert. nostis *e.* *tr.* uidit me *b d.* uidit . . . uidit *a b d e f m* Iren. uidet . . . uidet Tert. 2/3 Iren. *codd.* uiderit . . . uidet Tert. 1/3. — et [*ante* patrem] *d e* Tert. 1/3. *tr.* patrem uid. *e* Tert. 1/3. quomodo *a b e m* Iren. *praem.* et *d f.* monstra [*pro* ostende] *d.* 10. ego enim Iren. non credis (creditis *m*) quia ego *a b f m* Tert. non credis quoniam ego *d e.* 10, 11. pater in me Iren. 2/2. pater in me . . . pater in me Tert. pater in me est . . . pater in me *a b* (*d*) *f.* pater in me est . . . pater in me est *e m.* 11. *tr.* pater in me et ego in patre *d.* 28. pater *b d e* Iren. Tert. 2/2 Cypr. pater meus *a f.* *tr.* est me *a.*

XV. 15. dico *a b d e f* Iren. 2/2 Cypr. 2/2 Lucif. 2/3. dicam Iren. 2/2 *cod.* v Lucif. 1/3. + sed amicos [*post* seruos] *a* Cypr. 2/2. quoniam *d e* Iren. quia *b f.* *tr.* nescit seruus *a.* *tr.* fac. Dominus eius *a b d e f.* faciat *a e f* Iren. facit *b d.* quoniam *d* Iren. quia *a b e f.* quae *a d e* Iren. quaecumque *b f.* manifestaui uobis *e* Iren. demonstraui uobis *d.* nota feci uobis [*tr.* uobis feci *a*] *a b f.* 16. elegi uos *b d* Iren. uos elegi *a e f.*

[26] Alii uero ut donum Spiritus frustrentur, quod in nouissimis temporibus secundum placitum Patris effusum est in humanum genus, illam speciem non admittunt quae est secundum Iohannis euangelium, in qua *Paracletum* se missurum Dominus promisit. [Cf. Jo. xvi. 7.] III. xi. 9.

frustentur *M.*

[26] Unde et Dominus pollicitus est *mittere* se *Paracletum*, qui nos aptaret Deo. III. xvii. 2.

[27] Apostoli, quos uniuersi actus et uniuersae doctrinae Dominus testes fecit. III. xii. 15.

CAP. XVI.

[7] [Uid. Jo. xv. 26 supra.]

CAP. XVII.

[5] *Pater, clarifica me claritate quam habui apud te, priusquam mundus fieret.* IV. xiv. 1.

— apud te *C.*

[12] Et *filius perditionis* dictus est ab eo. II. xx. 5.

[24] *Uolo ut ubi ego sum, ibi et hi sint, ut uideant claritatem meam.* IV. xiv. 1.

hii *AV.* et *pro* ut *CV.*

CAP. XVIII.

[12] [Uid. Luc. xxii. 54.]

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26. Paracletum Iren. 2/2. *Uerbum* Παράκλητος *quater in euangelio adhibetur*: 1° xiv. 16, paracletus *b d f*, aduocatus *a e m*: 2° xiv. 26, paracletus *b d e f*, aduocatus *m* Tert. (*quamquam usitatissimum in Tertulliani scriptis* paracletus) aduocatus . . . paracletus *a*: 3° xv. 26, paracletus *a b d f*, aduocatus *e*, consolator *m*: 4° xvi. 7 paracletus *a b d f*, aduocatus *e m*.

XVII. 5. Pater *ad init.* Iren.: *postea* (*cum graeco* δόξασόν με σύ, πάτερ) *rell.* clarifica *b e m* Iren. Cypr. honorifica *a d.* glorifica *f.* + tu [*post* me *a b d e f*, *ante* clarifica Cypr.] *a b d e f* Cypr. *om. m* Iren. + apud (ad *d*) teipsum (temetipsum *b*) *a b d e* Cypr. *om. f* [*sed uide infra*] *m* Iren. *praem.* ea [*ante* claritate] *m.* claritate *m* Iren. Cypr. claritatem *b e.* gloria *a d.* gloriam *f.* habui *b e f m* Iren. Cypr. habebam *a d.* apud te *a d m* Iren. Cypr. [*et b e, sed tr. ad fin. uer.*]. apud te ipsum [*uide supra*] *f.* priusquam (priuspriusquam *e*) *b e f m* Iren. Cypr. antequam *a d.* mundus fieret Iren. Cypr. fieret mundus *d.* mundus esset *a c e f m.* **24.** sum *a b d f* Iren. fuero *e* Cypr. 2/2. ibi Iren. *om. a b d e f* Cypr. 2/2. hi *e* Iren ipsi Cypr. 2/2. illi *a b d f.* + mecum [*post* sint] *a b d e f* Cypr. 2/2. et [*pro* ut 2°] Cypr. 2/2. aspiciant [*pro* uideant] *d.* claritatem *b e* Iren. Cypr. 2/2. gloriam *a d f.* meam *a b e f* Iren. Cypr. 1/2. *om. d* Cypr. 1/2.

Deficit d lat. inde a cap. xviii. 2 *usque ad cap.* xx. 1: *de schedulis suppletoriis uide sis quae adnotata sunt supra p.* 4.

CAP. XIX.

11 Pilato quoque similiter dicebat: *Nullam haberes potestatem in me, nisi datum tibi fuisset desuper.* IV. xviii. 3.

data *CPQR* μ.

15 *Non habemus regem nisi Caesarem.* IV. xxi. 3.

34 Nec percusso latere exisset *sanguis et aqua.* III. xxii. 2.

exiisset μ.

34 οὐδ' ἂν νυγείσης αὐτοῦ τῆς πλευρᾶς ἐξῆλθεν αἷμα καὶ ὕδωρ.
[Theodoret.] III. xxii. 2.

34 Crucifixus est, et [e] latere eius puncto *sanguis exiit et aqua.* IV. xxxiii. 2.

– e *AC* μ.

CAP. XX.

17 Resurgens autem tertia die et Mariae, quae se prima uidit et adorauit, dicebat: *Noli me tangere; nondum enim ascendi ad Patrem: sed uade ad discipulos, et dic eis: Ascendo ad Patrem meum et Patrem uestrum.* V. xxxi 1.

eum *pro* se *A*.

Patrem meum *OPQR* μ. dices eis *OQR*. dices illis *P*.

20, 25 seqq. Quomodo igitur Christus in carnis substantia surrexit, et *ostendit discipulis figuras clauorum* et apertionem lateris. V. vii. 1.

quo *M*.
substantiam *C*.
– et 1° *A*.
figuram *A MM*. fixuram *Er. Ga*.
figuras *edd. pr*.

20, 25 seqq. Post deinde surgens in carne, ut etiam *fixuras clauorum* ostenderet discipulis, sic ascendit ad Patrem. V. xxxi. 2.

24 Et decem apostoli, quibus manifestatur post resurrectionem

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XIX. 11. *fluctuat ordo uerborum apud codd.* nullam *e* Iren. Cypr. 2/2. non . . . ullam (nullam *a*) *a b f.* in me *a ut uid. f* Iren. aduersus me *b e* Cypr. 2/2. datum tibi fuisset Iren. *codd.* data tibi [*tr.* tibi data *f*] fuisset *a f* Iren. *codd.* data esset tibi [*tr.* esset tibi data *b*] *b e* Cypr. 15. non *b f* Iren. *praem.* nos *a e.* 34. sanguis et aqua *a b f* Iren. 2/2. aqua et sanguis *e* Tert. 2/2.

XX. 17. noli me tangere *a b d e f* Iren. ne contigeris me Tert. necdum *d.* – enim Tert. patrem 1° *b d e* Iren. patrem meum *a f* Tert. sed uade Iren. uade autem *a b e f* Tert. uade ergo *d.* discipulos Iren. fratres *d e.* fratres meos *a b f* Tert. dices Tert. eis *b f* Iren. Tert. illis *a d e.* + quia ego [*ante* ascendo] *f.* + ad [*ante* patrem 3°] *a.* 25. figuras Iren. 1/2. fixuras Iren. 1/2. *τὸν τύπον τῶν ἥλων bis habet Graecus textus*: uestigium . . . locum *a*, figuram . . . locum *b*, figuram *bis d*, figuram (*om.* 2°) *e*, locum . . . foramina *f*.

Dominus, cum Thomas non esset praesens, inuisibilem defigurabant secundum eos decadem. I. xviii. 3.

24 καὶ οἱ δέκα ἀπόστολοι, οἷς φανεροῦται μετὰ τὴν ἔγερσιν ὁ Κύριος, τοῦ Θωμᾶ μὴ παρόντος, τὴν ἀόρατον διετύπουν κατ' αὐτοὺς δεκάδα.

[Epiph.] I. xviii. 3.

31 *Haec autem scripta sunt, ut credatis quoniam Iesus est Filius Dei, et ut credentes uitam aeternam habeatis in nomine eius.*

III. xvi. 5.

uthi (*sc.* uti?) *pro* ut 1° *C**.
quia *A*.
+ Christus *post* est *A*.

31. quoniam *a* Iren. quia *b d e f m*. Iesus est filius Dei Iren. Iesus Christus est filius Dei *b f*. I. C. filius est Dei *d m cod*. I. C. filius Dei est *e m codd*. (*cf.* Iesum Christum filium Dei Tert.). est Christus filius Dei *a*. – et [*ante* ut credentes] *m*. aeternam *b e f* Iren. sempiternam *d*. *om. a m*. ipsius [*pro* eius] *e*.

ACTA APOSTOLORUM.

CAP. I.

[7] *Quae Pater posuit in sua potestate.* III. xxiii. 1.

[8] [Uid. Joh. xv. 27.]

[15] Petrus igitur apostolus post resurrectionem Domini et adsumptionem in caelos uolens adimplere duodecim apostolorum numerum et adlegere pro Iuda alterum qui electus esset a Deo ex his qui aderant dixit: [16] *Uiri fratres, oportet impleri scripturam hanc quam praedixit Spiritus sanctus ore Dauid de Iuda, qui factus est dux his qui adprehenderunt Iesum,* [17] *quoniam adnumeratus fuit inter nos:* [20] *Fiat habitatio eius deserta, et non sit qui inhabitet in ea; et Episcopatum eius accipiat alter.* III. xii. 1.

[20] *Et episcopatum eius accipiat alius.* II. xx. 2.

oportebat *F, edd.*
scriptura *M.*

hiis *AV.*
— inter *V.*
— et 1° *QR.*
— et . . . ea *MMOP.*
accipiet *CV.*
alius *pro* alter *A.*
alter *pro* alius *C.*

INDEX SIGLORUM NON ANTEA ADHIBITORUM.

e = Codex Laudianus [Bodleianus Laud. 35]. saec. vi exeunt.
g = Codex Gigas Holmiae. saec. xiii.
h = Codex Floriacensis [Parisiensis 6400 G] mutilus. saec. vii.
p = Codex Perpinianus [Parisiensis lat. 321]: sed inde a cap. xiii. 6 textum mere Hieronymianum habet. saec. xiii ineunt.
Auct-*Rebapt.* = Auctor de Rebaptismate: libellus iste, saeculo tertio (fortasse ante a. 258) scriptus, inter opera Cypriani adseruatur, Hartel iii. 69.
Aug-*Fel.* = Codex Actorum in disputatione inter s. Augustinum et Felicem Manichaeum habita adscitus: Corpus Script. Eccl. Lat. xxv. 799.

I. 16. oportebat *e.* adimpleri scripturam istam Aug-*Fel.* dixit *p.* ore Iren. Aug-*Fel.* per os *d e g p.* sancti Dauid Aug-*Fel.* factus est *d* Iren. fuit *e g p* Aug-*Fel.* deductor Aug-*Fel.* his *d* Iren. eorum *e g p.* illorum Aug-*Fel.* adprehenderunt *d* Iren. conprehenderunt *e g p* Aug-*Fel.* 17. quoniam Iren. Aug-*Fel.* quia *e.* qui *d g p.* adnumeratus fuit Iren. adnumeratus erat *d* Aug-*Fel.* connumeratus erat *e p.* connumerabatur *g.* in nobis [*pro* inter nos] *p.* 20. habitatio . . . deserta . . . in ea *d g p* Iren. uilla . . . deserta . . . in ea Aug-*Fel.* ager . . . desertus . . . in eo *e.* eius *p* Iren. Aug-*Fel.* eorum *d.* illius *e g.* habitet *p.* eius *g p* Iren. 2/2 Aug-*Fel.* illius *d e.* sumat [*pro* accipiat] *d.* alter *e g p* Iren. 1/2 (2/2 *cod* C) Aug-*Fel.* alius *d* Iren. 1/2.

CAP. II.

1 seqq. Quem et descendisse Lucas ait post ascensum Domini super discipulos in Pentecoste . . . unde et omnibus linguis conspirantes hymnum dicebant Deo. III. xvii. 2.

4 Rursus cum Spiritus sanctus descendisset in discipulos uti omnes prophetarent et loquerentur linguis, 13 et quidam inriderent eos quasi a musto ebrios, 14 dixit Petrus 15 non ebrios quidem illos esse, cum sit *hora tertia diei*, 16 esse autem hoc *quod dictum est per prophetam:* 17 *Erit in nouissimis diebus, dicit Dominus, effundam de Spiritu meo in omnem carnem et prophetabunt.* Deus igitur, qui per prophetam promisit missurum se Spiritum suum in humanum genus, ipse et misit ei, et ipse Deus a Petro adnuntiatur suam promissionem adimplesse. III. xii. 1.

irridentes *V.*

16, 17 Ὁ οὖν διὰ τοῦ προφήτου ἐπαγγειλάμενος Θεὸς πέμψειν τὸ Πνεῦμα αὐτοῦ ἐπὶ τὴν ἀνθρωπότητα, οὗτος καὶ ἔπεμψε· καὶ Θεὸς ὑπὸ Πέτρου καταγγέλλεται τὴν ἰδίαν ἐπαγγελίαν πεπληρωκώς.

[Caten. Coll. Noui Oxoniensis.] III. xii. 1.

22 *Uiri* enim, inquit Petrus, *Israelitae, audite sermones meos: Iesum Nazareum, uirum adprobatum a Deo in uobis uirtutibus et prodigiis et signis quae fecit per ipsum Deus in medio uestrum, quemadmodum ipsi scitis,* 23 *hunc definito consilio et praescientia Dei traditum per manus iniquorum affigentes interfecistis;* 24 *quem Deus*

Nazarenum *A μ, edd.*
illum *P.*
medium *C.*
diffinito *V.*
concilio *A.*

II. 16. prophetam *d* Iren. Auct-*Rebapt.* *praem.* Ioel *g* + Ioel *e p.* 17. *praem.* et [*ante* erit] *e.* de Spiritu meo *e g p* Iren. Tert. 3/3. spiritum meum *d* Auct-*Rebapt.* in *g* Iren. Tert. 3/3. super *d e p* Auct-*Rebapt.* 22. audite *d e g p* Iren. auribus mandate Tert. sermones meos Iren. sermones hos *d.* uerba haec (*tr.* 2, 1 *g*) *e g p.* quae dico Tert. Nazareum Iren. Nazoraeum (-reum *e*) *d e.* Nazarenum *g p* Tert. 2/2. adprobatum a Deo Iren. a Deo probatum *d p.* a Deo designatum *e.* sanctum a Deo ostensum *g.* a Deo destinatum Tert. 2/2. in uobis *e g p* Iren. uobis Tert. 2/2. in nobis *d.* et prodigiis et signis *d e* Iren. ac prodigiis ac signis *g.* et signis ac prodigiis *p.* per ipsum Iren. *p.* per eum [*tr. post* Deus *e*] *d e.* *om. g.* quemadmodum Iren. sicut *d e g p.* ipsi *d p* Iren. uos ipsi *g.* uos omnes *e.* 23. definito consilio Iren. destinato consilio *d.* constituto consilio *e.* secundum praescriptum (scriptum *p*) consilium *g p.* praescientia (-tiam *p*) *g p* Iren. prouidentia *d e.* – Dei *g.* traditum *g p* Iren. auditum accepistis *d.* ceditum accipientes *e.* affigentes *e g p* Iren. adfixum *d.* interfecistis *d* Iren. occidistis (occidistitis *e*) *e g p.*

dixit *V.*
Domino *CV*
mei *C, Er Ga Fe.*
mihi *pro* meis *MMP* (*tr.* est mihi *P*).
ne *pro* ut non *μ P, Ma Ha.*

excitauit solutis doloribus inferorum, quoniam non erat possibile teneri eum ab eis. [25] *Dauid enim dicit in ipsum: Prouidebam Dominum in conspectu meo semper, quoniam a dextris meis est ut non mouear.* [26] *Propter hoc laetatum est cor meum et exsultauit lingua mea, insuper et caro mea requiescet in spe:* [27] *quoniam non derelinques animam meam in inferno, neque dabis sanctum tuum uidere corruptionem.* Dehinc rursum fiducialiter illis dicit de patriarcha Dauid, quoniam mortuus est et sepultus et sepulcrum eius fit apud eos usque in hunc diem. [30] *Propheta autem,* inquit, *cum esset et sciret quoniam iureiurando ei iurauit Deus de fructu uentris eius sedere in throno eius,* [31] *prouidens locutus est de resurrectione Christi, quoniam neque derelictus est apud inferos neque caro eius uidit corruptionem.* [32] *Hunc Iesum,* inquit, *excitauit Deus, cuius nos omnes sumus testes,* [33] *qui dextera Dei exaltatus, repromissionem Spiritus sancti accipiens a Patre, effudit donationem hanc quam uos nunc uidetis et auditis.* [34] *Non enim Dauid ascendit in caelos, dicit autem ipse: Dixit Dominus Domino meo:*

sederet *ACOQR μ, Er Ga.*
ad inferos *V.*

tr. sancti Spir. *edd.*

qua nos *MM.*

caelo *AMMOPQR.*
dicit *pro* dixit *AC.*

24. excitauit Iren. suscitauit *d e g p.* solutis doloribus inferorum Iren. solutis amitibus inferiorum *d.* solutis gemitibus inferni *g p.* soluens per ipsum dolores inferni *e.* quoniam *d* Iren. propter quod *e.* quia *g p.* non erat possibile *e* Iren. possibile non esset *d.* impossibile erat *g p.* teneri Iren. detineri *d e g p.* eum *d* Iren. illum *e g p.* eis Iren. ipso *d.* eo *e g p.* **25.** ipsum Iren. eum *d.* illum *e g p.* dominum meum *d.* in conspectu meo *d p* Iren. ante me *e g.* quoniam *p* Iren. quia *d e g.* a dextris meis *g* Iren. a dextra mea *d.* ad dextris mihi *p.* in dextris meis *e.* ut non *d e g* Iren. ne *p.* mouear Iren. commouear *d e g p.* **26.** propter hoc Iren. propterea *d e g p.* delectatum *p.* insuper *e g p* Iren. adhuc autem *d.* requiescet *g* Iren. requiescit *p.* inhabitauit *d e.* in spe *e g* Iren. in spsem *d.* **27.** quoniam *g p* Iren. quia *d e.* in inferno *e g* Iren. in infernum *p.* aput inferos *d.* **30.** Propheta autem cum esset (*tr.* 3 4 2 1 *d d*) Iren. profeta ergo cum esset *e.* propheta igitur cum esset *p.* quia ergo propheta erat *g.* sciret *d p* Iren. sciebat *g.* sciens *e.* quoniam Iren. quia *d e g p.* ei iurauit Iren. iurauit ei *d e.* iurauit illi *g.* iurasset illi *p.* de fructu (de fructum *d*) *d g p* Iren. ex fructu *e* Tert. 1/2. fructum Tert. 1/2. uentris *g p* Iren. lumbi *e.* lumborum Tert. 1/2. ex lumbis Tert. 1/2. de praecordia *d.* sedere *g p* Iren. suscitare Christum et sedere *e.* secundum carne suscitare Christum collocare *d.* consessurum (*allusiue*) Tert. in throno Iren. Tert. super thronum *d e.* supra thronum *g p.* eius *d e g p* Iren. ipsius Tert. **31.** — prouidens locutus est *d.* + itaque [*post* prouidens] *p.* quoniam Iren. quia *d e g p.* derelictus est *d g p* Iren. derelicta est anima eius *e.* apud inferos *d* Iren. in inferno *e g p.* **32.** + [*post* hunc] ergo *d e g*, igitur *p.* excitauit Iren. suscitauit *e g p.* resuscitauit *d.* *tr.* omnes nos *e.* sumus testes *e* Iren. testes sumus *d g p.* **33.** qui dextera Iren. dextera ergo *d g.* dextera igitur *e.* dextera itaque *p.* + et [*post* exaltatus] *d e.* repromissionem *e p* Iren. promissione *g.* pollicitationem *d.* accipiens *e p* Iren. accepta [*tr.* accepta Spiritus sancti *g*] *d g.* effundit *e.* + [*post* effundit] uobis *d*, in nos *p.* donationem hanc quam Iren. hoc donum (domum *e*) quod *e p.* hoc quod *g.* quod *d.* uos nunc Iren. nunc uos *e.* et uos *p.* et *d.* *om. g.* uidistis et audistis *d.* **34.** dicit *e p* Iren. dixit *d g.* autem *e g* Iren. enim *d p.*

Sede ad dexteram meam, [35] *quoadusque ponam inimicos tuos subpedaneum pedum tuorum.* [36] *Certissime ergo sciat omnis domus Israel quoniam et Dominum eum et Christum Deus fecit, hunc Iesum quem uos crucifixistis.* [37] Cum dixissent igitur turbae: *Quid ergo faciemus?* [38] *Petrus ad eos ait: Paenitentiam agite, et baptizetur unusquisque uestrum in nomine Iesu in remissa peccatorum, et accipietis donum Spiritus sancti.* III. xii. 2.

[41] Et una die baptizati sunt hominum *tria milia* et quatuor et *quinque.* [Cf. Acr. iv. 4] IV. xxiii. 2.

scia *V.*

dixit *pro* Deus fecit *MMOPQR.* *tr.* Iesum hunc *P.*

– in nom. Iesu *MM OPQR.* remissa *ACMMOPQ R.* remissionem *V, edd.*

CAP. III.

[1] Rursus cum Petrus simul cum Ioanne [2] uidisset eum qui a natiuitate claudus erat ante portam templi quae dicitur speciosa sedentem et petentem eleemosynam, [6] dixit ei: *Argentum et aurum non est mihi; quod autem habeo, hoc do tibi: In nomine Iesu Christi Nazareni surge et ambula.* [7] *Et statim eius confirmati sunt gressus et plantae,* [8] *et ambulabat et introiuit cum ipsis in templum, ambulans et saliens et glorificans Deum.* [11] Multitudine autem uniuersa collecta ad eos propter inopinatum factum, [12] Petrus

tr. tibi do *V, edd.*

– autem *V.*

34. ad dexteram meam *d* Iren. ad dextris meis *e.* a dextris meis *g p.* **35.** quoadusque Iren. donec *d e g p* Tert. subpedaneum Iren. scabellum (scabillum *e*, scamillum *d*) *d e g p.* **36.** Certissime *g p* Iren. firmissime Tert. diligenter *e.* pro certo *d.* ergo *d* Iren. igitur *e.* itaque *g p* Tert. sciat *d e g p* Iren. cognoscat Tert. quoniam *g p* Iren. quia *d e.* quod Tert. eum [*tr. post* Christum *e*, *post* fecerit Tert.] *e* Iren. Tert. illum *g.* *om. d p.* fecit [*tr. ante* Deus *g*] *d e g p* Iren. fecerit Tert. **37.** – ergo *e p.* + [*post* faciemus] uiri fratres ostendite (monstrate *e*) nobis *d e g p.* **38.** ad eos ait *d* Iren. ad illos ait *p.* ait ad illos *e g.* Paenitentiam agite *d g p* Iren. Lucif. paenitemini *e* Cypr. Iesu Iren. Iesu Christi *g.* domini Iesu Christi *d e* Cypr. domini nostri Iesu Christi *p* Lucif. remissa Iren. remissione *c'.* remissionem *e g p* Cypr. Lucif. accipite gratiam sanctum Spiritum *d.* *tr.* sancti spiritus *e.*

III. **6.** + quidem [*post* argentum] *h* Cypr. est mihi *d e* (*h*) Iren. Cypr. habeo *g p* Lucif. quod autem *e* (*h*) Iren. Cypr. sed quod *g p* Lucif. quod *d.* do tibi *g h* Iren. tibi do *d e p* Cypr. Lucif. *praem.* domini nostri [*ante* I. C.] *p.* Nazareni *g p* Iren. Lucif. Nazarei Cypr. Nazorei *d e* Cypr. *cod.* A. – surge et *d.* + [*post* ambula] in pace *p.* **7.** Et statim Iren. et confestim *d p.* confestimque *g* Lucif. confestim autem *e.* et continuo *h.* confirmati *e g p* Iren. Lucif. stetit confirm (atique) *h.* stetit et firmatae *d.* gressus Iren. gressus eius *h p.* eius gressi *e.* eius uases [*i. e.* βάσεις] *d.* pedes eius *g* Lucif. plantae *e g p* Iren. Lucif. crura *d.* laccania *h.* **8.** ambulabat Iren. ambulabat g(audens) et exultans *h.* exiliens stetit et ambulabat (-auit *p*) *g p* Lucif. exiliens stetit et ambulabat gaudens *e.* cum exsiluisset stetit et ambulabat gaudens *d.* et introiuit (-iit *e*) *d e* Iren. et intrauit *g p* Lucif. introiuit autem *h.* cum illis *e g p* Iren. Lucif. cum eis *d h.* ambulans et *e* Iren. ambulans ac *g p.* *om. d h* Lucif. saliens et *p* Iren. exiliens et *e* Lucif. saliens . . . que *g.* *om. d h.* glorificans Deum Iren. laudans Deum *g h p* Lucif. conlaudans Deum *e.* laudem dans Deo *d.*

admiramini *V.*

+ et *ante* Deus (3°) (*O PQR*) *μ, edd.*

Pylati *CV.*

adgrauates *C.*

— nequam *P.*

qui *pro* quae *V.*

dixit eis: *Uiri Israelitae, quid miramini in hoc, et nos quid intuemini quasi nostra uirtute fecerimus hunc ambulare?* 13 *Deus Abraham, Deus Isaac, Deus Iacob, Deus patrum nostrorum, glorificauit filium suum, quem uos quidem tradidistis in iudicium et negastis ante faciem Pilati, cum remittere eum uellet.* 14 *Uos autem sanctum et iustum adgrauastis, et petistis uirum homicidam donari uobis,* 15 *ducem autem uitae occidistis, quem Deus excitauit a mortuis, cuius nos testes sumus.* 16 *Et in fide nominis eius hunc quem uidetis et scitis confirmauit nomen eius, et fides quae est per ipsum dedit ei incolumitatem coram uobis omnibus.* 17 *Et nunc, fratres, scio quoniam secundum ignorantiam fecistis nequam:* 18 *Deus autem quae praedixit ore omnium prophetarum pati Christum suum adimpleuit.* 19 *Paenitentiam igitur agite et conuertimini,*

13. miramini *g p* Iren. admiramini *d e h.* in hoc [*tr. ante* miramini *p*] *g p* Iren. super hoc *d h.* super isto *e.* et Iren. aut *d e h.* uel *g p.* nos quid intuemini *d* (*h*) Iren. nobis quid intenditis *e.* quid in nos intenditis *g p.* quasi *d e h* Iren. tamquam *g p.* nostra *e* Iren. propria *g.* nostra propria *p.* nos nostra *h.* nos nostra propria *d.* + [*post* uirtute] aut pietate (-tem *p*) *d e p,* et pietate *g,* aut potestate *h.* *praem.* [*ante* fecerimus] hoc *d g,* haec *p.* hunc ambulare [*tr.* 2, 1 *e*] *e* Iren. ut hic ambulet [*tr.* 1 3 2 *d*] *d g p.* (ut ambul)aret iste *h.* 13. Deus Isaac Deus Iacob Iren. Deus Isaac et Deus Iacob *p.* et Deus Isaac et Deus Iacob *d.* et Isaac et Iacob *e g h.* glorificauit *e g* Iren. clarificauit *d h.* honorificauit *p.* filium *h p* Iren. puerum *d e g.* + [*post* suum] Iesum *e g p,* Iesum Christum *d* (*h*). — uos quidem *d.* in iudicium *e* Iren. in iudicio *d.* ad iudicium (*h*) *p.* *om. g.* negastis *d h* Iren. abnegastis *e g p.* + eum [*post* negastis] *d e.* remittere eum uellet Iren. iudicaret ille dimittere *e.* ille (iudicaret e)um dimittere *h.* iudicasset eum dimittendum *g.* ille iudicasset dimittendum eum *p.* iudicasset ille dismittere eum uoluit *d.* 14. autem *d* (*h*) *p* Iren. uero *e g.* *praem.* ipsum [*ante* sanctum] *d.* aggrauastis Iren. grabastis *d.* negastis *e g h p.* petistis *h* Iren. magis petistis *e.* postulastis (-atis *g*) *d g p.* uirum homicidam (-da *d*) *d g p* Iren. ulrum homicidam uiuere et *e.* homicidam (? hominem uiuer)e et *h.* 15. ducem Iren. principem *d e.* auctorem *g p.* autem *e g p* Iren. uero *d.* occidistis Iren. interfecistis *d e g p.* excitauit Iren. suscitauit *d e g p.* quibus [*pro* cuius] *d.* *tr.* sumus testes *h.* 16. sup(er fi)de(m eius) nominis *h.* uidetis et scitis Iren. uidistis et scitis *d.* uidetis et nostis *e g h p.* confirmauit *e g h p* Iren. consolidauit *d.* fides quae est per ipsum Iren. f. que per ipsum est *d.* f. quae per eum *e.* quae per ipsum est f. *g p.* ei *d e h* Iren. illi *g p.* incolumitatem Iren. integritatem hanc *d e g p.* integritatem istam *h.* coram uobis omnibus Iren. coram omnibus uobis *d g p.* in conspectu omnium uestrum *e* (*h*?). 17. fratres *g* Iren. uiri fratres *d e h p.* scio *e g p* Iren. scimus *h.* *om. d.* quoniam (*h*) Iren. quia *d e g p.* + uos quidem *d* (*h*?). secundum ignorantiam Iren. per ignorantiam *d e g p.* per scientiam [*pro* inscientiam ?] *h.* fecistis *h p* Iren. gessistis *g.* egistis *d e.* nequam *h* Iren. iniquitatem *d.* hoc malum *g p.* *om. e.* + sicut (ita ut *g*) et principes uestri *d e g* (*h*) *p.* 18. Deus autem *d e g p* Iren. uerum Deus *h.* quae *d e p* Iren. quod *h.* qui *g.* praedixit Iren. praenuntiauit *d e.* adnuntiauit *h.* ante praenuncianit (-erat *g*) *g p.* ore *h* Iren. per os *d e g p.* pati *d e g p* Iren. passurum *h.* suum *d e h* Iren. ipsius *g p.* adimpleuit Iren. impleuit sic *d e.* ita impleuit *g p.* et inpleuit *h.* 19. Paenitentiam igitur agite *p* Iren. paenitentiam agite *m.* paenitentiam ergo agite *d g.* paenitemini ergo *e.* paeniteat itaque uos (*h*?) Tert. conuertimini *d g h m p* Iren. reuertemini *e.* resipiscite Tert.

ut deleantur peccata uestra et ueniant uobis tempora refrigerii a facie Domini [20] *et mittat praeparatum uobis Christum Iesum,* [21] *quem oportet caelum quidem suscipere usque ad tempora dispositionis omnium quae locutus est Deus per sanctos prophetas suos.* [22] *Moyses quidem dicit ad patres nostros quoniam Prophetam uobis excitabit Dominus Deus uester ex fratribus uestris quemadmodum me; ipsum audietis in omnibus quaecumque locutus fuerit ad uos:* [23] *erit autem omnis anima quaecumque non audierit prophetam illum peribit de populo.* [24] *Et omnes a Samuel et deinceps quotquot locuti sunt et adnuntiauerunt dies istos.* [25] *Uos estis filii prophetarum et testamenti quod Deus disposuit ad patres nostros, dicens ad Abraham: Et in semine tuo benedicentur omnes tribus terrae.* [26] *Uobis primum Deus excitans filium suum misit benedicentem uos, uti conuertat se unusquisque a nequitiis suis.* III. xii. 3.

uti *A, edd.*
— tempora . . . uobis *C.*
— a facie *AOPQR* μ.
uobis praep. *V.*
Iesum Christum *M, edd.*
quidem caelum *A, edd.*
est ei Deus *PR* μ, *Er Ga Fe.*
nobis *pro* uobis *P.*
excitabit uobis *edd.*
noster *AR* μ.
nostris *R* μ.
est *pro* erit *P.*
a populo *P.*
+ et omnes *post* deinceps *OQR* μ, *Er.Ga Fe.*
— et *ante* adnunt. *P* μ *Er Ga Fe.*
uestros *A.*
semini *MMPQR.*
— uobis . . . suis *MM OPQR.*
ut *pro* uti *edd.*
negociis *CV.*

19. *praem.* ad hoc [*ante* ut] *d.* ut deleantur *d e g m p* Iren. ad perdelenda *h.* ad abolenda Tert. peccata uestra *d g m p* Iren. uestra peccata *e.* delicta uestra Tert. et ueniant uobis Iren. ut ueniant *d.* ut t. uobis r. superueniant *h* Tert. ut cum uenerint *g p.* ut cum uenerunt t. r. uobis *e.* a facie Domini *d g* Iren. a conspectu Domini *e p.* ex persona Dei Tert. **20.** mittat *d h* Iren. Tert. miserit *e g p. tr.* uobis praeparatum *h.* praeparatum *h* Iren. praedesignatum Tert. praedestinatum *d.* qui praedestinatus est *e.* eum qui praedestinatus est *p.* eum qui destinatus est *g.* Christum Iesum *e p* Iren. Iesum Christum *d g h.* **21.** caelum quidem *d e g p* Iren. caelos *h* Tert. suscipere Iren. recipere *e g h p.* accipere *d* Tert. *tr.* ad usque Tert. tempora dispositionis *h* Iren. tempora exhibitionis Tert. tempora restitutionis *d.* temporum restitutionem [*tr.* 2, 1 *g p*] *e g p.* per sanctos prophetas suos Iren. per os sanctorum suorum prophetarum [*tr.* proph. suorum *g p*] *d g p.* per os omnium sanctorum a saeculo suorum prophetarum *e.* ore sanctorum prophetarum [+ suorum *h*] *h* Tert. **22.** enim [*pro* quidem] *p.* dicit Iren. dixit *d e g h p.* patres uestros *e.* quoniam Iren. quia *d e g p. om. h.* excitabit (-auit *h*) *h* Iren. suscitabit (-auit *d e p*) *d e g p.* uester *d g* Iren. noster *e. om. h p.* ex *g p* Iren. de *d e h.* quemadmodum Iren. tamquam *d e.* sicut *g p.* illum [*pro* ipsum] *p.* in omnibus Iren. secundum omnia *d e.* per omnia *g h p.* quae [*pro* quaecumque] *p.* erit [*pro* fuerit] *g.* **23.** omnis autem [*om.* erit] *h.* peribit Iren. disperibit *d.* exterminabitur *e g* (*h*) *p.* populo *d e h* Iren. plebe *g.* plebe sua *p.* **24.** Et omnes Iren. et omnes (omnis *d* o̅m̅s *p*) prophetae (propheta *p*) *d g h p.* et omnes autem prophetae *e.* deinceps *g p* Iren. per (pro *e*) ordinem *e* (*h*). eorum qui ordine fuerunt *d.* quotquot *d h* Iren. quicumque *e.* qui *g. om. p.* et adnuntiauerunt *d e* Iren. et praedicauerunt *p.* pronunciauerunt *g.* adnuntiauer(unt) *h.* dies istos *e* Iren. (is)tos dies *h.* dies hos *d.* hos dies *g.* dies multos *p.* **25.** testamenti quod *e g h p* Iren. eius dispositionis quam *d.* Deus disposuit (*h*) *p* Iren. disposuit Deus *e g.* Deus disputauit *d.* uestros [*pro* nostros] *e.* Et *d e* (*h*) Iren. *om. g p.* semini (*om.* in) *e.* benedicetur *d.* tribus Iren. patriae *d e g p.* nation(es) *h.* **26.** + igitur [*post* uobis] *p.* primo *h.* *tr.* Deus primum *g.* excitans Iren. resuscitans *e g p.* excitauit . . . et *h.* suscitauit *d.* filium *e g h p* Iren. puerum *d.* — suum *p.* + eum [*post* misit] *e.* ut (uti Iren.) conuertat se unusquisque *g* Iren. ut auertat se unusquisque *p.* in eo cum abertatur unusquisque *d.* in auertendo unumquemque *e.* ad auertendum unumqu(emque) *h.* nequitiis *d e h* Iren. maliciis *g p.* uestris [*pro* suis] *e.*

CAP. IV.

[4] [Uid. Act. ii. 41.]

[5] Propter quod rursus conuocatis principibus sacerdotum, [8] fiducialiter *Petrus dixit ad eos: Principes populi et seniores Israelitae,* [9] *si nos hodie redarguimur a uobis in benefacto hominis infirmi, in quo hic saluatus est,* [10] *cognitum sit omnibus uobis et omni populo Israel quoniam in nomine Iesu Christi Nazarei, quem uos crucifixistis, quem Deus excitauit a mortuis, in hoc hic adstat in conspectu uestro sanus.* [11] *Hic est lapis spretus a uobis aedificantibus, qui factus est in caput anguli.* [12] *Et non est aliud nomen sub caelo quod datum sit hominibus in quo oporteat saluari nos.* III. xii. 4.

[22] *Annorum enim,* inquit scriptura, *plus quadraginta erat homo in quo factum est signum curationis.* . . . [23] cum remisissent summi sacerdotes Petrum et Iohannem et reuersi essent ad reliquos coapostolos et discipulos Domini, id est in ecclesiam, et enarrassent quae fuerant facta, et quemadmodum fiducialiter egissent in nomine

infirmo *C.*

sanatus *Er Ga.* — est *A.*
Nazarei *C*, Nazareni *codd. cett. et edd.*

+ preciosus *post* lapis *AOPQR μ, edd. pr.*
reprobatus *pro* spretus *AOPQR μ, edd. pr.*
oportet *M.*
plus quam XL *A* (*OP QR*), *edd.*

IV. 8. illos *p*. huius populi *d*. Israelitae Iren. Israel (Istrahel *d e*, Istrael *h*) *d e g h p*. + audite *e g*. 9. ecce [*pro* si] Cypr. [*def. h*]. redarguimur Iren. iudicamur *e*. interrogamur *d g* (*h*?) *p* Cypr. in *e g p* Iren. super *d h* Cypr. hominis infirmi *g p* Iren. Cypr. hominem infirmum *d*. hominis languidi *e*. hic *d e g p* Iren. iste *h* Cypr. saluatus est *h* Iren. Cypr. saluus factus est *d p*. saluus factus sit *g*. sanatus sit *e*. 10. cognitum sit omnibus uobis Iren. notum sit omnibus uobis *d e g p*. sit uobis omnibus notum *h* Cypr. omni populo *d e h* Iren. Cypr. uniuersae plebi *g p*. quoniam *h p* Iren. quia *d e g* Cypr. Iesu Christi *g p* Iren. Cypr. Christi Iesu *d*. domini Iesu Christi *e h*. Nazarei Iren. *cod.* C Cypr. Nazareni *g h p* Iren. *codd.* Nazorei *d e* Cypr. *cod.* A. excitauit (*h*) Iren. Cypr. suscitauit *d e g p* Cypr. *cod.* A. ex mortuis *g*. hoc [+ nomine *p*] *e g p* Iren. illo *h* Cypr. isto *d*. hic *d g p* Iren iste *e h* Cypr. *tr.* in conspectu uestro sanus adstat (*h*) Cypr. adstat *e g* (*h*?) Iren. Cypr. adsistit *d*. stat *p*. in conspectu uestro *d h* Iren. Cypr. coram uobis *e g p*. + hodie *e*. sanus (sanum *d*) *d e h p* Iren. Cypr. saluus *g*. + et in alio nullo *e*, in alio autem nullo *h* Cypr. 11. spretus Iren. qui spretus est *g p*. qui contemptus est *h* Cypr. qui praelectus est *d*. qui reprobatus est *e*. aedificantibus *e g p* Iren. aedificatoribus *d*. qui aedificabatis Cypr. quia aedificatis *h*. 12. et non est aliud nomen Iren. nec enim aliud est nomen Auct-*Rebapt*. non est enim nomen aliud [*sed cf. uer.* 10] *h* Cypr. et non est in alio quodam (quondam *cod.*) neque aliud est nomen *d*. et non est in alio quoquam (quequam *cod.*) nec enim est aliud nomen *p*. et non est in alio aliquo salus nec enim aliud nomen est *g*. et non est in alio nullo salus nec enim nomen aliud est *e*. sub caelum *e*. quod datum sit Iren. quod datum est *d* Auct-*Rebapt*. datum *e g h p* Cypr. in hominibus *e*. oporteat Iren. oportet *d e g h p* Cypr. Auct-*Rebapt*. saluari nos *h* Iren. Cypr. saluos fieri nos *d e* Auct-*Rebapt*. nos saluos fieri *g p*. 22. enim *e g p* Iren. autem *d*. plus quadraginta erat homo Iren. erat plus quadraginta homo *p* Lucif. erat homo amplius quadraginta *e*. erat plusquam XL homo *g*. erat plurimum [*sc.* plurium] XL his [*sc.* hic] homo *d*. super quem factum erat *d*. signum *g p* Iren. Lucif. signum hoc *e*. hoc signum *d*. curationis Iren. sanitatis *d e g p* Lucif.

Iesu: [24] *Audientes*, inquit, tota ecclesia *unanimes extulerunt uocem ad Deum et dixerunt: Domine, tu es Deus qui fecisti caelum et terram et mare et omnia quae in eis,* [25] *qui per Spiritum sanctum ore Dauid patris nostri pueri tui dixisti: Quare fremuerunt gentes, et populi meditati sunt inania?* [26] *adstiterunt reges terrae et principes congregati sunt in unum aduersus Dominum et aduersus Christum eius.* [27] *Conuenerunt enim uere in ciuitate hac aduersus sanctum filium tuum Iesum, quem unxisti, Herodes et Pontius Pilatus cum gentibus et populis Israel,* [28] *facere quaecumque manus tua et uoluntas tua praedestinauerat fieri.* III. xii. 5.

[31] *Commotus est* enim, inquit, *locus in quo erant collecti, et repleti sunt omnes Spiritu sancto et loquebantur uerbum Dei cum fiducia omni uolenti credere.* [33] *Uirtute* enim *magna*, inquit, *reddebant testimonium apostoli resurrectionis Domini Iesu.* III. xii. 5.

[31] Ἐσαλεύθη γάρ, φησίν, ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου Πνεύματος καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παρρησίας παντὶ τῷ θέλοντι πιστεύειν. [Caten.] III. xii. 5.

unanimis *C*.

in eis *C*, sunt in eis *V*, in eis sunt *cett. codd. et edd.*

– uere *AOPQR μ, Er Ga.*
tr. hac ciuitate *edd.*
fil. tuum sanctum *A.*
Pylatus *CV.*
populus *C.*

– uerbum *V*.

tr. apost. testim. *A.*

24. Audientes *p* Iren. cum audissent *e g* Lucif. cum audissent et cognouissent Dei uirtutem *d*. unanimes *p* Iren. unanimiter [+ autem *d*] *d e*. uno animo *g* Lucif. extulerunt uocem Iren. subtulerunt uocem suam *e*. leuauerunt (-erent *g*) uocem [*tr.* 2, 1 *d*] *d g p* Lucif. + omnes [*post* uocem] *p*. ad Deum *d e g* Iren. ad Dominum *p* Lucif. tu es Deus qui fecisti *d* Iren. tu Deus qui fecisti *g p* Lucif. tu Deus fecisti *e*. – omnia *p*. quae in eis Iren. *cod.* C. quae in eis sunt *d g p* Iren. *codd.* quae in illis sunt *e*. **25.** per Spiritum sanctum ore dauid patris nostri pueri tui Iren. per Spiritum sanctum per os locutus est [*sc.* es] dauid puero tuo *d*. patris nostri per Spiritum sanctum os dauid pueri tui dicens *e*. per Spiritum sanctum per os dauid patris nostri pueri tui dixisti *g*. per Spiritum sanctum et os patris nostri dauid pueri tui dixisti Lucif. per os patris nostri dauid pueri tui per Spiritum sanctum dixisti *p*. Quare *d g p* Iren. Lucif. ut quid *e*. **26.** congregati sunt *d* Iren. conuenerunt *e g p* Lucif. **27.** Conuenerunt *e g p* Iren. Tert. 1/2 Lucif. collecti sunt *d* Tert. 1/2. uere *e g* Iren. Tert. 1/2 Lucif. reuera *d*. in ueritate *p*. uniuersi Tert. 1/2. ciuitate hac *d* (*e*) Iren. hac ciuitate *g* Lucif. ciuitate ista *p*. ista ciuitate Tert. 2/2. aduersus *g p* Iren. Tert. 2/2 Lucif. super *d e*. sanctum filium tuum Iesum *e* Iren. Lucif. sanctum filium tuum *g* Tert. 2/2. sanctum puerum tuum Iesum *d*. puerum tuum sanctum Iesum *p*. + [*post* Herodes] quoque *e p*, uero *d*. – Pontius Tert. gentibus *d e g p* Iren. Lucif. nationibus Tert. populo *e*. **28.** quaecumque *d* Iren. quae *g p* Lucif. quanta *e*. manus tue *p*. uoluntas tua (*d*) Iren. consilium tuum *p*. consilium *e g* Lucif. praedestinauerat Iren. praedestinauit *d*. praefiniuit *e g p* Lucif. fieri *d e p* Iren. *om. g* Lucif. **31.** Commotus *d* Iren. motus *e g p* Lucif. in qua *g*. collecti *d* Iren. congregati *e g p* Lucif. repleti *e g p* Iren. Lucif. inpleti *d*. *tr.* sancto Spirito *d*. cum fiducia omni uolenti credere *d e* Iren. cum fiducia (*tantum*) *p*. cum omni fiducia (*tantum*) *g* Lucif. **33.** *tr.* magna uirtute *e*. reddebat *g*. testimonium apostoli resurrectionis *g* Iren. ap. testimonium de resurrectione *e*. testim (*sic*) ap. resurrectionem *d*. domini Iesu *g p* Iren. domini Iesu Christi *d e*.

CAP. V.

30 *Deus patrum nostrorum excitauit Iesum, quem uos adprehendistis et interfecistis suspendentes in ligno:* 31 *hunc Deus principem et saluatorem exaltauit gloria sua, dare paenitentiam Israel et remissionem peccatorum:* 32 *et nos in eo testes sermonum horum, et Spiritus sanctus quem dedit Deus credentibus ei.* 42 *Omni* quoque *die,* inquit, *in templo et in domo non cessabant docentes et euangelizantes Christum Iesum Filium Dei.* III. xii. 5.

+ et *ante* exalt. *MM OQ.*
pacem *pro* paenit. *P.*
— Israel *V.*
testes sumus *M, edd.*
— et *post* docentes *V.*
— Iesum *V.*

CAP. VII.

2 *Deus gloriae uisus est patri nostro Abrahae,* 3 *et dixit ad eum: Exi de terra tua et de cognatione tua, et ueni in terram quam demonstrabo tibi.* 4 *Et transtulit illum in terram hanc quam nunc et uos inhabitatis,* 5 *et non dedit ei hereditatem in ea nec gressum pedis, sed promisit dare ei in possessionem eam et semini eius post*

tr. tibi dem. *CV.*
monstrabo *A.*
— in *C.*
ei dare *P.* — ei *Ma St.*

V. 30. nostrum *e.* excitauit Iren. suscitauit *d e g p.* puerum quem Iesum *e.* quos *h.* adprehendistis et interfecistis Iren. interfecistis *d p.* interemistis *e g h.* suspensum [*pro* suspendentes] *d.* 31. *tr.* principem Deus *h.* ducem *d.* gloria *p* Iren. maiestate *g.* caritate [*sc.* claritate?] *d.* dextra *e.* ad paenitentiam dandam *g.* 31, 32. peccatorum: et nos in eo Iren. peccatorum: et nos . . . eius *e.* peccatorum in eo: et nos . . . eius *p.* peccatorum in ipso: et nos *d.* in se [*om.* peccatorum *ut uid.*]: et nos *h.* peccatorum: et nos *g.* + [*post* nos] ipsi *d*, quidem *h*, omnes *p.* testes Iren. testes [+ eius *p*] sumus *d g h p.* sumus eius testes *e.* sermonum horum Iren. uerborum horum *e g.* omnium horum *p.* omnium uerborum horum *d.* omniu(m uerborum?) istorum *h.* et Spiritus sanctus Iren. et Spiritum sanctum *d.* et Spiritum autem sanctum *e.* et Spiritus sancti *h p ut uid.* credentibus ei Iren. credentibus sibi *g.* eis qui (credunt? in e)um *h.* hiis qui obtemperat ei *d.* oboedientibus sibi *e.* omnibus oboedientibus sibi *p.* 42. omnem . . . diem *e.* in domo Iren. in do(mibus?) *h.* circa domos *e.* domi *d g* Lucif. domos *p.* euangelizantes *d g* Iren. Lucif. a(d)nuntiantes *h.* benenuntiantes (*e*) *p.* Christum Iesum filium Dei Iren. Iesum Christum *e.* dominum Christum Iesum *g.* dominum Iesum Christum *d* (*h*) *p.* dominum nostrum Iesum Christum Lucif.

VII. 2. gloriae *e p* Iren. claritatis *d* (*h*). maiestatis *g.* uisus est *d e* Iren. apparuit *g p.* Abrahae *e g p* Iren. Abraham *d.* 3. a cognatione tua *d.* + [*post* tua 2°] et de domo patris tui *e.* uade [*pro* ueni] *g.* in terra *d.* quam *e g* Iren. quamcumque *d p.* demonstrabo tibi Iren. tibi demonstrabo *g.* tibi demonstrauo *e.* tibi demonstrauero *p.* tibi monstrauero *d.* 4. Et transtulit illum Iren. et intransmigrauit eum *d.* et inde transtulit eum *g p.* et inde postquam mortuus est pater eius transtulit eum deus *e.* quam nunc et uos Iren. in quam uos nunc *e.* in qua uos nunc (nunc uos *g*) *d g p.* inhabitatis Iren. habitatis *d e g p.* + et patres uestri *e*, et patres nostri qui ante nos *d.* 5. illi [*pro* ei] *g.* hereditatem in ea [*tr.* 2, 3, 1 *e*] *e g p* Iren. possessionem heredetatis in ea *d.* gressum Iren. 1/2. uestigium *g* Iren. 1/2. spatium *e p.* quantum tenet gradus *d.* sed *d g* Iren. et *e p.* dare ei in possessionem eam Iren. ei dare eam in poss. *d.* dare eam in poss. ei *e.* dare illi eam in poss. *g.* dare eam illi in poss. *p.*

eum. [6] *Locutus est autem sic Deus ad eum quoniam erit semen eius peregrinans in terra aliena, et in seruitutem redigentur et uexabuntur annis quadringentis;* [7] *et gentem cui seruient iudicabo ego, dicit Dominus, et postea exient et seruient mihi in isto loco.* [8] *Et dedit ei testamentum circumcisionis, et sic generauit Isaac.*

III. xii. 10.

[5] Et non accepit in illa *hereditatem, nec uestigium pedis,* sed semper peregrinus et aduena in ea fuit. V. xxxii. 2.

[38] Ille quidem *accepit praecepta Dei uiui dare uobis,* [39] *cui noluerunt oboedire patres uestri, sed abiecerunt et conuersi sunt corde suo in Aegyptum,* [40] *dicentes ad Aaron: Fac nobis deos qui nos antecedant; Moyses enim qui eduxit nos de terra Aegypti, quid ei contigerit ignoramus.* [41] *Et uitulum fecerunt in diebus illis, et obtulerunt sacrificia idolo, et laetabantur in factis manuum suarum.* [42] *Conuertit autem Deus et tradidit eos seruire exercitibus caeli, quemadmodum scriptum est in libro prophetarum: Numquid oblationes et sacrificia obtulistis mihi annis quadraginta in eremo, domus*

— peregrinans *A.* redigentem *AMM.* uexabantur *MR.* quadraginta *A.*

ex *pro* ei *A**. Ysaac *V.*

tr. sacr. et obl. *edd.* obtulisti *M.*

5. eum *e p* Iren. ipsum *d g.* + [*post* eum *uel* ipsum] quando non esset ei filium *d*, non constituto ei filio *e*, cum non esset ei filius *g*, cum non haberet filium *p*. 6. sic Deus ad eum *d* Iren. ei Deus sic *g*. sic Deus (*tantum*) *e p*. quoniam *p* Iren. quia *d e*. quod *g*. erit semen eius *d e* Iren. semen eius *g*. peregrinans Iren. peregrinum *d*. aduena [*tr.* semen eius aduena erit *g*] *e g*. incola *p*. in seruitutem redigentur et uexabuntur Iren. in seruitute redigent illud et affligent *p*. adfligent illud et in seruitute re (digent?) *e*. in seruitute redigent eos et male tractabunt *d*. seruitio eos subicient et male tractabunt eos *g*. per annos quadringentos *e*. 7. gentem cui *d p* Iren. gentem cuicumque *e*. de gente cui *g*. seruient Iren. seruierint *d e g p*. dicit *d p* Iren. dixit *e g*. Deus [*pro* Dominus] *e*. postea *d* Iren. post haec *e g p*. xibunt *d*. + inde *e*. seruient *g* Iren. deseruient *d e p*. isto loco Iren. loco hoc *d e g p*. 8. illi [*pro* ei] *g*. dispositionem [*pro* testamentum] *d*. generauit Iren. genuit *d e g p*. 38. accipit *d*. praecepta Dei uiui Iren. eloquia uiua *e p*. eloquia uiuentia *g*. eloquia uiuentium *d*. uobis *p* Iren. nobis *d e g*. 39. oboedire *g p* Iren. oboedientes esse *d e*. uestri Iren. nostri *d e g p*. abiecerunt Iren. repulerunt [+ eum *g*] *d e g p*. corde suo Iren. cordibus suis *e*. in cordibus suis *p*. cordibus nostris *g*. cordibus *d*. 40. nos antecedant Iren. praecedant nos *d e*. nos proeant *g*. preeant nos *p*. qui *p* Iren. iste qui *e*. hic qui *d g*. duxit *e*. quid ei contigerit ignoramus Iren. nescimus quid contegerit ei *d*. nescimus quid factum sit ei (illi *g*) *e g p*. 41. diebus illis *d e* Iren. illis diebus *g p*. immolauerunt [*pro* obtulerunt] *g*. sacrificia Iren. hostiam *d e*. hostias *g p*. idolo Iren. simulacro *d e g p*. laetabantur Iren. iucundabantur *d*. epulabantur *e g* (*p*). factis Iren. operibus *d* (*e*) *g p*. 42. Conuertit autem *d g p* Iren. auertit autem *e*. tunc itaque peruertit illos *h*. eos *d e* Iren. illos *g* (*h*) *p*. seruire *h* Iren. deseruire *d e p*. ut seruirent *g*. exercitibus Iren. exercitui (-tu *e*) *d e g h*. militiae *p*. quemadmodum Iren. sicut *d e g h p*. — est *g*. oblationes et sacrificia (*σφάγια καὶ θυσίας*) Iren. hostias et sacrificia *d*. sacrificia aut hostias *g*. hostias et immolationes *h*. uictimas et hostias *e p*. obtulisti *d*. *tr.* in deserto annis quadraginta *p*. annis quadraginta (XL *d*) *d e p* Iren. XL annis *g*. per annos XL *h*. eremo Iren. deserto *e g h p*. solitudine *d*.

acceptis *C.*
tabernacula A^*.
— dei *V.*
caeli *pro* dei *MMOP QR.*
Renifam *R.*
stantem *A.*
tr. stantem a dextris *OP QR μ, edd. pr.*

illis hoc peccatum *edd.*

Israel? [43] *et accepistis tabernaculum Moloch et stellam dei Rempham, figuras quas fecistis adorare eas.* IV. xv. 1.

[55] Stephanus haec docens, adhuc cum super terram esset, *uidit gloriam Dei et Iesum ad dexteram,* [56] *et dixit: Ecce uideo caelos apertos et filium hominis ad dexteram adstantem Dei.* Et haec dixit et lapidatus est et sic perfectam doctrinam adimpleuit, per omnia martyrii magistrum imitans et [60] postulans pro eis qui se interficiebant et dicens: *Domine, ne statuas eis peccatum hoc.*

III. xii. 13.

CAP. VIII.

quidam autem *M, edd.*
autem *pro* ante *MM.*
magia *M* magiam *OQ.*
+ artem *post* exercens *V, edd.* [*sed uncinis includit Ha*].
— magnum 1° *CVP.*
opus illo *pro* a pusillo *C.*

[9] *Uir autem quidam nomine Simon qui ante erat in ciuitate magicam exercens et seducens gentem Samaritanorum, dicens se esse aliquem magnum,* [10] *quem auscultabant a pusillo usque ad magnum dicentes: Hic est uirtus Dei quae uocatur magna.* [11] *Intuebantur autem eum propter quod multo tempore magicis suis dementasset eos.* [13] Hic igitur Simon qui fidem simulauit putans apostolos et ipsos sanitates per magicam et non uirtute Dei perficere, [17] et per impositionem manuum Spiritu sancto adimplere credentes Deo per eum qui ab ipsis euangelizatur Christus Iesus, per maiorem quandam magicam scientiam et hoc suspicans fieri, [18] et offerens pecuniam

pecunias *M, edd. pr.*

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43. accepistis Iren. suscepistis *e g p.* recepistis *h.* adsumpsistis *d.* tabernaculum *d e g p* Iren. domum *h.* ipsius Moloch *d.* stellam Iren. astrum *d.* sidus *e g h p.* dei *d g* Iren. dei uestri *e h p.* Refam *e.* figuras *d e g p* Iren. effigies [*praem.* et] *h.* adorare *d e p* Iren. ut adoretis *g h.* eas (*h*) Iren. eis *d e.* illis *p.* *om. g.* 55. gloriam *d e g m p* Iren. (ho)norem *h.* Iesum *e g m cod.* [*om. codd. cett.*] Iren. Iesum dominum *d h p.* ad dexteram Iren. ad dexteram dei stantem *d h.* stantem ad dexteram dei *e m cod.* [*om. codd. cett.*] Tert. stantem a dextris dei *g.* stantem a dextris uirtutis dei *p.* 56. ad dexteram adstantem dei Iren. ad dexteram dei stantem *d* (*h*?). stantem ad dexteram dei *e m cod.* stantem ad dexteram uirtutis *m codd.* stantem a dextris dei *g p* Iren. *codd. non opt.* 60. eis *m cod.* Iren. illis *d e g h m codd. p* Cypr. peccatum hoc *d e* Iren. hoc peccatum *g h m p* Cypr.

VIII. 9. uiri [*pro* uir] *d.* qui ante erat Iren. qui ante fuerat *p.* erat ante *g.* ante fuerant *e.* iampridem erat *d.* in ciuitate *e g p* Iren. in ipsa ciuitate *d.* magicam Iren. magika *d.* magiam *e.* magias *g.* magna *p.* exercens *g* Iren. faciens *d e p.* et seducens Iren. et suadens *e p.* et dementabat *g.* et mentem auferens *d.* gentem *g p* Iren. genti *e.* gentibus *d.* Samaritanorum Iren. Samariae *d e g p.* se esse aliquem *p* Iren. esse quendam *d.* esse quendam se *e.* se quendam *g.* 10. quem auscultabant Iren. cui intendebant *d g p.* cui adtendebant *e.* + omnes *d e g p.* pusillo *d* Iren. minimo *e g p.* magnum *d* Iren. maximum *g p.* maiorem *e.* — Dei *p.* 11. Intuebantur . . . eum Iren. intendebant . . . in eum *g.* intendebant . . . ei *d e p.* propter *e p* Iren. propterea *d g.* plurimo [*pro* multo] *d.* magicis suis *p* Iren. magis suis *e.* magicis rebus *d.* magus *g.* dementasset eos [*tr.* 2, 1 *g*] *e g p* Iren. mentem abstulisset eis *d.*

apostolis, ut acciperet et ipse hanc potestatem quibuscumque uelit dandi Spiritum sanctum, audiuit a Petro: [20] *Pecunia tua tecum sit in perditione, quoniam donum Dei existimasti pecunia possideri.* [21] *Non est tibi pars neque sors in sermone hoc; cor enim tuum non est rectum coram Deo.* [23] *In felle enim amaritudinis et obligatione iniustitiae uideo te esse.* I. xxiii. 1.

[17] Quibuscumque enim imponebant apostoli manus, accipiebant Spiritum sanctum. IV. xxxviii. 2.

[17] *οἷς γὰρ ἂν ἐπετίθουν χεῖρας, ἐλάμβανον Πνεῦμα ἅγιον.*

[Sacr. Parallel.] IV. xxxviii. 2.

[26 seqq.] Propter hoc et Philippus cum inuenisset eunuchum reginae Aethiopum legentem ea quae scripta sunt: [32] *Quemadmodum ouis ad uictimam ductus est, et quemadmodum agnus in conspectu tondentis sine uoce, sic non aperuit os suum.* [33] *In humilitate iudicium eius ablatum est . . .* [37] facile suasit ei credere eum esse Christum Iesum, qui sub Pontio Pilato crucifixus est et passus est et quaecumque praedixit propheta, eumque esse Filium Dei qui aeternam uitam hominibus dat. [39] Et statim ut baptizauit eum, abscessit ab eo. IV. xxiii. 2.

[26 seqq.] Philippus autem rursus spadoni reginae Aethiopum reuertenti a Hierosolymis et legenti Esaiam prophetam, solus soli quem adnuntiauit? Nonne eum de quo dixit propheta: [32] *Tamquam ouis ad uictimam ductus est, quemadmodum agnus ante tondentem se*

ita ut *V*.

perditionem (*OP*) *V*, *edd.*

coram Deo rectum *C*.

manum *A μ*.

– et *OP*.
coram tondente *P*.

– ablatum est *C*.

occisionem *pro* uictimam *PQR μ*, *edd. pr*.

20. in perditione Iren. Cypr. in perditionem Cypr. *codd.* Auct-*Rebapt.* in [– in *g*] interitum *e g p* Tert. quoniam *e* Iren. Tert. quia *g p* Cypr. Auct-*Rebapt.* donum dei *e g p* Iren. gratiam dei [*post* existimasti Cypr.] Tert. Cypr. Auct-*Rebapt.* existimasti *e g* Iren. Cypr. Auct-*Rebapt.* estimasti *p*. putasti Tert. pecunia *g* Iren. pecuniis *p*. per pecuniam *e* Cypr. per pecunias Auct-*Rebapt.* pretio Tert. possideri *p* Iren. Cypr. posse possideri Auct-*Rebapt.* possidere *e*. acquirere *g*. consequendam Tert. **21.** pars *p* Iren. Tert. portio *e g* Auct-*Rebapt.* sermone hoc Iren. Auct-*Rebapt.* uerbo hoc *e*. hac fide [*tr.* 2, 1 *p*] *g p*. ista ratione Tert. directum in conspectu dei *p*. **23.** fellem *e*. obligationem *p*. iniustitiae Iren. iustitiae *e*. iniquitatis *g p*. **32.** Tamquam *g* Iren. 1/2 Tert. 7/7. quemadmodum Iren. 1/2. sicut *e p*. ad uictimam Iren. 2/2 Tert. 6/7. ad occisionem *e g p* Iren. 1/2 *codd. non opt.* ad iugulationem Tert. 1/7. ductus est *g* Iren. 2/2 Tert. 2/6. adductus est (*e*) *p* Tert. 3/6. deduci Tert. 1/6 (*allusiue*). – et Iren. 1/2. quemadmodum Iren. 2/2. sicut *e g p*. tamquam Tert. 5/6. uelut Tert. 1/6. ante tondentem Iren. 1/2 Tert. 4/7. in conspectu tondentis Iren. 1/2. coram tondente (-tem *e*) *e g p* Tert. 3/7. se *g* Iren. 1/2 Tert. 1/7. eum *e*. *om. p* Iren. 1/2 Tert. 6/7. os *g* Iren. 1/2 Tert. 3/6. os suum *e p* Iren. 1/2 Tert. 3/6. **33.** in humilitate [+ sua *e*] iudicium eius ablatum est *e* Iren. 1/2. in humiliatione iudicium eius sublatum est *g*. *om. p* Iren. 1/2.

os suum μ, *edd. pr.*
enarrauit *PR*μ.
atolletur *A**.
adimpletam *V*.

sine uoce, sic non aperuit os; [33] *natiuitatem autem eius quis enarrabit? quoniam tolletur a terra uita eius:* hunc esse Iesum, et impletam esse in eo scripturam? quemadmodum ipse eunuchus credens et statim postulans baptizari dicebat: [37] *Credo Filium Dei esse Iesum.* III. xii. 8.

[37] Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι Ἰησοῦν Χριστόν. [Caten.] III. xii. 8.

CAP. IX.

[4] Primum quidem Dominum ei de caelo locutum: *Saule, Saule, quid me persequeris?* [5] *Ego sum Iesus Christus quem tu persequeris;* deinde Ananiae, de eo dicentem: [15] *Uade, quoniam uas electionis est mihi iste, ut portet nomen meum in gentibus et regibus et filiis Israel:* [16] *ego enim demonstrabo ei ex ipso, quanta oporteat eum pati propter nomen meum.* III. xv. 1.

dicente μ, *edd. pr.*
mihi est *C*, *edd.*
oportet *MM.*
pati eum *A*.

[4 seqq.] Paulus quoque et ipse, posteaquam de caelo locutus est ad eum Dominus et ostendit quoniam suum Dominum persequeretur persequens discipulos eius et misit Ananiam ad eum ut iterum uideret et baptizaretur, [20] *in synagogis,* ait, in Damasco *praedicabat cum omni fiducia Iesum, quoniam hic est Christus Filius Dei.* III. xii. 9.

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33. natiuitatem Iren. generationem *e g p*. quia tollitur *g*. a *e* Iren. de *g p*. **37.** filium dei esse Iesum Iren. filium dei esse [*tr.* esse dei *p*] Iesum Christum *g p*. filium dei esse Christum Iesum *m*. in Christum filium dei *e*.

IX. 5. Iesus Christus Iren. Iesus Nazoraeus *e*. Iesus Nazarenus *h p*. dominus Iesus *g*. **15.** quoniam *e* Iren. quia *g h p*. est mihi iste Iren. est mihi homo iste *h*. est mihi hic *p*. est hic mihi *g*. mihi est hic *e*. ut portet *e g* Iren. ut ferat *h*. ad portandum *p*. in gentibus Iren. coram gentibus [+ quoque *e*] *e g* (*h*) *p*. regibus et filiis *h* Iren. regibus filiis quoque *e*. regiis filiis *g*. regibus filiorum *p*. **16.** demonstrabo (*h*) *p* Iren. ostendam *e g*. ei ex ipso Iren. ei *e* (*h*) *p*. illi *g*. oporteat eum *h* Iren. eum oporteat *g*. oportet eum *p*. oportet illum *e*. pati propter nomen meum *g* Iren. propter nomen meum pati *e*. pati causa nominis mei *h*. pro nomine meo pati *p*. **20.** in synagogis *e g* Iren. in synagoga *m*. in conuentionibus *p*. + Iudaeorum *h m p*. praedicabat *m p* Iren. praedicauit *e g h*. + eis *e m*. cum omni fiducia *h* Iren. cum fiducia *m codd*. cum confidentia *m cod*. *om. e g p*. Iesum *e g p* Iren. dominum Iesum (*h*) *m*. + dicens *m*. quoniam *m* Iren. quia *e g p*. Christus filius dei *h* Iren. filius dei *e g p*. Christus filius dei uiui *m*.

VIII. 37. Πιστεύω . . . Χριστόν E *minusc. alig.*, Lat. Uet. (Uulg. *codd.*) Syr.-Harcl. *cum asterisco* Arm. (Cypr.). *om.* ℵ A B C *etc.* (*hiat* D), Lat. Uulg. *codd. opt.* Syrr. (Pesh., Harcl. txt.) Aegyptt. Aeth., Chrys.

4 seqq. Παῦλος μετὰ τὸ ἐκ τοῦ οὐρανοῦ λαλῆσαι αὐτῷ τὸν Κύριον καὶ ἐπιδεῖξαι ὅτι τὸν ἴδιον δεσπότην ἐδίωκε διώκων τοὺς μαθητὰς αὐτοῦ καὶ πέμψαι Ἀνανίαν πρὸς αὐτὸν καὶ ἀναβλέψαι καὶ βαπτισθῆναι, ἐν ταῖς συναγωγαῖς, φησίν, ἐν Δαμασκῷ ἐκήρυσσε μετὰ πάσης παρρησίας τὸν Ἰησοῦν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ ὁ Χριστός. [Caten.] III. xii. 9.

CAP. X.

1 Erat enim, inquit, Cornelius hic 2 *religiosus et timens Deum cum tota domo sua et faciens eleemosynas multas in populo et orans Deum semper.* 3 *Uidit ergo circa horam nonam diei angelum Dei introeuntem ad se et dicentem:* 4 *Eleemosynae tuae ascenderunt in recommemorationem in conspectu Dei:* 5 *propter quod mitte ad Simonem, qui uocatur Petrus.* 11 seqq. Petrus autem cum uidisset reuelationem in qua respondit ad eum caelestis uox: 15 *Quae Deus emundauit, tu ne commune dixeris.* III. xii. 7.

erant *C**.
— inquit *μ, Er Ga.*

Domini *CV.*
intrantem (*OPQR*) *μ, Ma St.*
commemorationem *O.*
recommemoratione *R.*
et ad Sim. *A.*

15 ἃ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. [Caten.] III. xii. 7.

28 *Ipsi scitis quoniam non est fas uiro Iudaeo adiungi aut conuenire cum allophylo; mihi autem Deus ostendit neminem communem aut inmundum dicere hominem;* 29 *quapropter sine contradictione ueni.* III. xii. 15.

coniungi *OPQR μ, Er Ga.*

contradicione *C.*

X. 2. religiosus *p* Iren. pius *e g.* tota Iren. omni *e g p.* et [*ante* faciens] Iren. *om. e g p.* in populo Iren. in plebe *g p.* plebi *e.* orans Iren. obsecrans *e.* rogans *g.* deprecans *p.* **3.** ergo Iren. in uisu manifeste *g.* uisum (uirum *p*) manifeste *e p.* circa horam nonam Iren. quasi hora nona *e p.* fere hora nona *g.* dei *e* Iren. domini *p* Iren. *codd.* CV. *om. g.* introeuntem *e p* Iren. intrasse *g.* dicentem Iren. dicentem sibi *e g p.* *post haec nonnulla om.* Iren. **4.** Eleemosynae tuae Iren. orationes tuae et eleemosynae tuae *e g* Cypr. orationis tuae et (*om.* et *p*) eleemosynae *d p.* in recommemorationem Iren. in memoriam *e.* in memoria *g p.* in recordatione *d.* ad memoriam Cypr. in conspectu (-tum *e*) dei *e p* Iren. coram deo *d* Cypr. coram domino *g.* **5.** propter quod mitte ad Iren. et nunc mitte uiros (uirum *p*) in Ioppen et accersi *d e g p.* uocatur Iren. cognominatur *d e g p.* **15.** quae *d e g* Iren. quod *p.* dominus [*pro* deus] *g.* emundauit Iren. mundauit *d e g p.* ne commune dixeris Iren. commune ne dixeris *g.* commune ne feceris *p.* ne [*sc. pro* ne commune *per homoeoteleuton*?] feceris *e.* noli communicare *d.* **28.** Ipsi Iren. uos *e g p.* uos melius *d.* quoniam *p* Iren. quia *g.* quam *e.* ut *d.* non est fas Iren. nefas sit *d.* inlicitum est *e g p.* adiungi Iren. coniungi *p.* adherere *d g.* iu(n)gere *e.* conuenire Iren. accedere *d e g p.* cum allophylo Iren. ad allophylum *d.* ad alienigenam (-na *p*) *g p.* alienigeni *e.* mihi autem Iren. sed mihi *p.* et mihi *d e g.* deus ostendit *d g* Iren. ostendit deus *e p.* dominus dixit Cypr. neminem hominum communem dicendum et immundum Cypr. **29.** quapropter Iren. propter quod *p.* propter quod et *d e.* ideo *g.* contradictione *e p* Iren. cunctatione *d.* dubitatione *e.* uenio *g.*

[34] *Non . . . personarum acceptor Deus.* IV. xxvii. 1.

et Petrus *V.*

[34] Ad quem Petrus ueniens dixit: *In ueritate comperi quoniam non est personarum acceptor Deus,* [35] *sed in omni gente qui timet eum et operatur iustitiam acceptabilis ei est:* manifeste significans quoniam quem antea Deum timebat Cornelius, quem per legem et prophetas audierat, propter quem et eleemosynas faciebat, hic in ueritate est Deus. Deerat autem ei agnitio, propter quod adiecit: [37] *Uos scitis quod factum est uerbum per omnem Iudaeam, incipiens enim a Galilaea post baptismum quod praedicauit Iohannes, Iesum a Nazareth,* [38] *quemadmodum unxit eum Deus Spiritu sancto et uirtute; ipse circumiuit benefaciens et curans omnes qui oppressi erant a diabolo, quoniam Deus erat cum eo:* [39] *et nos testes omnium eorum quae fecit et in regione Iudaeorum et in Hierusalem; quem interfecerunt suspendentes in ligno.* [40] *Hunc Deus excitauit tertia die et dedit eum manifestum fieri,* [41] *non omni populo, sed testibus nobis praedestinatis a Deo, qui cum eo et manducauimus et bibimus post resurrectionem a mortuis:* [42] *et praecepit nobis adnuntiare populo et testificari quoniam ipse est praedestinatus a Deo iudex uiuorum et mortuorum.* [43] *Huic omnes*

Deum *pro* eum *A.*

quoniam *pro* quod *CV.*

circuiuit *V, edd.*

— erat *CV.*

testes sumus *M*(*P*), *Ma Ha.*

— et *post* fecit *AQ μ.*

et interfec. *AOPQR μ.*

manifeste *V.*

ab eo *pro* a Deo *AOP QR μ, Er Ga.*

34. comperi *g* Iren. comprehendo *e ℘.* expedior *d.* quoniam *e* Iren. quia *d g ℘.* acceptator *e.* 35. uult [*pro* timet] *℘.* eum *d e ℘* Iren. deum *g.* acceptabilis Iren. acceptus *d e g ℘.* ei est *e* Iren. est ei *d g ℘.* 37. + igitur [*post* uos] *℘.* quod factum est uerbum *e g* Iren. qui sermo factus est *℘.* quid factum est *d.* omnem Iren. totam *d e.* uniuersam *g ℘.* incipiens *e g ℘* Iren. cum coepisset *d.* — enim *g.* 38. quemadmodum . . . eum Iren. sicut . . . eum *e.* quem *d g ℘.* liniuit [*pro* unxit] *g.* spiritu sancto *g ℘* Iren. sancto spirito *d.* in spiritu sancto *e.* ipse Iren. hic *d g ℘.* qui *e.* circumiuit Iren. perambulauit *e g ℘.* pergressus est *d.* curans Iren. sanans (sanus *e*) *d e g ℘.* qui oppressi erant Iren. qui deprimebantur *℘.* qui obtinebantur *d g.* oppressos *e.* quoniam *e ℘* Iren. quia *d g.* eo *e ℘* Iren. illo *d g.* 39. testes sumus *g.* omnium eorum Iren. omnium *e ℘.* horum *g.* eius *d.* — et [*post* fecit] *d e g ℘.* in 2° *e* Iren. *om. d g ℘.* quem Iren. quem et *e.* quem etiam *d g* (*℘*?) interfecerunt *d e* Iren. occiderunt *g.* *de ℘ non liquet.* suspendentes *e g ℘* Iren. suspensum *d.* 40. excitauit Iren. suscitauit *d e g ℘.* tertia die *e ℘* Iren. tertio die *g.* post tertium dieum *d.* eum *e g ℘* Iren. ei *d.* 41. in [*pro* non] *g.* nobis praedestinatis a deo Iren. praedestinatis nobis a deo *g.* praedestinatis a deo nobis *d e.* qui praedestinati eramus a deo nobis *℘.* cum eo et manducauimus et bibimus Iren. cum ipso m. et b. *g.* cummanducauimus et cumbibimus eo *e.* simul m. et simul b. cum eo *d.* simul manducauimus et (potau)imus cum eo *℘.* + et conuersi sumus *d*, et conuersati sumus *g ℘.* post resurrectionem a mortuis Iren. postquam surrexit [+ eum *e*] a mortuis *d e g.* posteaquam resurrexit ascendit in caelum *℘.* + dies · xl · *d*, per dies quadraginta [*ante* posteaquam *℘*] *e g ℘.* 42. adnuntiare Iren. praedicare *d e g ℘.* populo *d g* Iren. plebi *e. om. ℘.* testificari *e g ℘* Iren. protestari *d.* quoniam Iren. quia *d e g ℘.* est praedestinatus Iren. constitutus est *g.* est qui constitutus est *℘.* est qui praedefinitus erat *e.* est qui praestitus est *d.* uiuorum *d g ℘* Iren. uiuentium *e.*

prophetae testimonium reddunt, remissionem peccatorum accipere per nomen eius omnem credentem in eum. III. xii. 7.

47 Et propter hoc dixit: *Numquid aliquis aquam uetare potest ad baptizandum hos qui Spiritum sanctum acceperunt quemadmodum et nos?* III. xii. 15.

47 καὶ διὰ τοῦτο ἔλεγε· Μήτις τὸ ὕδωρ κωλῦσαι δύναται τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον ἔλαβον ὡς καὶ ἡμεῖς; [Caten.] III. xii. 15.

Numquid aliquis *CV, Ma St.* num quid *AOQR μ.* num quid ... quis *P.* num quis *edd. pr. Ha.*
aqua *A.*
eos *pro* hos *MM OQR.*
δύναται τοῦ μὴ βαπτισθῆναι τούτους addidit Grabe.

CAP. XI.

26 [Uid. Act. xv. 1.]

CAP. XIV.

8 seqq. Et iterum Lystris Lyciae cum esset Paulus cum Barnaba et a natiuitate claudum in nomine Domini nostri Iesu Christi ambulare fecisset, et cum turba honorare eos uellet quemadmodum deos propter admirabile factum, ait eis: 15 *Nos similes uobis sumus homines, euangelizantes uobis Deum, uti ab eis uanis simulacris conuertamini ad Deum uiuum, qui fecit caelum et terram, mare et omnia quae in eis sunt;* 16 *qui in praeteritis temporibus permisit omnes gentes abire uias suas,* 17 *quamquam non sine testimonio*

nonne *pro* nos *AOPQR μ, Er Ga.*
— uti . . . . . Deum *AOPQR μ.*
et mare *edd.*
— in *post* qui *P.*

43. reddunt *g* Iren. perhibent *d e p.* percipe [*pro* accipere] *g.* omnem credentem *e p* Iren. omnem qui credit *d.* omnes qui credunt *g.* 47. aliquis aquam uetare potest Iren. aliquis aquam prohibere potest *d.* aquam (quam *p*) prohibere potest quis (quis potest *p*) *g p.* aquam potest aliquis *e.* ad baptizandum hos Iren. ut baptizentur isti *d.* ne baptizentur hi *g.* quominus baptizentur hii *p.* ne baptizetur eos hi *e.* acceperunt sunt? [*pro* acceperunt] *p.* quemadmodum Iren. sicut *d e g p.*

XIV. 15. Nos similes uobis sumus homines Iren. nos ho(mines su)mus uestr(i similes?) *h.* et nos mortales similes sumus uobis homines *e.* nos similiter passibiles ut uos [ut uos passib. *m*] sumus homines *g m.* nos [*om. ut sid.* similia] patientes sumus uobis hominibus *d.* euangelizantes *m* Iren. euangelizamus *d.* adnuntiantes *e g* (*h*?). deum *d m* Iren. *om. e g* (*h*). uti ab eis Iren. ut ab his *d e g m.* d(e his) *h.* simulacris Iren. *om. d e g* (*h*) *m.* conuerti? *e.* deum uiuum *d e g m* Iren. eum *h.* + et [*ante* mare] *d e g.* illis [*pro* eis] *g.* 16. — in *h.* temporibus *g h* Iren. saeculis *d.* generationibus *e m.* permisit Iren. dimisit *e.* reliquit *g m.* sanauit [*quasi de graeco ἴασε pro εἴασε*] *d.* omni gentis *h.* abire Iren. ambulare *g.* ambulate [*sc. πορεύεσθε pro πορεύεσθαι*] *d.* ingredi *e m.* ire *h.* uias suas *d g* Iren. in uiam sua(m) *h.* per (q)uias suas *e.* itinera sua [— sua *m codd.*] *m.* 17 quamquam Iren. et quidem *d e g m.* sine testimonio *d e g m* Iren. (? inui)sibilem [*gr.* ἀμάρτυρον] *h.*

— uobis *OPQR* μ, *Er Ga.*
corda nostra μ, *Er Ga.*

semetipsum reliquit benefaciens, de caelo dans uobis pluuias et tempora fructifera, adimplens cibo et hilaritate corda uestra.

III. xii. 9.

tr. doc. iterum *A.*
qui *M.*
colent *C.*
perditionem *pro* per conditionem *M.*
constabiliter eis esse *A* μ, *Er Ga.*

14 Gentes autem iterum docebant apostoli, ut relinquerent uana ligna et lapides quae suspicabantur esse deos et uerum colerent Deum, qui constituisset et fecisset omne humanum genus et per conditionem suam aleret et augeret et constabiliret et eis esse praestaret. III. v. 3.

CAP. XV.

1 seqq. Cum enim descendissent quidam a Iudaea in Antiochiam, in qua et primum omnium discipuli Domini pro fide quam in Christo habebant uocati sunt Christiani, et suaderent eis qui crediderant in Dominum circumcidi et reliqua secundum legis obseruationem perficere, et ascendissent Paulus et Barnabas Hierosolymam ad alteros apostolos propter hanc quaestionem, et uniuersa ecclesia conuenisset in unum, 7 *Petrus dixit eis: Uiri fratres, uos scitis quoniam a diebus antiquis in uobis Deus elegit ut ex ore meo*

euangelium *pro* uerbum euangelii *P.*

audirent gentes uerbum euangelii et crederent; 8 *et cordis inspector Deus testimonium perhibuit eis, dans eis Spiritum sanctum sicut*

uobis *MR.*

et nobis, 9 *et nihil discreuit inter nos et ipsos, emundans per fidem*

17. semetipsum reliquit *e g m* Iren. reliquit se ipsum *d.* dimisit se *h.* benefaciens *d e g m* Iren. sed magis benefecit *h.* de caelo dans uobis Iren. de caelo uobis ... dans *d e.* dans (uobi)s ... de caelo *h.* e caelo dans uobis *m.* uobis e caelo dando *g.* pluuias *e* Iren. pluuiam *g h m.* imbrens [*sc.* imbres] *d.* et tempora fructifera *d e g* Iren. et tempora fructuosa *h.* aeternam [*sc.* et tempora?] fructiferam *m.* adimplens *h* Iren. implens *d e m.* replens *g.* hilaritate Iren. iucunditate *d* (*h*). laetitia *e m.* epulis *g.* corda nostra *g.*

XV. 7. eis Iren. ad eos *d e g.* quoniam Iren. quia *d e* Auct-*Rebapt.* quod *g.* *tr.* ab antiquis diebus *g.* in uobis [*post* deus *e*] *e* Iren. in nobis *d* Auct-*Rebapt.* inter nos *g.* ut ex ore meo audirent ... et crederent Iren. per os meum audire ... et credere *d e g* Auct-*Rebapt.* 8. et cordis inspector Iren. qui cordis cognitor es(t) *e.* qui autem corda nouit *d.* et qui corda nouit Auct-*Rebapt.* et qui nouit corda omnium *g.* perhibuit *d e* Iren. Auct-*Rebapt.* dedit *g.* eis 1° *d* Iren. *om. e g* Auct-*Rebapt.* dans eis *e* Iren. Auct-*Rebapt.* illis dando *g.* dedit super eos *d.* 9. nihil *d e* Iren. Auct-*Rebapt.* non *g.* ipsos *d* Iren. Auct-*Rebapt.* illos *e g.* emundans per fidem corda Iren. fide (fidei *e*) purificans corda *e g.* fide (fidei *d*) emundatis cordibus *d* Auct-*Rebapt.*

corda illorum. 10 *Nunc igitur quid temptatis Deum, inponere iugum super ceruicem discipulorum quod neque patres nostri neque nos ualuimus portare?* 11 *Sed per gratiam Domini nostri Iesu Christi credimus nos posse saluari quomodo et illi.* 13 Post quem Iacobus dixit: *Uiri fratres,* 14 *Symeon retulit quemadmodum Deus excogitauit accipere ex gentibus populum nomini suo.* 15 *Et sic conueniunt sermones prophetarum, sicut scriptum est:* 16 *Post haec reuertar et reaedificabo tabernaculum Dauid quod cecidit et disturbata eius aedificabo et erigam illud,* 17 *uti requirant reliqui hominum Dominum, et omnes gentes in quibus inuocatum est nomen meum super eos,* 18 *dicit Dominus faciens haec. Cognitum a saeculo est Deo opus eius.* 19 *Propterea ego secundum me iudico non molestari eos qui ex gentibus conuertuntur ad Deum,* 20 *sed praecipiendum eis uti abstineant a uanitatibus idolorum et a fornicatione et a sanguine;*

Symeon *C*, Symon *V*, Simon *AOPQR* μ, *edd.*

aedificabo *MMOPQR*.
aedificatio *M*.

ut *pro* uti *C*.

9. illorum Iren. eorum *d e g* Auct-*Rebapt*. 10. Nunc igitur Iren. nunc ergo *d g*. et nunc ergo *e*. et nunc Tert. cur [*pro* quid] Tert. temptatis *d e* Iren. temptastis *g* Tert. dominum Tert. inponere iugum *d e* Iren. ut imponatis iugum *g*. de imponendo iugo Tert. super (supra *g*) ceruicem (-es *d*) discipulorum *d e g* Iren. fratribus [*tantum*] Tert. *tr.* nos neque patres nostri Tert. ualuimus Iren. (*cf.* Tert. 1/2). potuimus *d e g* (*cf.* Tert. 1/2). portare *e g* Iren. baiolare *d*. sufferre Tert. 1/2. sustinere Tert. 1/2. 11. sed enim Tert. domini nostri Iesu Christi *g* Iren. domini Iesu Christi *d*. domini Iesu *e*. Iesu Tert. nos posse saluari Iren. nos salutem consecuturos Tert. nos saluos fieri *g*. salui fieri *d*. saluari *e*. quomodo Iren. quemadmodum *d g*. sicut *e* Tert. 13. Uiri fratres Iren. u. f. audite Auct-*Rebapt*. u. f. audite me *d e g*. 14. Symeon *d e* Iren. *cod.* C. Símon Iren. *codd.* Auct-*Rebapt*. Symon *g* Iren. *cod.* V. retulit Iren. exposuit *d* Auct-*Rebapt*. enarrauit *e*. narrauit *g*. quemadmodum *d g* Iren. Auct-*Rebapt*. quomodo *e*. + primum (*ante* deus) *d e g* Auct-*Rebapt*. excogitauit Iren. prospexit *d e*. suscitauit *g*. uisitauerit Auct-*Rebapt*. accipere *d* Iren. Auct-*Rebapt*. ut acciperet *g*. sumere *e*. ex gentibus populum *d e* Iren. Auct-*Rebapt*. plebem ex gentibus *g*. nomine *e*. 15. sic *d* Iren. ita *g*. huic *e* Auct-*Rebapt*. conueniunt *g* Iren. consonant (-at *d*) *d e* Auct-*Rebapt*. sermones *d* Iren. Auct-*Rebapt*. uerba *e g*. 16. + autem [*post* haec] *d*. reuertar *e g* Iren. Auct-*Rebapt*. conuertar *d*. reaedificabo *g* Iren. Auct-*Rebapt*. aedificabo *d e*. tabernaculum illud Auct-*Rebapt*. quo [*pro* quod] *e*. disturbata eius Iren. diruta eius *e g*. quae demolita sunt eius *d* Auct-*Rebapt*. aedificabo Iren. reaedificabo *d e g* Auct-*Rebapt*. denuo erigam Auct-*Rebapt*. 17. uti Iren. Auct-*Rebapt*. ut *e g*. et *d*. requirant *e g* Iren. exquirant (*d*) Auct-*Rebapt*. reliqui Iren. residui *d g* Auct-*Rebapt*. ceteri *e*. homines *g*. dominum *e g* Iren. deum *d* Auct-*Rebapt*. in quibus Iren. in quos *g*. super quos *d*. super quas *e* Auct-*Rebapt*. eos *e* Iren. eas Auct-*Rebapt*. illos *g*. ipsos *d*. 18. omnia haec *e*. Cognitum a saeculo est Deo opus eius Iren. notum a saeculo est domino opus ipsius *d*. nota a saeculo est deo omnia opera eius *e*. nota sunt deo a seculo opera eius *g*. 19. Propterea Iren. propter quod *d e*. ideoque *g*. secundum me Iren. *om.* *d e g*. 19, 20. non molestari eos . . . sed praecipiendum Iren. non molestari his . . . sed scribendum *g*. non inquietari his . . . sed innotuere *e*. non sumus molesti his . . . sed praecipere *d*. ex *e g* Iren. de *d*. 20. eis *d e* Iren. ad eos *g*. abstinerent *e*. — a 1° *e*. uanitatibus Iren. contaminationibus *d e g*. idolorum *g* Iren. simulacrorum *d e*. — a 2° *d e*. fornicatione *e g* Iren. stupris *d*. + et suffocato [*cum codd. gr. omn.* (*excepto D*) *et hic et in uer.* 29 *q. u.*] *e*. — a 3° *d e g*. sanguinem *d*.

et quaecumque nolunt sibi fieri, aliis ne faciant. [22] Et cum haec dicta essent et omnes consensissent, [23] scripserunt eis sic: *Apostoli et presbyteri fratres his qui sunt in Antiochia et Syria et Cilicia fratribus ex gentibus salutem:* [24] *Quoniam audiuimus quia ex nobis quidam exeuntes turbauerunt uos sermonibus destruentes animas uestras, quibus non praecepimus, dicentes: Circumcidimini et seruate legem;* [25] *placuit nobis conuenientibus in unum electos uiros mittere ad uos cum dilectissimis nostris Barnaba et Paulo,* [26] *hominibus qui tradiderunt animam suam pro nomine Domini nostri Iesu Christi.* [27] *Misimus igitur Iudam et Sileam, et ipsos per sermonem adnuntiantes nostram sententiam.* [28] *Placuit enim sancto Spiritui et nobis nullum amplius uobis pondus inponere quam haec quae sunt necessaria,* [29] *ut abstineatis ab idolothytis et sanguine et fornicatione, et quaecumque non uultis fieri uobis alii ne faciatis; a*

hiis *AV*, is *C.*
audimus *C.*
precipimus *C.*
Silam (*OP*), *Ma Ha St. tr.* Spiritui sancto *A.*
inpunere *C.*
— quae *C.*
idoloticis R.
aliis (*OPQR*), *edd.*

20. et quaecumque nolunt sibi fieri aliis ne faciant Iren. et quae uolunt non fieri sibi aliis ne faciatis *d.* *om.* [*uid. etiam uer.* 29] *e g.* **23.** presbyteri *d* Iren. seniores [+et *e*] *e g.* in Antiochia et Syria et Cilicia Iren. Antiochiae et Syriae et Ciliciae *e g.* per Antiochiam et Syriam et Ciliciam *d.* fratribus ex gentibus Iren. fratribus qui sunt ex gentibus *e g.* qui sunt ex gentibus fratribus *d.* **24.** quia ex nobis quidam [*tr.* quidam ex nobis *e*] exeuntes turbauerunt *e* Iren. quod quidam ex nobis exeuntes perturbauerunt *d.* quosdam ex nobis exisse et conturbasse *g.* sermonibus Iren. uerbis *d e g.* destruentes *d g* Iren. euertentes *e.* quibus non praecepimus (praecipimus *g*) *g* Iren. q. n. iniunximus *d.* q. n. mandauimus [*tr. post* legem] *e.* dicentes circumcidimini et seruate legem Iren. d. circumcidimini et custodite l. *g.* d. circumcidi oportet et obseruare l. *e.* *om. d.* **25.** placuit *e g* Iren. uisum est *d.* conuenientibus in unum Iren. castis [*sic*] in unum *e.* in unum congregatis *g.* constitutis pariter *d.* electos *d* Iren. eligentes *e.* eligere . . . et *g.* dilectissimis *d* Iren. carissimis *e g.* + quoque [*post* Barnaba] *e.* **26.** animam suam *d* Iren. animas suas *e g.* pro nomine *e* Iren. propter nomen *d g.* domini dei nostri I. C. *g.* + [*post* Christi] in omni temptationi *d*, in omnem temptationem *e.* **27.** igitur Iren. ergo *d e g.* Sileam Iren. Sylean *g.* Silam *e.* Silan *d.* et ipsos . . . adnuntiantes *d e* Iren. qui et ipsi uobis . . . referent *g.* per sermonem Iren. per uerbum multum *e.* uerbo *d.* uerbis *g.* nostram sententiam Iren. eadem *e g.* haec *d.* **28.** Placuit *e m* Iren. uisum est *d g* Tert. Cypr. enim *d e m cod.* Iren. autem *m codd.* *om. g* Tert. Cypr. sancto spiritui (-tu *e*) *d e g* Iren. Cypr. spiritui sancto *m* Tert. nullum amplius . . . pondus Iren. Tert. nihil amplius . . . oneris *d e g.* nullam . . . sarcinam Cypr. inponere [*ante* uobis *g*] *g* Iren. Cypr. ponere [*ante* uobis] *d.* inponi [*ante* uobis] *e.* adicere Tert. quam haec *e g* Iren. quam ista Cypr. quam eorum Tert. praeter haec *d.* quae sunt necessaria Iren. quae necessaria horum *e*, quae necessitatis sunt *g.* quae ex necessitate sunt Cypr. quae necesse est *d.* a quibus necesse est (abst.) Tert. **29.** ut abstineatis [+ uos *g*] *g* Iren. abstinere [+ uos Cypr.] *d* Cypr. abstineri Tert. abstinete *e.* — ab *d.* idolothytis Iren. idololatriis Cypr. immolatis simulacrorum *e.* delibatis simulacrorum *g.* sacrificatis *d.* sacrificiis Tert. et sanguine et fornicatione Iren. Cypr. et a fornicationibus et sanguine Tert. et sanguine et stupris *d.* et sanguine et suffocato et fornicatione [*uide etiam uer.* 20 *sup.*] *e g.* et quaecumque non uultis fieri uobis alii ne faciatis Iren. et quaecumque non uultis uobis fieri alii ne feceritis *d.* et quaecumque uobis fieri non uultis alii ne feceritis Cypr. *om.* [*uide etiam uer.* 20] *e g* Tert.

quibus custodientes uos ipsos bene agetis, ambulantes in Spiritu sancto. III. xii. 14.

agitis *ACPQR* μ, *Er.*

CAPP. XV, XVI.

xv. 39 Separatis enim, inquit, a Paulo et Barnaba et Iohanne qui uocabatur Marcus, et cum nauigassent Cyprum, xvi. 8 *nos uenimus in Troadem;* 9 et cum uidisset Paulus per somnium uirum Macedonem dicentem: *Ueniens in Macedoniam opitulare nobis, Paule;* 10 *statim,* ait, *quaesiuimus proficisci in Macedoniam, intellegentes quoniam prouocauit nos Dominus euangelizare eis.* 11 *Nauigantes igitur a Troade, direximus nauigium in Samothracen.* Et deinceps reliquum omnem ipsorum usque ad Philippos aduentum diligenter significat et quemadmodum primum sermonem locuti sunt: 13 *Sedentes* enim, inquit, *locuti sumus mulieribus quae conuenerant:* et quinam crediderunt et quam multi. III. xiv. 1.

Troadam *A* μ.
epistulare *C.*
nauī *A*, nauim *QR*, nauem μ, *edd. pr.*
sunt *pro* sumus *V.*
qui *pro* quae *C.*

CAP. XVII.

22 Atheniensibus euangelizans in Ariopago . . . dixit eis: 24 *Deus, qui fecit mundum et omnia quae in eo, hic caeli et terrae dominus existens non in manufactis templis inhabitat* 25 *nec a mani-*

in eo sunt (*R*), *edd.* — in *V.*
inhabitabit *P.* — a *V.*

29. custodientes *g* Iren. conuersantes [*sc.* conseruantes] *d.* obseruantes *e.* obseruando Tert. uos ipsos *d e* Iren. uos *g. om.* Tert. recte [*pro* bene] Tert. ambulantes in Spiritu sancto Iren. ferentes in sancto spirito *d.* uectante uos spiritu sancto Tert. *om. e g.* + ualete *d e g.*

XVI. 8. Nos uenimus [*cf.* ACT. xx. 6] Iren. descenderunt *d e g.* in Troadem *e* Iren. Troadem *g.* Troada *d.* 9. Ueniens Iren. transiens *e.* transi . . . et *g.* transi *d.* in Macedonia *d.* opitulare nobis Iren. auxiliari nobis *d.* adiuua nos *e g.* Paule Iren. *om. d e g.* 10. statim (confestim *g*) quaesiuimus proficisci in Macedoniam *e g* Iren. *om. d.* intellegentes Iren. et intellegimus *d.* certi facti *e g.* quoniam *d* Iren. quia *g.* quod *e.* prouocauit nos dominus *d* Iren. dominus nos aduocauit *g.* uocasset nos deus *e.* euangelizare *d g* Iren. adnuntiare *e.* eis *e* Iren. illis *g.* qui in Macedonia sunt *d.* 11. Nauigantes igitur Iren. nauigantes ergo *g.* nauigantes autem *e.* alia die perducti *d.* direximus nauigium Iren. cursum direximus *d.* recto cursu uenimus *e g.* — in *g.* Samothracen Iren. Samotracen *g.* Samotrachiam *d.* Samothraciam *e.* 13. Sedentes *e* Iren. cum sedissent *g.* cum sedissemus *d.* locuti sumus Iren. loquebamur *e.* loquebauimur *g.* loquebatur *d.* mulieribus quae conuenerant *g* Iren. his quae conuenerant nobis mulieribus *e.* quae cum uenerant [*sc.* conuenerant] mulieres *d.*

XVII. 24. mundum *d e* Iren. hunc mundum *g m.* quae in eo Iren. quae in eo sunt *d g m.* quae sunt in eo *e.* caeli et terrae dominus existens Iren. c. et t. cum sit dominus *e.* cum sit c. et t. dominus *g m.* cum sit c. et t. dominus qui est *d.* inhabitat [*tr. ante* in m. t. *m*] *d m* Iren. habitat *e g.*

tractus *C.*
fecerit quae *AMM*, fecerit qui *CVO*, fecerit qui fecit *Ma St*, [fecerit] qui fecit *Ha.*
superficiem *A.*
tractari *MM.*
possit *M.*
longit sit *V.*
— et *PQR* μ, *edd. pr.*
— et *ante* sumus *R.*
quidem μ.
enim *pro* igitur *PQR.*
uos *pro* nos *M.*
similem *CMMQ.*
— uel 3° *OQRMM*, et *pro* uel 3° *P.*
ergo *pro* igitur μ, *edd.*
dispiciens *C.*
praecipit *MP*, *Gr.*
— omnibus *CV.*
utique *pro* ubique *CV.*
et statuit *A.*

bus humanis tractatur tamquam alicuius indigens, cum ipse omnibus dederit uitam et spiritum et omnia, [26] *feceritque ex uno sanguine omne genus hominum inhabitare super faciem totius terrae, praefiniens tempora secundum determinationem inhabitationis eorum,* [27] *quaerere illud quod est diuinum, si quo modo tractare possint illud aut inuenire, quamuis etiam non longe sit ab unoquoque nostrum;* [28] *in ipso enim uiuimus et mouemur et sumus, et quemadmodum quidam secundum uos dixerunt: Huius enim et genus sumus.* [29] *Genus igitur cum simus Dei, non oportet nos putare id quod est diuinum simile esse auro uel argento uel lapidi per artem uel concupiscentiam hominis deformato.* [30] *Tempora igitur ignorantiae despiciens Deus nunc praecepit hominibus omnibus ubique paeniteri in ipsum,* [31] *quoniam constituit diem iudicari orbem terrae in iustitia in uiro Iesu, in quo statuit fidem excitans eum a mortuis.* III. xii. 9.

25. a manibus humanis *e* Iren. manibus humanis *d.* humanis manibus *g.* tractatur Iren. curatur *d e g.* tamquam alicuius indigens Iren. t. egeat cuiusdam *e.* t. egeat aliquid *g.* t. egeat *d.* cum ipse omnibus dederit Iren. cum ipse det omnibus *g.* quod ipse dederit omnibus *d.* ipse dans omnibus *e.* spiritum *e g* Iren. spiramentum *d.* omnia *d e* Iren. uniuersa *g.* 26. feceritque Iren. fecitque *g.* fecit *d e.* omne genus *e g* Iren. omnem nationem *d.* hominum *d e* Iren. humanum *g.* inhabitare *d e* Iren. habitare *g.* faciem totius terrae Iren. omnem f. terrae *d g.* uniuersam f. terrae *e.* praefiniens *e* Iren. definiens *g.* cum definisset *d.* tempora Iren. imperata tempora *d e g.* secundum [*sc.* κατὰ *uel* κατὰ τὰς *pro* καὶ τὰς] Iren. et *d e g.* determinationem Iren. determinationes *d.* terminos (-es *e*) *e g.* inhabitationis *d* Iren. habitationis *e g.* 27. illud quod est diuinum [*sc.* τὸ θεῖον *pro* τὸν θεόν] Iren. quod diuinum est *d.* illud diuinum *g.* dominum *e.* si quo modo Iren. si forte *d e g.* tractare possint illud aut inuenire Iren. tractent aut inueniant illud *g.* tractent illud inueniant *d.* tractarent eum et inuenirent *e.* quamuis etiam non longe sit Iren. quamuis non longe sit *g.* et quidem non longe . . . constituto *e.* quidem non longe *d.* nostrum *e g* Iren. nostrorum *d.* 28. — et 1° *g.* mouemus *g.* sumus *e g* Iren. simus in diurnum *d.* et quemadmodum quidam secundum uos Iren. sicut quidam etiam secundum nos *g.* sicut qui secundum uos sunt quidam *d.* sicut et quidam uestrum poetarum *e.* (sic?) dixerunt *g.* Huius *d g* Iren. ipsius *e.* 29. Genus igitur cum simus dei Iren. cum igitur simus genus dei *m.* genus ergo cum simus dei *d.* cum ergo genus simus dei *g.* genus ergo constituti dei *e.* oportet nos Iren. debemus *d e g m.* putare Iren. existimare *d g.* aestimare *e m.* id quod est diuinum simile esse Iren. quod diuinum est esse simile [*tr. ad finem uersus*] *d.* diuinum esse simile [*tr. ad finem uersus*] *e g m.* auro uel argento uel *m* Iren. auro aut arg. aut *e g.* neque auro aut arg. aut *d.* lapidi per artem uel concupiscentiam hominis deformato Iren. lapidi sculpturae artis et concupiscentiae hominis *m.* lapidis sculpturae artis et desiderii hominis *g.* lapideae (s)culpturae artis et cogitationis hominis *e.* lapidi sculptioni artis et cupiditati humanae *d.* 30. Tempora igitur *m* Iren. tempora enim *g.* et tempora quidem *e.* itaque temporibus *d.* ignorantiae huius *d.* dominus *m codd.* nunc praecepit Iren. nunc adnuntiat *e.* iam nunc adnuntiat *d g.* denuntiat nunc *m.* omnibus . . . paeniteri in ipsum Iren. omnes . . . paenitentiam agere [*tr.* agere paen. *m*] *e m.* ut omnes . . . paenitentiam agant *d g.* 31. quoniam *d* Iren. eo quod *e m.* qui *g.* constituit Iren. statuit *d e g m.* — diem *m codd.* iudicari Iren. iudicare *d m.* in qua futurus est iudicare *e.* quo iudicet *g.* terrae *d m* Iren. terrarum *g.* *om.* *e.* in iustitia *d* Iren. per iustitiam *g.* in

CAP. XX.

[6] *Nos autem nauigauimus post dies azimorum a Philippis et uenimus Troadam, ubi et commorati sumus diebus septem.* III. xiv. 1.

[17] In Mileto enim conuocatis episcopis et presbyteris qui erant ab Epheso et a reliquis proximis ciuitatibus, [16] quoniam ipse festinaret Hierosolymis pentecosten agere, [18 seqq.] multa testificans eis et dicens quae oporteret ei Hierosolymis euenire, adiecit: [25] *Scio quoniam iam non uidebitis faciem meam:* [26] *testificor igitur uobis hac die quoniam mundus sum a sanguine omnium,* [27] *non enim subtraxi uti non adnuntiarem uobis omnem sententiam Dei.* [28] *Adtendite igitur et uobis et omni gregi in quo uos Spiritus sanctus praeposuit episcopos, regere ecclesiam Domini, quam sibi constituit per sanguinem suum.* Deinde significans futuros malos doctores dixit: [29] *Ego scio quoniam aduenient post discessum meum lupi graues ad uos non parcentes gregi,* [30] *et ex uobis ipsis exsurgent uiri loquentes peruersa, uti conuertant discipulos post se.* [27] *Non subtraxi,* inquit, *uti non adnuntiarem omnem sententiam Dei uobis.* III. xiv. 2.

Philippi *AOQ*, Philippo *PR*, Filyppis *C*. Troadam *AC*μ: Troadem (*OPQR*)*V*, *edd.*

festinauit *M*, *Er Ga.*

is *pro* eis *MM.*

oportet *V*, *Ma St*, oporterent *AMM.*
enim *pro* igitur *A.*

– sanctus *Er Ga.*

dein *C.*
adueniet *C**.
uenient *P.*
nostrum *pro* meum μ, *Er Ga.*

tr. uobis omnem sent. Dei *A.*
sciam *pro* sent. R.

aequitate *e m.* in uiro Iesu *d* Iren. in uiro *e g.* in quo Iren. quo *g.* cui *e.* cuius *d.* statuit fidem Iren. constituit fidem exhibere omnibus [*tr.* omnibus exhibere *g*] *d g.* statuit fidem praestans omnibus *e.* excitans Iren. suscitans *e.* resuscitans *g.* resuscitauit *d.*

XX. 6. autem *e* Iren. uero *d g.* enauigauimus *d.* a Philippus *e.* + ad eos [*post* uenimus] *d e g.* Troadam *d* Iren. *codd.* A C. Troadem *g* Iren. *codd.* in Troade *e.* + [*post* Troadam] quintani *d*, in diebus quinque *g*, infra diebus quinque *e.* ubi *e g* Iren. in qua *d.* et Iren. *om. d e g.* commorati Iren. demorati *d e g.* diebus *g* Iren. dies *d e.* **25.** quoniam Iren. quia *d e.* quod *g.* iam non Iren. amplius non *g.* non amplius *e.* non *d.* uidebis *d.* + [*post* meam] uos omnes inter quos perambulaui praedicans illud regnum Iesu *d*, uos omnes inter quos perambulaui praedicando regnum domini Iesu *g*, uos omnes per quos pertransiui praedicans regnum dei *e.* **26.** testificor igitur Iren. quapropter contestor *e.* propter quod contestor *g.* propter quod [*tantum*] *d.* – uobis *d.* hac Iren. hodierna *g.* hodierno *d.* in hodierno *e.* quoniam Iren. quia *e g.* *om. d.* omnium uestrum *e.* **27.** non enim *d e* Iren. et non *g.* subtraxi *d* Iren. 2/2. subterfugi *e.* intermisi *g.* uti non adnuntiarem *e* Iren. 2/2. ut non adnuntiem *d.* praedicando [*tantum*] *g.* uobis [*tr. post* dei *d* Iren. 1/2] *d e* Iren. 2/2. *om. g.* sententiam Iren. consilium *e.* uoluntatem (uolumptatem *d*) *d g.* **28.** igitur *m* Iren. ergo *e.* *om. d g.* et 1° Iren. *om. d e g m.* uobis . . . uos [*tr.* uos *post* conlocauit *m*] *g m* Iren. uos . . . uobis *d.* seipsis . . . uos *e.* omni *d g* Iren. uniuerso (uniuersi *e*) *e m.* – quo *d.* *tr.* sanctus spiritus *m cod.* praeposuit Iren. posuit *d e g.* conlocauit . . . esse *m.* ad pascendam ecclesiam Iesu Christi *m.* sibi constituit Iren. adquisiuit sibi *d.* adquisiuit *e g.* per sanguinem suum *d e* Iren. sanguine suo *g.* **29.** ego enim scio hoc *e.* quoniam Iren. quia *d e g.* aduenient Iren. inuenient *e.* introibunt *d.* intrabunt *g.* post discessionem meam *e.* ad uos Iren. in uos *d e g.* **30.** uiri *d e* Iren. homines *g.* conuertant Iren. abstrahant *d.* abducant *g.* adducant *e.* se *g* Iren. se ipsos *d e.*

CAPP. XXI, XXVII, XXVIII.

xxi Et reliqua omnia ex ordine cum Paulo refert, omni diligentia demonstrans et loca et ciuitates et quantitatem dierum, quoadusque Hierosolymam ascenderent, et quae illic contigerint Paulo, xxvii quemadmodum uinctus Romam missus est, et nomen centurionis qui suscepit eum, et parasema nauium, et quemadmodum naufragium fecerunt, xxviii et in qua liberati sunt insula, et quemadmodum humanitatem ibi perceperunt, Paulo curante principem ipsius insulae, et quemadmodum inde Puteolos nauigauerunt et inde Romam peruenerunt, et quanto tempore Romae commorati sunt. III. xiv. 1.

sed *pro* et (3°) *MM.*

contingerent *C*, contigerant *V*.
Paulicon *C*.

parasema nauium *CV*, *Gr Ma Ha St.* parare seminauium *A*. parare se in nauium *MM.* parare se nauigium *Er Ga.* Patauense nauigium *Fe.*

EPISTULAE S. PAULI APOSTOLI.

AD ROMANOS.

CAP. I.

Hoc ipsum interpretatus est Paulus scribens ad Romanos: [1] *Paulus apostolus Christi Iesu praedestinatus in euangelium Dei,* [2] *quod promisit per prophetas suos in scripturis sanctis* [3] *de Filio suo, qui factus est ei ex semine Dauid secundum carnem,* [4] *qui praedestinatus est Filius Dei in uirtute per Spiritum sanctificationis ex resurrectione mortuorum, Iesu Christi Domini nostri* . . . manifeste significans unum quidem Deum qui [2] *per prophetas* promissionem [3] *de Filio* fecerit, unum autem [4] Iesum Christum Dominum nostrum qui [3] *de semine Dauid secundum* eam generationem quae est ex Maria, [4] hunc destinatum Filium *Dei* Iesum Christum *in uirtute secundum Spiritum sanctitatis ex resurrectione mortuorum.* III. xvi. 3.

Christi Iesu *CV*: Iesu Christi *codd. ceit. et edd.* – Dei *OPQR* μ. – de Filio suo *V*.

significant *C*.

Et rursus in ea quae est ad Romanos: [3] *De Filio* autem, inquit, eius, *qui factus est ex semine Dauid secundum carnem,* [4] *qui praedestinatus est Filius Dei in uirtute secundum Spiritum sanctificationis ex resurrectione mortuorum, Iesu Christi Domini nostri.* III. xxii. 1.

plasmatus *pro* praedestinatus *P*.
qui *pro* secundum *P*.

INDEX SIGLORUM NON ANTEA ADHIBITORUM.

d = Codex Claromontanus [Parisiensis 107] graeco-latinus. saec. vi.
e = Codex Sangermanensis [Petropolitanus Muralti xx] graeco-latinus. saec. ix.
g = Codex Boernerianus [Dresdensis A. 145[b]] graeco-latinus. saec. ix ex.
r = Codex Frisingensis [Monacensis 6436]: continet fragmenta nonnulla ex epp. Rom., 1 Cor., 2 Cor., Gal., Eph., Phil., 1 Tim., Heb. saec. vi.
r_3 = Codex Gottricensis: continet fragmenta perpauca ex epp. Rom. Gal.

I. 1. apostolus Iren. seruus . . . uocatus apostolus *d e g*. *d g* Iren. *codd. cett.* praedestinatus Iren. segregatus *d e*. 3. ei *d e* Iren. 1/2. *om.* Iren. 1/2 Tert. de [*pro* ex] Iren. 1/3. Tert. – in uirtute Tert. secundum *d e* Iren. 2/3 Tert. (Tert.). sanctificationis *d e* Iren. 2/3. Christi Iesu *e* Iren. *codd.* C V. Iesu Christi 2. promisit Iren. ante promiserat *d e*. 4. praedestinatus *d e* Iren. 2/2. definitus per Iren. 1/3. sanctitatis Iren. 1/3

[8] Romae fundatae et constitutae ecclesiae . . . adnuntiatam hominibus fidem. III. iii. 2.

uiuet (*OPR*), *edd.*

[17] *Iustus* enim *ex fide uiuit:* hoc autem, quoniam iustus ex fide uiuet, per prophetas praedictum fuerat. [Cf. Abac. ii. 4.] IV. xxxiv. 2.

[18] Quae *a caelo reuelabitur ira Dei* a facie Domini nostri. IV. xxviii. 1.

iniustitia (*om* in) *MMP QRV.*

Apostolus ait: [18] *Reuelabitur enim ira Dei de caelo super omnem impietatem et iniustitiam eorum hominum qui ueritatem in iniustitia detinent.* IV. xxvii. 4.

uisibilis *C.*

[19], [20] Inuisibilis quidem poterat eis esse propter eminentiam, ignotus autem nequaquam, propter prouidentiam. II. vi. 1.

suggere *A.*
fecit eam *edd. pr.*
deposuit *Er Ga.*

[20] Ipsa enim conditio ostendit eum qui condidit eam, et ipsa factura suggerit eum qui fecit, et mundus manifestat eum qui se disposuit. II. ix. 1.

hiis *AV.*
quae *AMM.*

[25] Illi enim *creaturae potius quam creatori* seruientes, et *his qui non sunt dii.* [Cf. Gal. iv. 8.] II. ix. 2.

[25] Gentes *creaturae magis quam creatori* seruientes. IV. xxxiii. 1.

notitiam *CV.*
ueniunt *MM.*

Et iterum in ea quae est ad Romanos: [28] *Et quemadmodum non probauerunt Deum habere in notitia, tradidit illos Deus in reprobum sensum, facere quae non conueniunt.* IV. xxix. 1.

[28] Gentes . . . reprobabili mente uniuersam suam operationem in uanum consumentes. IV. xxxiii. 1.

CAP. II.

Quemadmodum et apostolus Paulus in ea epistola quae est ad

18. Reuelabitur Iren. 2/2. reuelatur *d e g* (Tert.). super *e* Iren. Tert. in *d g*. — omnem Tert. eorum hominum Iren. hominum eorum *d e g*. hominum Tert. in iniustitia *e* Tert. Iren. in iustitia *g*. iniustitiam *d*. qui . . . detinent *d e* Iren. qui . . . detineant Tert. qui . . . detinent uel detinentium [*alterum scilicet habes uerborum τῶν κατεχόντων interpretationem*] *g*. 25. creaturae potius quam creatori *d e m* Iren. 1/2. creaturae magis quam creatori Iren. 1/2. creaturae secus creatorem *g*. creaturae relicto creatore Cypr. conditionem aduersus creatorem Tert. 28. quemadmodum Iren. sicut *d e g* Lucif. 2/2. in notitiam Iren. *codd.* CV (*fortasse recte*) Lucif. 1/2. illos *g* Iren. Lucif. 2/2. eos *d e*. facere *g* Iren. ut faciant *d e* Lucif. 2/2. quae non conueniunt Iren. ea quae non conueniunt (conueniant Lucif. 1/2) *d e* Lucif. 2/2. quae non conueniunt uel non conuenientia uel non congruentia [*gr.* τὰ μὴ καθήκοντα] *g*.

Romanos testificatus est dicens ita: [4] *An diuitias bonitatis eius et patientiae et longanimitatis contemnis, ignorans quoniam bonitas Dei ad paenitentiam te adducit?* [5] *secundum autem duritiam tuam et cor inpaenitens thesaurizas tibimetipsi iram in die irae et reuelationis iusti iudicii Dei.* [10] *Gloria autem et honor*, inquit, *omni operanti bonum.* Dedit ergo Deus bonum . . . et [10] qui operantur quidem illud gloriam et honorem percipient. IV. xxxvii. 1.

– eius *V*.

in *pro* ad *APQ* μ, *edd. pr.*
thesaurizans *A*.
diem *A* μ, *edd. pr.*

CAP. III.

[3] Non tamen *incredulitas* talium *euacuauit fidem* Dei. V. v. 2.

[8] *Quorum iudicium iustum est.* I. xxv. 3.

[11] *Non est intellegens aut requirens Deum:* [12] *omnes declinauerunt; simul inutiles facti sunt.* [Cf. Psal. xiii. [xiv.] 2, 3.] I. xix. 1.

[11] *οὐκ ἔστιν ὁ συνίων, ἢ ἐκζητῶν τὸν Θεόν·* [12] *πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν.* [Epiph.] I. xix. 1.

Quemadmodum et Paulus apostolus eius ait in ea quae est ad Romanos: [21] *Nunc autem sine lege iustitia Dei manifestata est, testificata a lege et prophetis.* IV. xxxiv. 2.

[23] Deerat autem homini gloria Dei. IV. xvi. 4.

[23] *Omnes enim* homines *egent gloria Dei.* [Presbyter ap. Iren.] IV. xxvii. 2.

gloriam *V*.

II. 4. An *d e* Iren. an uel aut (*gr.* ἤ) *g*. an numquid Cypr. 2/2. numquid Lucif. diuitias *d e g* Iren. opulentiam Cypr. 2/2. *om.* Lucif. bonitatis eius et *d e* Iren. Cypr. 2/2. bonitatis uel suauitatis [*gr.* τῆς χρησνότητος] eius et *g*. *om.* Lucif. patientiae et longanimitatis *d e g* Iren. sustinentiam et patientiam Cypr. 2/2 Lucif. quia [*pro* quoniam] Cypr. 1/2. bonitas *g* Iren. Cypr. 1/2 Lucif. patientia et bonitas Cypr. 1/2. benignitas *d e*. in [*pro* ad] Iren. *codd.* Cypr. 1/2 *codd. opt.* **5.** secundum autem duritiam [*tr.* 1, 3, 2 *e*] *d e* Iren. secundum autem uel uero [*gr.* δέ] duritiam *g*. tu autem secundum duritiam Cypr. 2/2 Lucif. cor inpaenitens Iren. Cypr. 2/2 Lucif. inpaenitens cor *e g*. sine paenitentiam cor *d*. thensaurizasti *d*. tibimetipsi Iren. tibi *d e g* Cypr. 2/2 Lucif. in diem Iren. *cod.* A Cypr. 1/2 *cod.* L Cypr. 1/2 *cod.* V. **10.** gloriam autem et honorem *d*. + et pax *d e g*. *tr.* operanti bonum omni *g*.
III. 3. incredulitas *d e* Iren. infidelitas Cypr. 4/4. infidelitas uel incredulitas [*gr.* ἀπιστία] *g*. euacuauit *g*. **8.** iudicium iustum Iren. damnatio iusta *d e g* Cypr. *codd.* A W. condemnatio iusta Cypr. *codd.* L M B. **11.** aut Iren. non est *d e g*. quaerens [*pro* requirens] *g*. **21.** + [*post* Dei] per fidem Iesu Christi in omnes et *g*. **23.** gloria *e* Iren. gloriam *d*. gloriae *g*. claritate Cypr. *codd.* claritatem Cypr. *codd.*

III. 11. *οὐκ ἔστιν ὁ* (*om.* ὁ A B G) *συνίων, οὐκ ἔστιν ὁ* (*om.* ὁ B G) *ἐκζητῶν τὸν Θεόν* Paulus. *Psalmum potius quam Epistolam citare Irenaeum a toto proposito istius capituli* (I. xix. 1) *colligitur; haereticorum scilicet uerbis usus, de Deo patre ante aduentum Christi ignorato disputat, testimonia ex Isaia Osee Psalmis* (*ut uidetur*) *ut Moyse adlegat. a S. Paulo tamen deriuari uocem οὐκ pro* εἰ *non dubitandum est.*

[30] *Unus Deus, qui iustificat circumcisionem ex fide et praeputium per fidem.* III. x. 2.

iustificat *edd. pr.* propter *P.*

[30] *Unus Deus, qui* patriarchas quidem direxit in dispositiones suas, *iustificauit* autem *circumcisionem ex fide et praeputium per fidem.* IV. xxii. 2.

uiuificat *O.*

[30] *Unus Deus, qui iustificat circumcisionem ex fide et praeputium per fidem.* V. xxii. 1.

CAP. IV.

– Deo *MPR.*
– est (1°) *C.*

[3] *Quid enim credidit Abraham Deo, et deputatum est ei ad iustitiam?* Primum quidem quoniam ipse est factor caeli et terrae. IV. v. 3.

[3] ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην· πρῶτον μὲν ὅτι αὐτός ἐστιν ὁ ποιητὴς οὐρανοῦ καὶ γῆς. [Cayen.] IV. v. 3.

[3] Abraham cui Spiritus . . . per Paulum testimonium reddit quoniam *credidit Deo, et deputatum est ei ad iustitiam.*

[Cf. Gal. iii. 6.] IV. viii. 1.

[3] Quapropter et *deputatum est ei ad iustitiam* a Domino. IV. v. 5.

praefigurentur *MM.*
uti *CV*: ut *codd. cett. et edd.*

id est *edd.*

Sic enim oportuerat filios Abrahae, quos illi de lapidibus excitauit Deus et fecit adsistere ei, principi et praenuntiatori facto nostrae fidei, [11 seqq.] qui et accepit testamentum circumcisionis post eam iustificationem quae fuerat in praeputio fidei, ut praefigurarentur in eo utraque testamenta, *uti fieret pater omnium* qui sequuntur uerbum Dei et peregrinationem in hoc saeculo sustinent, hoc est, eorum qui ex circumcisione et eorum qui ex praeputio fideles sunt. IV. xxv. 1.

[11 seqq.] Quemadmodum et Paulus testificatur, dicens nos esse filios Abrahae secundum similitudinem fidei et repromissionem hereditatis. [Cf. Gal. iii. 9, 29.] IV. vii. 2.

30. iustificat *e* Iren. 2/3. iustificauit *d* Iren. 1/3. iustificabit *g*.

IV. 3. Quid enim Iren. quid enim scriptura dicit? *d e g.* *tr.* Abraham deo credidit Tert. deputatum *d* Iren. 3/3. reputatum *e g.* deputatus Tert. ei *g* Iren. 3/3. illi *d e.* ab illo Tert. ad iustitiam *d e g* Iren. 3/3. institiae [*ante* deput.] Tert. 11. uti fieret pater Iren. ut sit pater *d e.* in consistendo eum patrem *g*.

IV. 3. ἐπιστ. δέ ℵ A B C *etc.*: *om.* δέ D* F G *minusc. pauc.*, Latt. (Uet.-Uulg.) Pesh. Arm. Aeth., *Patr. aliq.*

CAP. V.

[6] *Ut quid enim Christus, cum adhuc essemus infirmi, secundum tempus pro impiis mortuus est?* [8] *Commendat autem suam dilectionem Deus in nobis, quoniam cum adhuc essemus peccatores Christus pro nobis mortuus est.* [9] *Multo magis iustificati nunc in sanguine eius salui erimus per ipsum ab ira.* [10] *Si enim cum essemus inimici reconciliati sumus Deo per mortem Filii eius, multo magis reconciliati salui erimus in uita ipsius.* III. xvi. 9.

tr. pro nobis Chr. *edd.*
– est *V*.
– Deo *P*.
ipsius *CV*: eius *codd. cett. et edd.*

Quia, [19] *quemadmodum per inobaudientiam unius hominis* [12] *introitum peccatum habuit et per peccatum mors* obtinuit, [19] *sic et per oboedientiam unius hominis* iustitia introducta uitam fructificet his qui olim mortui erant hominibus. III. xxi. 10.

inobaudienciam *A*.
fruticet *C*.
hiis *AV*.

[14] Morte quae *regnauit ab Adam usque ad Moysem, et in eos qui non peccauerunt in similitudinem transgressionis Adae.* III. xviii. 7.

et *CV*: etiam *codd. cett. et edd.*
in eos *bis* (*pro* non) *P*.

[14] Unde et a Paulo *typus futuri* dictus est ipse Adam. III. xxiii. 3.

Et Paulus autem his consentiens Romanis conloquens ait: [17] *Multo magis hi qui abundantiam gratiae et iustitiae accipiunt in uitam, regnabunt per unum Iesum Christum.* III. xvi. 9.

hii *AV*.
tr. accip. et iust. *A*.

[19] Erat enim homo pro pa[t]ribus certans et *per oboedientiam* inobaudientiam persoluens. III. xviii. 6.

patribus *codd. et edd.*: *fortasse legendum* paribus.

[19] *Quemadmodum enim per inobaudientiam unius hominis* qui primus de terra rudis plasmatus est *peccatores facti sunt multi* et amiserunt uitam; *ita* oportuit *et per oboedientiam unius hominis* qui primus ex uirgine natus est iustificari multos et percipere salutem. III. xviii. 7.

rudis *codd.*: rudi *edd.*
de *pro* ex *C**.

V. 6. cum adhuc essemus infirmi [*tr.* infirmi essemus *d e*] *d e* Iren. consistentibus nobis infirmis adhuc *g*. **8.** dilectionem Iren. caritatem *d e g m*. + si [*post* quoniam] *d m* Cypr. cum adhuc essemus peccatores [*tr.* peccatores essemus *d e m* Cypr.] *d e m* Iren. Cypr. adhuc peccatoribus subsistentibus nobis *g*. passus [*pro* mortuus] *m cod.* **9.** iustificati nunc *d e g* Iren. nunc iustificati Cypr. nunc reconciliati *m*. eius . . . ipsum Iren. ipsius . . . ipsum *d e g m*. illius . . . illum Cypr. salui erimus *d e m* Iren. salui erimus uel saluabimur [*gr.* σωθησόμεθα] *g*. eliberabimur Cypr. *tr.* ab ira per ipsum *m*. **10.** essemus inimici Iren. inimici essemus *d e g m*. ipsius *d e g* Iren. *codd.* C V. eius *m* Iren. *codd.* **12.** introitum habuit Iren. intrauit *d e g*. **14.** et *e g* Iren. *codd.* C V. etiam Iren. *codd. om. d*. in non peccantes uel in eos qui non peccauerunt [*gr.* ἐπὶ τοὺς μὴ ἁμαρτήσαντας] *g*. – non *d*. in similitudinem Iren. in similitudine *d e g*. transgressionis Iren. preuaricationis *d e g*. typus Iren. forma *d e g*. **17.** hi qui . . . accipiunt Iren. accipientes *d e* r_3. quia [*sc.* qui] . . . accipientes *g*. iustitiae Iren. donationis iustitiae *d e g*. donationis et iustitiae r_3. in uitam [*sc.* accipiunt] Iren. in uita [*sc.* regnabunt] *d e g* r_3 **19.** quemadmodum Iren. 2/2. sicut *d e g m* r_3. sic Iren. 1/2. ita *d e g m* r_3 Iren. 1/2. oboedientiam unius hominis Iren. 2/2. unius hominis oboedientiam *g*. u. h. obauditionem *d*. oboedientiam unius *e*. unius oboedientiam *m* r_3.

19 ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου τοῦ πρώτως ἐκ γῆς ἀνεργάστου πεπλασμένου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, καὶ ἀπέβαλον τὴν ζωήν· οὕτως ἔδει καὶ δι' ὑπακοῆς ἑνὸς ἀνθρώπου τοῦ πρώτως ἐκ παρθένου γεγενημένου δικαιωθῆναι πολλοὺς καὶ ἀπολαβεῖν τὴν σωτηρίαν. [THEODORET.] III. xviii. 7.

+ et *ante* gratia *P.*

20 *Ubi abundauit peccatum, superabundauit gratia.* III. xxiii. 8.

CAP. VI.

quia *R* μ, *edd. pr.* quodquod *C.* ut *A* (*OPQR*), *edd.* surrexit *A.* — Christus *OPQR* μ.

3 *An ignoratis quoniam quotquot baptizati sumus in Christo Iesu, in morte eius baptizati sumus?* 4 *uti quemadmodum resurrexit Christus a mortuis, sic et nos in nouitate uitae ambulemus.* III. xviii. 9.

4 *Sic* nunc accipientes Spiritum *in nouitate uitae ambulemus.* V. ix. 3.

— Christus *AQR* μ, *Er Ga.*

9 *Scientes quoniam Christus resurgens a mortuis iam non moritur.* III. xvi. 9.

uero *pro* autem *edd.* iam non *AMV*: non iam *M, edd.*: — iam *C.* moritur *M.* dominatur *AMM.*

9 Propter eos autem qui nunc peccant, *Christus iam non* morietur, iam enim *mors non dominabitur* eius. IV. xxvii. 2.

11 Uti cessans aliquando homo uiuere *peccato* et moriens ei, inciperet uiuere *Deo.* III. xxiii. 6.

Et propter hoc in epistola quae est ad Romanos ait: 12 *Non ergo regnet peccatum in corpore mortali uestro ad obaudiendum ei;* 13 *neque exhibeatis membra uestra arma iniustitiae peccato:*

et *pro* ei *AMMPQ*(*R*1).

20. peccatum *d e g* Iren. delictum r_3 Tert. 1/2. iniquitas Tert. 1/2.

VI. 3. + fratres [*post* ignoratis] *m* r_3. quoniam *m codd.* Iren. quia *d e g* r_3. quod *m cod.* Tert. 2/2. quotquot Iren. quicumque *d e g m* r_3 Tert. 1/2. qui Tert. 1/2. baptizati (*bis*) *d e g m* r_3 Iren. tincti (*bis*) Tert. 2/2. in Christum Iesum Tert. 1/2. morte *d e g m codd.* r_3 Iren. mortem *m cod.* Tert. 2/2. eius Iren. Tert. 2/2. ipsius *d e g m* r_3. *tr.* sumus tincti Tert. 1/2. 4. *Nonnulla ad initium uersus omittit* Iren. quemadmodum r_3 Iren. Tert. 1/2. quomodo *d e m.* sicut Tert. 1/2. sicut uel quomodo [*gr.* ὥσπερ] *g.* resurrexit Christus [*tr.* 2, 1 Tert. 1/2] Iren. Tert. 1/2. surrexit Christus [*tr.* 2, 1 *m*] *d e g m* r_3 Tert. 1/2. a *d e m codd.* r_3 Iren. Tert. 2/2. ex *m cod.* a uel ex [*gr.* ἐκ] *g.* + [*post* mortuis] per gloriam patris *d e g* r_3. *om. m* Iren. Tert. 2/2. sic Iren. 2/2. ita *d e g m* r_3 Tert. 2/2. nouitatem r_3. ambulemus *d e g m* Iren. 2/2. incedamus Tert. 2/2. 9. *praem.* hoc [*ante* scientes] r_3. quoniam Iren. quod *d e g m* r_3 Tert. resurgens *g* Iren. surgens *d e m* r_3. suscitatus Tert. ex [*pro* a] *m cod.* iam non *d e m* r_3 Iren. Tert. non iam *g* Iren. 1/2 *cod.* C. moriatur Tert. 12. Non ergo *d e g* r_3 Iren. ne ergo Tert. igitur non *m.* regnauerit Tert. peccatum (*et uer.* 13) *d e g m* r_3 Iren. delinquentia (*et uer.* 13) Tert. corpore mortali uestro Iren. corpore uestro mortali Tert. mortali uestro corpore *g.* uestro mortali corpore *d e m* r_3. ad oboediendum r_3 Iren. Tert. ût oboediatis *d e m.* in oboediendo uel ut oboediatis [*gr.* εἰς τὸ ὑπακούειν] *g.* ei *d g m* Iren. illi Tert. concupiscentiis eius r_3. eius *e.* 13. neque exhibeatis *g* r_3 Iren. sed neque exhibeatis *d e m.* et ad exhibendum Tert. iniustitiae Iren. Tert. iniquitatis *d e g m* r_3.

sed exhibete uosmetipsos Deo, uelut a mortuis uiuentes, et membra uestra arma iustitiae Deo. 21 Quibus igitur membris seruiebamus peccato et fructificabamus morti, 22 iisdem ipsis membris seruire nos uult iustitiae, uti fructificemus uitae. [Cf. Rom. vii. 5, 6.] V. xiv. 4.

mortui *V.*
— et *CV.*
— arma *V.*

uti *CV*: ut *codd. cett. et edd.*
fructificemur *C.*

CAP. VII.

5, 6 [Uid. Rom. vi. 21, 22.]

6 Aliquando in *uetustate* carnis . . . sic nunc . . . *in nouitate* uitae. [Cf. Rom. vi. 4.] V. ix. 3.

9 Ueniens autem lex quae data est per Moysen 13 et testificans de peccato quoniam *peccator* est, regnum quidem eius abstulit, latronem et non regem eum detegens, et homicidam eum ostendit, onerauit autem hominem qui habebat peccatum in se, 10 reum mortis ostendens eum. 14 *Spiritalis* enim cum esset *lex*, manifestauit tantummodo peccatum, non autem interemit. III. xviii. 7.

lex esset *C, edd.*

18 Et propter hoc Paulus infirmitatem hominis adnuntians ait; *Scio enim quoniam non habitat in carne mea bonum.* III. xx. 3.

habitat *AC* μ, edd.*: inhabitat C^2V.

18 *Uelle* quidem in promptu *adiacet.* IV. xxxvi. 8.

24 *Miser ego homo; quis me liberabit de corpore mortis huius?* Deinde infert liberatorem: 25 *Gratia Iesu Christi Domini nostri.* III. xx. 3.

CAP. VIII.

3 Qui secundum *similitudinem carnis peccati* in ligno martyrii exaltatur a terra. IV. ii. 7.

3 Et ipse *in similitudinem carnis peccati* factus est, uti condemnaret *peccatum.* III. xx. 2.

similitudine *AM, Gr Ha.*

4 Uere *secundum carnem ambulantes.* V. xi. 1.

4 sqq. Qui ergo . . . non concupiscentiis carnis seruiunt, sed subiciunt semetipsos Spiritui et rationabiliter conuersantur in omnibus, iuste apostolus 9 spiritales uocat quoniam *Spiritus Dei habitat in* ipsis. V. viii. 2.

uosmetipsos Iren. Tert. uos *d e g m* r_3. — deo 1° r_3. uelut Iren. Tert. tamquam *d e g m* r_3. a Iren. ex *d e g m* r_3 Tert. uiuos Tert.

VII. 18. quoniam Iren. quia *d e g.* in carne mea Iren. (Tert. 2/2). in me hoc est in carne mea *d e g.* 24. Miser Iren. infelix *d e g.* 25. Iesu Christi domini nostri Iren. dei (domini *g*) per Iesum Christum dominum nostrum *d e g.* deo per dominum nostrum I. C. Tert.

[8] *Qui in carne sunt Deo placere non possunt.* V. x. 2.

[9] *Uos* enim, ait, *non estis in carne, sed in Spiritu, si quidem Spiritus Dei habitat in uobis.* V. viii. 1.

[9] *Uos autem non estis in carne, sed in Spiritu, si quidem Spiritus Dei habitat in uobis.* Manifestius autem illud adhuc ostendit dicens: [10] *Corpus quidem mortuum propter peccatum, Spiritus autem uita propter iustitiam.* [11] *Si autem Spiritus eius qui suscitauit Iesum a mortuis habitat in uobis, qui suscitauit Christum a mortuis uiuificabit et mortalia corpora uestra propter inhabitantem Spiritum eius in uobis.* Et rursus in ea epistola quae est ad Romanos ait: [13] *Si enim secundum carnem uiuitis, incipietis mori . . . Si autem Spiritu opera carnis mortificatis, uiuetis.* [14] *Quicumque enim ducuntur Spiritu Dei, hii sunt filii Dei.* V. x. 2.

[11] *Si autem Spiritus eius qui suscitauit Iesum a mortuis inhabitat in uobis, qui suscitauit Christum a mortuis uiuificabit et mortalia corpora uestra.* III. xvi. 9.

[11] *Si autem Spiritus eius qui suscitauit Iesum a mortuis habitat in uobis, qui suscitauit Christum a mortuis uiuificabit et mortalia corpora uestra.* Quae sunt ergo *mortalia corpora* . . . nisi plasma hoc est caro de qua et sermo est quoniam *uiuificabit* eam Deus? . . . Haec autem de qua et dicit: *Uiuificabit et mortalia corpora uestra.* V. vii. 1.

[15] Eos qui *adoptionis Spiritum* percipiunt. IV. i. 1.

manifestus *C.*
uitam *C.*
Christum *V.*
— habitat . . mortuis *V.*
nostra *M.*
Si autem *A.*
incipitis *MR.*
mortificaueritis *V edd. pr.*
quaecumque *MM.*
dicuntur *M.*
hi *OPQR μ, edd.*
— hii sunt fil. Dei *C.*
habitat *A μ, edd. pr. Ha.*
his qui susc. *C.*
uiuificauit *A.*

Iesum Christum *AOMM.*
— habitat . . . mortuis *AOPQR μ.*
nobis *CV.*
uiuificauit *CV.*
nostra *μ.*
uiuificauit *C.*
uiuificauit *C.*

VIII. 8. + [*post* carne] participium *g.* 9. *tr.* in carne non estis *m.* quidem Iren. 2/2. tamen *d e g m.* habitat *e g m* Iren. 2/2. habitet *d.* 10. *tr.* quidem corpus *g.* mortuum [*cf. graec.*] Iren. Tert. 2/2. mortuum est *d e m.* est mortuum *g.* propter *d e m* Iren. Tert. per uel propter [*gr.* διά] *g.* peccatum *d e g m* Iren. delictum Tert. 1/2. delinquentiam Tert. 1/2. autem Iren. Tert. uero [*ante* spiritus *g*] *d e g m.* uita (uitam *d*) *d e m* Iren. Tert. uiuit *g.* iustitiam *m codd.* Iren. Tert. 2/2. iustificationem *d e g m cod.* 11. Si autem Iren. 3/3. quod si *d e g m.* eius qui suscitauit uel resurgentis [*gr.* τοῦ ἐγείραντος] *g.* a mortuis . . . a mortuis *m codd.* Iren. 3/3. de mortuis . . . de mortuis *m cod.* ex mortuis . . . a mortuis *d e g.* *om.* 1°, *habet* a mortuis 2°, Tert. habitat *d e g m codd.* Iren. 2/3 Tert. inhabitat *m cod.* Iren. 1/3. uobis *g m* Iren. 3/3 Tert. uos *d e.* Christum *g m* Iren. 3/3 Tert. 2/3. Iesum Tert. 1/3. Christum Iesum *d e.* uiuificabit *d e g m* Iren. 3/3 Tert. 1/3. suscitabit Tert. 1/3. suscitaturus est Tert. 1/3. et mortalia *e g m* Iren. 4/4 Tert. 4/4. inmortalia *d.* *tr.* eius spiritum *g.* 13. uiuitis Iren. Tert. 1/2 Cypr. uixeritis *d e g* Tert. 1/2. incipietis mori *d g* Iren. Cypr. futurum est ut moriamini Tert. 2/2. moriemini *e.* autem *g* Iren. Cypr. uero Tert. enim *d e.* spiritus *d.* opera carnis Iren. Cypr. facta carnis *d e g.* carnis actus Tert. mortificatis Iren. Cypr. mortificetis *d g* Cypr. *cod.* mortificaueritis *e* Iren. *cod.* Tert. 14. Quicumque *d e g m* Iren. quotquot Cypr. ducuntur spiritu dei Iren. spiritu (spiritus *d*, *uide uer.* 13) dei aguntur *d e g m* Cypr. hii *m* Iren. Cypr. *codd.* hi *d e g* Cypr. *codd.* sunt filii dei Iren. Cypr. filii dei sunt *d e m.* filii sunt dei *g.*

15 His scilicet qui *adoptionis* gratiam adepti sunt, per quam *clamamus: Abba, Pater.* III. vi. 1.

15 Neque alium Spiritum sanctum percipimus nisi hunc qui est nobiscum et qui clamat: *Abba, pater.* IV. ix. 2.

percepimus *CV.* — Abba *M.*

15 Qui assumpserant *Spiritum* Dei, *in quo clamamus, Abba, Pater.* Si igitur nunc pignus habentes *clamamus: Abba, Pater,* quid fiet quando resurgentes facie ad faciem uidebimus eum?

faciem ad f. *C.*

[Cf. 1 Cor. xiii. 12.] V. viii. 1.

18 In eam gloriam quae postea reuelabitur his qui diligunt Deum. IV. xx 8.

Dicens: 19 *Nam exspectatio creaturae reuelationem filiorum Dei exspectat.* 20 *Uanitati enim creatura subiecta est, non uolens sed propter eum qui subiecit in spe;* 21 *quoniam et ipsa creatura liberabitur a seruitura corruptelae in libertatem gloriae filiorum Dei.* V. xxxii. 1.

21 Et apostolus autem liberam futuram creaturam *a seruitute corruptelae in libertatem gloriae filiorum Dei* confessus est. V. xxxvi. 3.

Quemadmodum ipse ait: 34 *Simul autem Christus mortuus est, immo et resurrexit, qui est in dextera Dei.* III. xvi. 9.

— est *OQR μ.* immo qui *μ, edd. pr.*

In epistola quae est ad Romanos ait: 36 *Sicut scriptum est: Propter te morte adficimur tota die, aestimati sumus ut oues occisionis.* Nunc autem *tota die* pro omni hoc tempore dictum est in quo persecutionem patimur et *ut oues* occidimur. II. xxii. 2.

sicut *pro* ut *A.*

36 *Aestimati* enim *sumus,* ait apostolus Paulus, *tota die ut oues occisionis.* IV. xvi. 1.

20. propter eum (eo *d*) qui subiecit *d e* Iren. propter subicientem eam *g.* in spe *g* Iren. in spem *d e.* 21. quoniam Iren. quia *d e g.* seruitura Iren. 1/2. seruitute *d e g* Iren. 1/2. corruptelae Iren. 2/2. corruptionis (-one *d*) *d e g.* in libertate *d.* 34. Simul autem *d* Iren. *om. e g.* Christus *d e* Iren. Christus Iesus *g.* mortuus est ... resurrexit Iren. qui mortuus est ... qui resurrexit *d e g.* + [*post* immo] autem *g.* qui est *d* Iren. qui et est *e g.* in dextera *g* Iren. ad dexteram *d e.* 36. Sicut (sicuti *d*) *d e g m* Iren. Cypr. Lucif. secundum quod Tert. + [*post* scriptum est] quoniam *m cod.* Cypr., quia *d e g m codd.* Propter te *d e g m* Iren. Cypr. *cod.* A Lucif. causa tui [*tr.* 2, 1 Tert.] Tert. Cypr. morte (morti *d*) adficimur *d m codd.* Iren. morte adficiemur Lucif. mortificamur *e g m cod.* Tert. Cypr. *cod.* A. occidimur Cypr. aestimati *d e g m* Iren. 2/2 Cypr. *cod.* A Lucif. deputati Tert. Cypr. ut *e m* Iren. 2/2 Tert. Cypr. Lucif. quasi *d.* sicut uel ut [*gr.* ὡς] *g.* oues *d e g m* Iren. 2/2 Cypr. Lucif. pecora Tert. occisionis *d e g m* Iren. 2/2 Cypr. *cod.* A Lucif. ingulationis Tert. uictimae Cypr.

CAP. IX.

Et iterum ad Romanos scribens de Israel dicit : [5] *Quorum patres, et ex quibus Christus secundum carnem, qui est Deus super omnes benedictus in saecula.* III. xvi. 3.

[5] *Ex* ipsa enim *secundum carnem Christus* fructificatus est. IV. iv. 1.

[5] ἐξ αὐτῶν γὰρ τὸ κατὰ σάρκα ὁ Χριστὸς ἐκαρποφορήθη.
[THEODORET.] IV. iv. 1.

Et ea autem quae circa Isaac non sine significatione sunt. In ea enim epistola quae est ad Romanos ait apostolus: [10] *Sed et Rebecca ex uno concubitu habens Isaac patris nostri,* a uerbo responsum accepit, [11] *ut secundum electionem propositum Dei permaneat, non ex operibus sed ex uocante,* [12] *dictum est ei: Duo populi in utero tuo et duae gentes in uentre tuo, et populus populum superabit et maior seruiet minori* . . . Unus et idem Deus noster et illorum, qui est absconsorum cognitor, qui scit omnia antequam fiant, et propter hoc dixit: [13] *Iacob dilexi, Esau autem odio habui.*
[Cf. GEN. xxv. 23.] IV. xxi. 2.

[25] Et quemadmodum factus est *qui non erat populus populus et dilecta dilecta.* I. x. 3.

[25] πῶς τε ἐρεῖ, ὁ οὐ λαὸς λαός, καὶ ἡ οὐκ ἠγαπημένη ἠγαπημένη.
[EPIPH.] I. x. 3.

[25] Uti fieret *qui non populus populus et non dilecta dilecta.* III. ix. 1.

[25] Adhuc etiam filios suos nominauit propheta Non misericordiam consecuta et Non populus, ut quemadmodum apostolus ait *fiat qui non populus populus et ea quae non est misericordiam consecuta misericordiam consecuta,* [26] *et in loco eliberata in quo uocabitur Non populus, ibi uocabuntur filii Dei uiui.* [Cf. OSEE i. 6, ii. 23.] IV. xx. 12.

+ Deus *ante* bened. *P.*

Christi *V.*

sint *C.*

concubito *C.*

dilecta dilecta (delicta *bis R*) *AC*MMOQR, Ma Ha.*: non dilecta dilecta *C*[3] *V, St*: derelicta non derelicta *P.*
ἐρεῖ Cod. Uen.
tr. populus qui non populus [+sit *O*] *AOQR μ, edd. pr.*
delicta *bis CMR*, derelicta *bis P.*
misericordia *C.*
— ut . . populus 2° *MM.*
— fiat . . consecuta 2° *O.*
non *pro* ea quae non est *APQR μ, Er Ga.*
— misericordiam consecuta 2° *PQR.*
liberata *C, Ma St.*
uocabatur(*OQR*)*V, edd.*

IX. 5. — et [*ante* ex quibus] *g m codd.* Cypr. *codd. non opt.* secundum carnem *d e m* Iren. Tert. 1/2 Cypr. *om. g* Tert. 1/2. deus super omnes Iren. deus super omnia Tert. 1/2. super omnia deus *d e g m* Tert. 1/2 Cypr. in saecula *d e g m* Iren. Cypr. in aeuum [+ omne Tert. 1/2] Tert. 2/2. 11. permaneat Iren. maneret *d e g.* 12. ei Iren. ei quia *g.* quia *d e.* Duo populi in utero tuo et duae gentes in uentre tuo, et populus populum superabit et [*uide* GEN. xxv. 23] Iren. *om. d e g.* 13. autem Esau odiui *g.* 25. ut fiat (fieret 1/3, factus est 1/3 *allusiue*) qui non [+erat 1/3] populus populus, &c. Iren. uocabo non plebem meam plebem meam, &c. *d e g.* non dilecta dilecta (*d e g*) Iren. 1/3. dilecta dilecta [*sc.* non *de* non erat populus *et hic subaudire necesse est*] Iren. 1/3. ea quae non est misericordiam constituta misericordiam constituta Iren. 1/3, *quod e uerbis prophetae ante laudatis* Non misericordiam constituta (*οὐκ ἠλεημένη* OSEE i. 6) *directe pendet.* 26. et in loco eliberata Iren. et erit in loco *d e g.* in quo Iren. ubi *d e g.* uocabitur Iren. *codd. opt.* uocabatur Iren. *codd.* uocabuntur *d g.* dicitur eis *e.* non populus Iren. non plebs mea uos *d e g.* — ibi *e.*

CAP. X.

[3] Et a Paulo dicitur de istis: *Ignorantes enim Dei iustitiam, et suam iustitiam uolentes statuere, iustitiae Dei non sunt subiecti:* [4] *finis enim legis Christus in iustitiam omni credenti.* Et quomodo *finis legis Christus*, si non et initium eius esset? IV. xii. 4.

[6] *Ne dixeris in corde tuo: Quis ascendit in caelum? hoc est, Christum deducere;* [7] *aut: Quis descendit in abyssum? hoc est, Christum a mortuis eliberare.* Deinde infert: [9] *Quoniam si confitearis in ore tuo Dominum Iesum et credideris in corde tuo quoniam Deus illum excitauit a mortuis, saluus eris.* III. xviii. 2.

[15] Et Paulus autem dicens: *Quam speciosi pedes euangelizantium bona, euangelizantium pacem.* [Cf. Is. lii. 7.] III. xiii. 1.

[20] Et manifestus eis qui non quaerebant eum. [Cf. Is. lxv. 1.] III. ix. 2.

r. iustit. Dei *A μ, edd.* — et suam *MMOR.* *tr.* iustitiam suam *P.* suam iniustitiam *Q.* *tr.* statuere uolentes *V.* — legis (1°) *CV.* ad iustit. *A μ (OPQR), edd.* ascendet *edd. pr.* *tr.* deduc. (ducere A^*) Chr. *A.* qui *MM.* eliberare *AQ μ, edd. pr.*: liberare *CV (OPR), Ma Ha St.* — si *V.* *tr.* excit. illum *A.*

CAP. XI.

[16] Paulum dixisse: *Et si delibatio sancta, et massa; delibationem* quidem quod est spiritale dictum docentes, *conspersionem* autem nos. I. viii. 3.

[16] Παῦλον εἰρηκέναι· Καὶ εἰ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· ἀπαρχὴν μὲν τὸ πνευματικὸν εἰρῆσθαι διδάσκοντες, φύραμα δὲ ἡμᾶς. [Epiph.] I. viii. 3.

εἰ Cod. Uen. ἦν Ed. Basil.

[17, 24] *Tu autem oleaster*, ait, *cum esses, insertus es in bonam oliuam et socius pinguedinis oliuae factus es.* V. x. 1.

— oleaster *MMOQR.* insitus (*om.* es) *R.*

[21] Paulum dixisse: *Si enim naturalibus ramis non pepercit, ne forte neque tibi parcat,* [17] qui, *cum esses oleaster, insertus es in pinguedinem oliuae et socius factus es pinguedinis* eius. IV. xxvii. 2.

— neque *A.* pinguedine *CMPR.* — factus *P.*

X. 3. dei iustitiam *d e g* Iren. deum [*tr. ad initium uersus*] Tert. — iustitiam (2°) *e.* uolentes Iren. quaerentes *d e g* Tert. statuere *e g* Iren. constituere *d.* sistere [*tr.* s. quaerentes] Tert. — dei (2°) *d.* sunt subiecti *d e* Iren. subiecti sunt *g.* subiecerunt se [*tr.* non s. s. iustitiae Dei] Tert. **4.** in Iren. *codd.* C V Tert. ad *d e g* Iren. *codd.* **6.** hoc est *g* Iren. id est *d e.* **7.** descendit *e g* Iren. discendet *d.* a Iren. ex *d e g.* eliberare Iren. reducere *d e g.* **9.** Quoniam Iren. quia *d e g.* quoniam Iren. quod *d e g.* deus *d g* Iren. *om. e.* excitauit Iren. suscitauit *d e g.* a *g* Iren. ex *d e.* **15.** speciosi *d e g* Iren. tempestiui Tert. 1/2. maturi Tert. 1/2. bona . . . pacem Iren. Tert. 1/2. pacem . . . bona *d e g* Tert. 1/2.

XI. 16. Et si Iren. quod si *d g.* liberatio [*pro* delibatio] *d.* sancta Iren. sancta est *d g.* **17.** cum esses oleaster *g* Iren. 1/2. oleaster cum esses Iren. 1/2. cum oleaster esses *d.* in bonam oliuam [*cf. uer.* 24] Iren. 1/2. in pinguedinem oliuae Iren. 1/2. in illo *d.* in ipsos *g.* **21.** Si enim Iren. si enim deus *d g.* si enim dominus Cypr.

XI. 16. εἰ δὲ ℵ B C* D *etc.* εἰ γὰρ A. *om. copulam* C^2, Goth. Aeth.

17 Praesignificans quoniam *oleaster* inseritur in oliua et participans *pinguedinis* eius erit. IV. xx. 12.

26 Et Paulus autem ait: *Et sic omnis Israel saluabitur.* IV. ii. 7.

– in *M.* et *pro* ut *PQR.*

32 *Conclusit omnia in incredulitatem Deus, ut uniuersis misereatur.* I. x. 3.

32 συνέκλεισε πάντα εἰς ἀπείθειαν ὁ Θεός, ἵνα τοὺς πάντας ἐλεήσῃ. [Epiph.] I. x. 3.

– in *O.*

32 Quapropter et Paulus ait: *Conclusit autem Deus omnia in incredulitate, ut omnium misereatur.* III. xx. 2.

– et (1°) *QR* μ, *edd pr.*

33 *O altitudo diuitiarum et sapientiae et agnitionis Dei! quam inscrutabilia iudicia eius et inuestigabiles uiae eius.* I. x. 3.

33 ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ, ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. [Epiph.] I. x. 3.

tr. eius consil. μ, *edd.* – eius *PR.*

34 *Quis enim* alius *cognouit sensum Domini? aut quis* alius *consiliarius eius factus est?* [Cf. Is. xl. 13.] V. i. 1.

– in *C*.

36 Et a Paulo autem manifeste propter hoc dictum dicunt . . . *Omnia in ipsum, et ex ipso omnia.* [Ualentiniani ap. Iren.] I. iii. 4.

36 πάντα εἰς αὐτὸν καὶ ἐξ αὐτοῦ τὰ πάντα. [Epiph.] I. iii. 4.

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26. saluabitur Iren. saluus erit *g.* saluus fieret *d e.* **32.** autem Iren. 1/2. enim *d e g.* *om.* Iren. 1/2. deus omnia in incr. *d e g* Iren. 1/2. omnia in incr. deus Iren. 1/2. incredulitatem *d e g* Iren. 1/2. incredulitate Iren. 1/2. omnium *d e* Iren. 1/2. omnes uel omnibus *g.* uniuersis Iren. 1/2. **33.** – o Tert. 1/3. altitudo *d e g m* 2/2 Iren. Cypr. profundum Tert. 3/3. et 1° *g m cod.* 2/2 Iren. Tert. 3/3 Cypr. ex *d.* *om.* *e m codd.* 2/2 Cypr. *codd. non opt.* sapientiae *d e g m* 2/2 Iren. Tert. 1/3 Cypr. sophiae Tert. 2/3. et agnitionis Iren. et [–et *d*] scientiae *d e g m* 2/2 Cypr. *om.* Tert. 3/3. – dei Tert. 1/3. quam *d e g m* 2/2 Iren. Cypr. ut Tert. 2/2. inscrutabilia (inexcrutabilia Cypr.) *m* 2/2 Iren. Cypr. incomprehensibilia *d e.* ininuestigabilia Tert. 1/2. ininuentibilia Tert. 1/2. inscrutabilia uel inreprehensibilia *g.* + sunt [*ante* iudicia] *m* 2/2 Cypr. ipsius [*pro* eius] *m codd.* 1/2. et quam Cypr. *codd.* ininnestigabiles Tert. 1/3. ipsius [*pro* eius] *m* 1/2 *et m codd.* 1/2. **34.** enim *om.* Tert. 3/8. dei [*pro* domini] *d* Cypr. *codd.* aut *d e g m* 2/2 Iren. Tert. 5/7 Cypr. *cod.* A. et Tert. 2/7. uel Cypr. consiliarius *d e m* 2/2 Iren. Tert. 6/7 Cypr. consiliarius uel collator [*gr.* σύμβουλος] *g.* consilio Tert. 1/7. eius *d e g m codd.* 2/2 Iren. Tert. 2/7 Cypr. ei Tert. 1/7. illi [*tr. ante* consil.] *m cod.* 2/2 Tert. 4/7. factus est Iren. fuit *d e g m* 2/2 Tert. 7/7 Cypr. **36.** omnia in ipsum et ex ipso omnia Iren. ex ipso et per ipsum et in ipsum omnia *d e m cod.* 1/2. ex ipso et per ipsum et in ipso sunt [– sunt Cypr. *cod.* A] omnia *m* 1/2 *m codd.* 1/2 Cypr. ex ipso et per ipsum et in ipsum uel o [*scilicet* uel ipso: *gr.* εἰς αὐτόν] omnia *g.*

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32. πάντα *uel* τὰ πάντα D^a F G, Latt. (Uet.-Uulg.), Amb. *al.* τοὺς πάντας ℵ A B D^e *al. pler.*

CAP. XII.

Ait: [3] *Non plus sapere quam oportet sapere, sed sapere ad prudentiam.* V. xx. 2.

Quemadmodum et apostolus docuit: [16] *Non alta,* dicens, *sentientes, sed humilibus consentientes.* V. xxii. 2.

CAP. XIII.

[1] *Quae sunt* potestates, *a Deo ordinatae sunt.* V. xxiv. 3.

[1] *Omnibus potestatibus sublimioribus subiecti estote, non est enim potestas nisi a Deo, quae sunt autem, a Deo dispositae sunt.* Et iterum de ipsis ait: [4] *Non enim sine causa gladium portat: Dei enim minister est, uindex in iram ei qui male operatur . . .* [6] *Propter hoc enim et tributa praestatis, ministri enim Dei sunt in hoc ipsum deseruientes . . .* quoniam *ministri Dei sunt in hoc ipsum deseruientes.* V. xxiv. 1.

[1] *Non enim est potestas nisi a Deo, quae autem sunt, a Deo ordinatae sunt.* [2] *Itaque qui resistit potestati, Dei ordinationi resistit: qui autem resistunt, ipsi damnationem sibi adquirunt.* [3] *Principes enim non sunt timori bono operi, sed malo. Uis autem non timere potestatem? Bonum fac, et habebis laudem ex ea;* [4] *Dei enim minister est tibi ad bonum. Si autem male feceris, time: non enim sine causa gladium portat: Dei enim minister est, uindex in iram ei qui*

oporteat *MR.*

qui *C**.
– sunt 2° *M.*
– est *O.*
tr. autem sunt *V, edd.*

ira ei *V*, ira mea *O.*
haec *Er Ga Fe.*
seruientes *AMMOP QR, edd. pr.*
seruientes *MR.*
ordinata *edd. pr.*
ordinationis *C.*
– ipsi *AOPQR μ, Er Ga.*
adquirent *AQR μ, Gr.*
– non *MMOQ.*
timoris *P.*
boni operis sed mali *OPQR, edd. pr.*
operis *A.*
in ira ei *CV*: in ira in eum *P*: in ira mei *Q.*

XII. 3. plus sapere *d e* Iren. plus uel super sapere [*gr.* ὑπερφρονεῖν] *g.* – quam oportet sapere sed sapere [*per homoeoteleuton*] *g.* – sed sapere *e.* ad prudentiam Iren. ad sobrietatem *d e.* ad sobrietatem saluam uel sanam sapientiam [*gr.* εἰς τὸ σωφρονεῖν] *g.* 16. alta *d e g* Iren. altum Tert. sentientes Iren. sapientes *d e g* Tert. consentientes *d e g* Iren. assentantes Tert.

XIII. 1. Omnibus potestatibus sublimioribus subiecti estote Iren. omnibus potestatibus sublimioribus subditi estote *d g m.* omnis anima potestatibus sublimioribus subdita sit *e.* omnibus potestatibus subici Tert. *allusiue.* est enim *d e m* Iren. 1/2. enim est *g* Iren. 1/2. autem sunt *d e g m cod.* Iren. 1/2. sunt autem Iren. 1/2. enim sunt *m codd.* ordinatae *d e g* Iren. 2/3. ordinata *m.* dispositae Iren. 1/3. 2. damnationem sibi Iren. sibi damnationem *d e g m.* adquirunt *d e* Iren. *codd.* C V. adquirent Iren. *codd.* sumunt *m.* adquirunt uel adsumunt uel accipiunt [*gr.* λήμψονται] *g.* 3. Principes enim *m codd.* Iren. Tert. nam principes *d e g m cod.* bonum fac [*tr.* 2, 1 Tert.] *d e g m codd.* Iren. Tert. Cypr. quod bonum est fac *m cod.* Cypr. *cod.* A. referes [*pro* habebis *sed tr. post* ea] Tert. ex ea Iren. Cypr. *cod.* A. ab ea Tert. Cypr. ex illa *d e g m.* 4. ergo [*pro* enim] Tert. ministra Tert. ad Iren. in *d e g m* Tert. uero [*pro* autem] Tert. male *d e* Iren. malum *g m* Tert. facias Tert. portat *d e g m* Iren. Opt. gestet (Tert.). – enim *m cod.* *tr.* uindex est *m cod.* ultrix Tert. in iram *e m cod.* Iren. 3/3 Tert. in ira *m codd.* Iren. 1/3 *codd.* C V. *om. d g.* ei qui male operatur Iren. 2/3. ei qui malum agit Iren. 1/3. ei qui malum fecit *m.* ei qui malum fecerit Tert. in [– in *e*] eum qui male agit *d e.* malum facienti *g.*

malum agit. [5] *Ideoque subiecti estote, non tantum propter iram sed et propter conscientiam:* [6] *propter hoc enim et tributa penditis: ministri enim Dei sunt in hoc ipsum seruientes.* IV. xxxvi. 6.

[4] *Non enim sine causa gladium portat: Dei enim minister est, uindex in iram ei qui male operatur.* V. xxiv. 2.

in ira ei *V*: in ira mei *OQ*: in iram eius *C*.

[6] *Ministri Dei sunt* qui *tributa* exigunt a nobis, *in hoc ipsum seruientes.* V. xxiv. 2.

[10] Et Paulus autem: *Adimpletio,* inquit, *legis dilectio.* IV. xii. 2.

[13] Quasi filii lucis *honeste* ambulate, *non in comessationibus et ebrietatibus, non in cubilibus et in libidinibus, non in ira et zelo.*

— in *ante* ira *A*.

[Cf. Eph. v. 8.] IV. xxxvii. 4.

CAP. XIV.

dominus *μ*.

[9] Per quam dominans est omnium uiuorum et mortuorum. III. xiv. 3.

unxit *MM*.
mortuos *C*.
uiuorum et mortuorum *A*(*OPQR*) *μ*, *edd*.

[9] Dicens: *In hoc enim Christus et uixit et mortuus est et resurrexit, ut mortuorum et uiuorum dominetur.* III. xviii. 2.

illum perdere *ACMM V*: perdere illum (*OPQR*), *edd*.

[15] *Noli esca tua illum perdere pro quo Christus mortuus est.* III. xviii. 3.

[15] μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε. [Theodoret.] III. xviii. 3.

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5. Ideoque *d g m* Iren. ideo *e*. subiecti Iren. subditi *d e g m*. tantum Iren. solum *d e g m*. etiam [*pro* et] *g*. 6. propter hoc enim et Iren. 2/2. ideo enim et *d e g*. ideo [*tantum*] *m*. praestatis *d e m codd*. Iren. 1/2. penditis (pendetis *m cod*.) *m cod*. Iren. 1/2. praestatis uel penditis [*gr*. τελεῖτε] *g*. ad [*pro* in] *m*. seruientes [*praem*. pertinaciter *g*] *d e g m* Iren. 2/4. deseruientes Iren. 2/4. 10. adimpletio Iren. plenitudo *d e g m*. euangelii [*pro* legis] *m cod*. + [*post* legis] est *d e g m*. dilectio *d e g m cod*. Iren. caritas *m codd*. 13. honeste *d e g m* Iren. decenter Cypr. non in [— in *e g*] comessationibus et [+ in Cypr. *codd*.] ebrietatibus non *d e g m codd*. Iren. Cypr. non comessationibus non ebrietatibus non *m cod*. non in ebrietatibus nec in comessationibus nec Tert. in (2°) *m codd*. Iren. Tert. Cypr. *om*. *d e g m cod*. cubilibus *d e g* Iren. Tert. concubitibus *m cod*. concupiscentiis *m codd*. Cypr. in (3°) Iren. *om*. *d e g m* Tert. Cypr. libidinibus Iren. Tert. impudicitiis *d e g m* Cypr. (in 4°) *m codd*. Iren. Cypr. *om*. *d e g m cod*. ira Iren. contentione *d e g m*. certaminibus Cypr. zelo Iren. Cypr. aemulatione *d e m*. zelo uel aemulatione [*gr*. ζήλῳ] *g*.

XIV. 9. — et uixit et *g*. ut Iren. ut et *d e g*. mortuorum et uiuorum Iren. *codd*. C V. uiuorum et mortuorum *d e* Iren. *codd*. mortuorum et uiuentium *g*. 15. esca tua *d e g* Iren. in esca tua *r*. . pro quo *d e r* Iren. propter quem uel pro quo [*gr*. ὑπὲρ οὗ] *g*.

XIV. 15. ἀπόλλυε: ἀπολλύειν F G, *non autem* (*ut errore Tischendorfius*) Latt. (Uet.-Uulg.) noli . . perdere, *quod pro* μὴ ἀπόλλυε *satis usitatum est*.

AD CORINTHIOS I.

CAP. I.

Paulum autem apostolum et ipsum reminisci huius crucis dicunt sic: [18] *Uerbum enim crucis iis qui pereunt stultitia est, iis autem qui saluantur, uirtus Dei.* [Ualentiniani ap. Iren.] I. iii. 5.

his *pro* iis *bis Q*.

Παῦλον δὲ τὸν ἀπόστολον καὶ αὐτὸν ἐπιμιμήσκεσθαι τούτου τοῦ σταυροῦ λέγουσιν οὕτως· [18] Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστί, τοῖς δὲ σωζομένοις δύναμις Θεοῦ. [Epiph.] I. iii. 5.

σωζομένοις Cod. Uen.: + ἡμῖν Ed. Basil. — autem *V*.

Et iterum ad Corinthios scribens ait: [23] *Nos autem adnuntiamus Christum Iesum crucifixum.*' III. xviii. 2.

Paulus ait: [26] *Uidete enim uocationem uestram, fratres, quoniam non multi sapientes* apud uos neque *nobiles,* neque *fortes;* [27] *sed quae fuerunt contemptibilia mundi elegit Deus.* II. xix. 7.

nec *pro* neque (1°) *M, edd.*

[29] *Ut non glorietur in conspectu Domini omnis caro.* III. xx. 1.

[29] *Ut non glorietur uniuersa caro in conspectu Domini.* IV. xxvii. 1.

CAP. II.

[2] Nec aliud inquirere ad scientiam *nisi Iesum Christum* filium Dei qui pro nobis crucifixus est. II. xxvi. 1.

I. 18. iis qui pereunt Iren. pereuntibus [*praem.* quidem *g*] *d e g r.* perituris (Tert.). is . . . qui saluantur Iren. his . . . qui salui fiunt *d e r.* salutem consecuturis (Tert.). saluatis *g.* uero [*pro* autem] *g.* uirtus dei Iren. uirtus dei est *d e g r.* uirtutem et sapientiam dei (Tert.). **23.** adnuntiamus Iren. praedicamus *d e g m r* (Tert.) Cypr. Christum Iesum Iren. Christum *d e g m r* (Tert.) Cypr. **26.** enim *d e r* Iren. ergo *g. om. m.* quoniam *d g* Iren. quia *e m r.* nobiles . . . fortes Iren. potentes . . . nobiles *d e m r.* nobiles [*tantum*] *g.* **27.** quae fuerunt Iren. quae . . . sunt *d e g m. om. r* Tert. *hos uersus in compendio multis omissis adducit Irenaeus.* **29.** ut non *d e g m r* Iren. 2/2. ne Tert. in conspectu domini Iren. 2/2. coram deo [*tr. post* omnis caro] *d e m r.* in conspectu uel coram dei uel deo [*sc.* in conspectu dei uel coram deo: *gr.* ἐνώπιον τοῦ θεοῦ] *g.*

I. 18. *om.* ὁ 2° B 74 270.

loquitur *V.*

Et a Paulo autem sic: [6] *Sapientiam autem loquimur perfectis.*
[Ualentiniani ap. Iren.] I. viii. 4.

καὶ ὑπὸ Παύλου δὲ οὕτως· [6] Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις.
[Epiph.] I. viii. 4.

Et Paulum dixisse: [6] *Sapientiam autem loquimur inter perfectos, sapientiam autem non mundi huius.* III. ii. 1.

[6] *Sapientiam loquimur inter perfectos.* V. vi. 1.

Postea praestans illa paternaliter [9] *quae neque oculus uidit, neque auris audiuit, neque in cor hominis ascendit.* V. xxxvi. 3.

seruiatur *MM.*
altitudinis *C.*

[10] *Spiritus* Saluatoris, [11] *qui in eo est,* [10] *scrutatur omnia, et altitudines Dei.* II. xxviii. 7.

Aliquis eorum qui [10] *altitudines Dei* exquisisse se dicunt. II. xxviii. 9.

animales *C.*
pepercit *C.*
— quae sunt *C.*
pepercit *C.*
ea quae *V.*
ψυχικὸς δὲ ἄνθρωπος Ed. Basil.
— τά (*ante* πάντα) Ed. Basil.
ψυχικὸς οὐ δέχεται Ed. Basil.

Alibi autem: [14] *Animalis homo non percipit quae sunt spiritus.* Alibi autem: [15] *Spiritalis examinat omnia.* [14] *Animalis autem non percipit quae sunt spiritus,* de Demiurgo dictum dicunt.
[Ualentiniani ap. Iren.] I. viii. 3.

[14] ὅπου δέ, Ψυχικὸς ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος· ὅπου δέ, Πνευματικὸς ἀνακρίνει τὰ πάντα. τὸ δέ, Ψυχικὸς δὲ οὐ δέχεται τὰ τοῦ πνεύματος, ἐπὶ τοῦ Δημιουργοῦ φασιν εἰρῆσθαι. [Epiph.] I. viii. 3.

[15] Talis discipulus spiritalis . . . *iudicat* quidem *omnes, ipse autem a nemine iudicatur.* IV. xxxiii. 1.

[15] *Iudicabit* autem et *omnes* eos qui sunt extra ueritatem . . . *ipse autem a nemine iudicabitur.* IV. xxxiii. 7.

[15] Hic igitur *examinat omnes, ipse uero a nemine examinatur.*
IV. xxxiii. 15.

II. 6. sapientia *r* (*bis*). inter perfectos *degr* Iren. 2/3 Tert. perfectis Iren. 1/3. mundi huius Iren. huius saeculi *degr.* 9. quae *g* Iren. Tert. Lucif. quod *der.* neque oculus . . . neque auris . . . neque in cor hominis Iren. Tert. Lucif. oculus non . . . et auris non . . . et in cor hominis non *g.* oculus non . . . et auris non . . . nec in cor ho(minis) *r.* oculus non . . . nec auris . . . et in cor hominis non *de.* ascendit *degr* Iren. Lucif. ascenderunt Tert. 10. scrutatur omnia Iren. omnia scrutatur *egm codd. r.* omnia scrutat *dm cod.* et *g* Iren. etiam *demr.* altitudines Iren. 2/2. altitudinem *m codd. r.* alta *dem cod.* altitudines alta [*sc.* altitudines uel alta: *gr.* τὰ βάθη] *g.* 14. quae sunt spiritus *gm codd. r* Iren. 2/2 Tert. quae spiritus . . . sunt *m cod.* quae spiritus *de.* + dei *degmr. om.* Iren. Tert. 15. Spiritalis *degr* Iren. qui . . . spiritalis est *m.* + Dei *r.* iudicat . . . iudicatur *degm codd.* Iren. 1/3. iudicabit . . . iudicabitur Iren. 1/3. inquirit . . . iudicatur *m cod.* diiudicat . . . diiudicatur *r.* examinat . . . examinatur Iren. 1/3 [*sed* examinat Iren. 2/4]. omnes Iren. 3/4. omnia *degmr* Iren. 1/4. autem *degmr* Iren. 2/3. uero Iren. 1/3.

II. 14. τὰ τοῦ πνεύματος 2 61 221 271 Pesh. (cf. Aeth.), Clem.-Alex. 1/2 Orig. 2/6 Ath. *semel al.* + τοῦ Θεοῦ ℵ A B C D *al. pler., Uerss. plur.*, Naassen. *et* Ualentin. *ap.* Hippol. Clem.-Alex. 1/2 Orig. 4/6 Orig.-lat. *al. plur.*

CAP. III.

[1, 3] Apostolus quidem *carnales* et animales uocauit. V. viii. 3.

Et propter hoc Paulus Corinthiis ait: [2] *Lac uobis potum dedi, non escam; nondum enim poteratis escam percipere. . . .* [3] *Ubi enim zelus et discordia,* ait, *in uobis et dissensiones, nonne carnales estis et secundum hominem ambulatis?* IV. xxxviii. 2.

non *pro* nondum *V.*
— enim *CV.*
ubi enim sunt *AOQμ.*
dissentio est *pro* dissensiones *V.*
incarnales *V.*

καὶ διὰ τοῦτο Παῦλος Κορινθίοις φησίν· [2] Γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα· οὐδὲ γὰρ ἠδύνασθε βαστάζειν. . . . [3] ὅπου γὰρ ζῆλος καὶ ἔρις, φησίν, ἐν ὑμῖν καὶ διχοστασίαι, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε; [Sacr. Parallel.] IV. xxxviii. 2.

In hoc enim, inquit, sermo est uerus, quoniam alter quidem est qui seminat populus, alter qui metet, unus autem Deus . . . [7] quemadmodum alter quidem est *qui plantat,* et alter *qui adaquat,* unus autem *qui dat incrementum, Deus.* [Cf. Jo. iv. 37.] IV. xxv. 3.

dant *C.*

[16] *Nescitis,* dicens, *quoniam templum Dei estis, et Spiritus Dei habitat in uobis?* [17] *Si quis templum Dei uiolauerit, disperdet illum Deus: templum enim Dei sanctum est, quod estis uos,* manifeste corpus *templum* dicens *in* quo *habitat Spiritus.* V. vi. 2.

[17] *Quicumque templum Dei uiolauerit, uiolabit illum Deus.* IV. viii. 3.

III. 2. lac uobis potum dedi *d e r* Iren. lacte uobis potaui Cypr. 2/2. lac uos uel uobis potaui uel potum dedi [*gr.* γάλα ὑμᾶς ἐπότισα] *g.* + et *d e g. om. r* Iren. Cypr. 2/2. escam *d e g* Iren. esca *r*, cibo Cypr. 2/2. *uerba* escam percipere *dubium est utrum ab Irenaeo ex epistola ipsa S. Apostoli hausta fuerint an (quod uerisimilius uidetur) suo marte ad sensum complendum adiecta.* **3.** Ubi Iren. Cypr. cum *d e g m r.* + sit *d e g m cod.*, sint *m codd. r. om.* Iren. Cypr. zelus Iren. aemulatio *d e g m r* Cypr. discordia et dissensiones Iren. contentio et dissensiones *d e g* Cypr. contentiones [*tantum*] *m.* contentio [*tantum*] *r.* **7.** adaquat Iren. rigat *d e g.* dat incrementum Iren. incrementum dat *d e g.* **16.** Nescitis *d e m* Iren. Tert. 1/2 Cypr. non scitis Tert. 1/2. quoniam . . . estis Iren. quia . . . estis *d e m* Cypr. quod . . . sitis Tert. 1/2. uos . . . esse Tert. 1/2. **17.** Si quis [+ autem *m*] *d e g m* Iren. 1/2 Tert. 1/3. quicumque Iren. 1/2. qui Tert. 1/3. quodsi . . . quis Tert. 1/3. uiolauerit . . . disperdet *d e g* Iren. 1/2. uiolauerit . . . uiolabit *m* Iren. 1/2. uitiauerit . . . uitiabit Tert. 2/2. *om* Dei *e.*

III. 2. *οὔπω γὰρ ἐδύνασθε* (*uel ἠδύνασθε*) *sine additamento* Paulus. **3.** *καὶ διχοστασίαι* D E F G L *al. pler.*, Lat.-Uet. *codd* Syrr. (Pesh. Harcl.), Chrys. Cypr. 2/2 *al. om.* ℵ A B C P *minusc. aliq.*, Lat.-Uet. *codd.* Uulg. *al. plur.*

CAP. V.

[6] Sic et hic *modicum fermentum totam massam corrumpit.* IV. xxvii. 4.

[8] *In ueteri* generationis perseuerantes *fermento.* V. i. 3.

[11] *Si quis frater nominatur fornicator aut auarus aut idolatra aut maledicus aut ebriosus aut rapax, cum eiusmodi nec cibum sumere.* IV. xxvii. 4.

[12] Non ad eos *qui extra sunt* hoc dicit. IV. xxvii. 4.

CAP. VI.

[9] *An ignoratis quoniam iniusti regnum Dei non hereditabunt? Nolite seduci: neque fornicatores neque idolatres neque adulteri neque molles neque masculorum concubitores* [10] *neque fures neque auari neque ebriosi neque maledici neque raptores regnum Dei possidebunt. . . .* [11] *Et haec quidam fuistis: sed abluti estis, sed sanctificati estis, in nomine Domini Iesu Christi et in Spiritu Dei nostri.* IV. xxvii. 4.

[9] *An nescitis,* dicens Corinthiis, *quoniam iniusti regnum Dei non hereditabunt? Nolite errare,* ait: *neque fornicarii neque idolatres neque adulteri neque molles neque masculorum concubitores* [10] *neque fures neque auari neque ebriosi neque maledici neque rapaces regnum*

nocatur *Q*.
idolatres *M*: idolatrae *M*: idololatra *edd.*
eiusmodi *ACMM*: eisdem *V*: huiusmodi (*OPQR*), *edd.*

+ quia *ante* neque (1°) *μ R, edd. pr.*
ne *pro* neque (1°) *A*.
idolatres *ACM*: idolatre *V*: idolatrae *M*: idololatrae *edd.*
alteri *M*.
maledicti *V*.
hereditabunt *AOPQR μ, Er Ga.*
quidam *C*: quidem *codd. cett. et edd.*
iusti *CV* (— non V^2).
idolatres *AM*: idolatre *CVM*; idololatrae *edd.*

V. 6. pusillum [*pro* modicum] *m cod.* massam corrumpit *d e* Iren. Lucif. massam fermentat *g m.* desipiat consparsionem Tert. 2/2. **11.** nominatur *g* Iren. Tert. Lucif. nominetur *d e.* + aut [*ante* fornicator] *g.* auarus aut idolatra Iren. auarus aut idolorum cultor *d e* Lucif. auarus aut idolis seruiens aut idolorum cultor *g. tr.* idololatres aut fraudator [*haud dubium est enim uocem* fraudator *graeco* πλεονέκτης *respondere: simili modo cap.* vi. *uer.* 10 *ceteri testes* auari *habent, S. Cyprianus* fraudulenti] Tert. **11.** cum eiusmodi *d e* Iren. Tert. 1/3 Lucif. cum huiusmodi *g.* cum talibus Tert. 2/3. nec cibum sumere *d e* Iren. Lucif. ne cibum quidem sumere Tert. 3/3. non uel nec [*gr.* μηδέ] comedere *g.*

VI. 9. An *e r* Iren. 2/2. aut *d* Cypr. nescitis *d e r* Iren. 1/2 Cypr. ignoratis Iren. 1/2. quoniam *d e* Iren. 2/2 Cypr. quia *r.* iniusti *r* Iren. 2/2 Cypr. iniqui *d e.* hereditabunt *r* Iren. 2/2. possidebunt *d e.* consequentur (-untur *cod.* L) Cypr. Nolite errare *d e m r* Iren. 1/2. nolite seduci Iren. 1/2. ne erraueritis Tert. fornicarii *m* Iren. 1/2 Cypr. 2/2. fornicatores *r* Iren. 1/2. inpudici *d e.* idolatres Iren. *ut uid.* [*cf.* x. 7] 2/2. idolis seruientes *d e r* Cypr. 2/2. idola colentes *m. tr.* molles neque adulteri *m.* adpetitores [*pro* concubitores] Cypr. (— *cod.* A). **10.** auari *d e m* 3/3 *r* Iren. 2/2. fraudulenti Cypr. 2/2. non [*post* auari: *pro* neque] *ter m* 1/3 (*m cod.* 3/3). ebriaci *m cod.* 3/3. rapaces *d e m* 2/3 [*om. m* 1/3] *r* Iren. 1/2. raptores Iren. 1/2 Cypr. 2/2. possidebunt *d e m* 3/3 *r* Iren.

Dei possidebunt. 11 *Et haec*, ait, *quidem fuistis: sed abluti estis, sed sanctificati estis, sed iustificati estis, in nomine Domini Iesu Christi et in Spiritu Dei nostri.* . . . 11 *Et haec quidem fuistis: sed abluti estis, sed sanctificati estis, sed iustificati estis, in nomine Domini nostri Iesu Christi et in Spiritu Dei nostri* . . . ait *Abluti estis* credentes *in nomine Domini* et accipientes eius Spiritum. V. xi. 1, 2.

— sed iustif. estis *A* μ, *Er Ga.*

— nostra *A*.

11 *Et haec quidam fuistis: sed abluti estis, sed sanctificati estis, in nomine Domini nostri.* IV. xxxvii. 4.

quidam *C**, *Ma Ha St:* quidem *AC²PQR* μ *V*, *Er Fe Ga Gr.*

Et propter hoc Paulus ait: 12 *Omnia licent sed non omnia expediunt*: et libertatem referens hominis quapropter et *omnia licent* . . . et id *Non expedit* ostendens, ut non . . abutamur libertate, *non* enim hoc *expedit.* [Cf. 1 Cor. x. 23.] IV. xxxvii. 4.

fecistis *pro* fuistis *P.*

καὶ διὰ τοῦτο ὁ Παῦλός φησιν· Πάντα μοι ἔξεστιν ἀλλ' οὐ πάντα συμφέρει· τὸ ἐλεύθερον τοῦ ἀνθρώπου ἐξηγούμενος δι' ὃ πάντα ἔξεστιν . . . καὶ τὸ σύμφερον δείκνυσι, ἵνα μὴ . . . καταχρησώμεθα τῇ ἐλευθερίᾳ· ἀσύμφερον γὰρ τοῦτό γε. [Sacr. Parallel.] IV. xxxvii. 4.

13 *Corpus autem non fornicationi sed Domino, et Dominus corpori:* 14 *Deus autem et Dominum suscitauit et nos suscitabit per uirtutem suam.* Quomodo igitur Christus in carnis substantia surrexit et ostendit discipulis figuras clauorum et apertionem lateris (haec autem sunt indicia carnis eius quae resurrexit a mortuis), 14 sic *et nos*, inquit, *suscitabit per uirtutem suam.* [Cf. Jo. xx. 20.] V. vi. 2, vii. 1.

— autem *V.*

suscitauit *pro* suscitabit *ACMMQR.*

suscitauit *ACMMQR.*

Corinthiis dicens sic: 15 *Nescitis quoniam corpora uestra membra*

2/2. consequentur Cypr. 2/2. 11. et *m r* Iren. 3/3 Cypr. sed *d e* Tert. quidam (*gr.* τινές) *r* Iren. 2/3 *cod.* C Cypr. 1/2 *codd.* W V. quidem *m* Iren. *cod.* C 1/3 *codd. cett.* 3/3 Tert. Cypr. 1/2 (*et* 1/2 *codd.* S G). aliquando *d e*. sed iustificati estis *d e r* Iren. 1/3 Cypr. (1/2 *et* 1/2 *cod.* A). sed uiuificati estis Cypr. 1/2 *cod.* L. *om. m* Iren. 2/3 Tert. Cypr. 1/2 *codd.* domini Iesu Christi *d e* Iren. 2/3 Tert. Cypr. 1/2. domini nostri Iesu Christi *m r*. domini Iesu nostri Christi [*sic*] Cypr. 1/2. domini nostri Iren. 1/3. 14. suscitabit (-auit *r* Iren. 2/2 *codd. opt.*) *r* Iren. 2/2 Tert. 2/2: *cum duo codices graeci N. T.*, B *et* 67, ἐξήγειρεν (*quam lectionem in marginem receperunt Westcott-Hort*) *pro* ἐξεγερεῖ *praebeant, uideri potest ipsum Irenaeum iis consensisse ideoque apud interpretis codd. opt.* suscitauit *inueniri: uis tamen rationis a S. Patre expressae tempus futurum plane spectat, neque ullae litterae apud codd. latinos facilius locum inter se mutant quam* b *et* v. suscitat *d e*. uirtutem *d e* Iren. 2/2 Tert. potentiam *r*. 15. non scitis [*pro* nescitis] Tert. 1/2. quoniam corpora uestra membra Christi sunt Iren. quia corpora uestra membra Christi sunt [*tr.* sunt Christi *m codd. r*] *d e g m r* Cypr. corpora uestra membra esse [— esse Tert. 1/2] Christi Tert. 2/2.

Christi sunt? Tollens ergo membra Christi, faciam membra meretricis? V. vi. 2.

Deo *CMM.*

Bene Corinthiis ait: [20] *Glorificate Deum in corpore uestro.* V. xiii. 3.

CAP. VII.

Sed et alio loco ait: [5] *Ne temptet uos Satanas propter incontinentiam uestram.* IV. xv. 2.

haec *M.*
indulgeam *C.*

Et iterum: [6] *Hoc autem dico secundum indulgentiam, non secundum praeceptum.* IV. xv. 2.

Dicente Paulo: [12] *Haec autem ego dico, non Dominus.* IV. xv. 2.

fidelem *V.*
— in *MMPQR.*

[14] Et propter hoc Paulus sanctificatam ait infidelem mulierem *in* uiro fideli. IV. xx. 12.

Et iterum: [25] *De uirginibus autem praeceptum Domini non habeo; consilium autem do, quasi misericordiam consecutus a Domino ut fidelis sim.* IV. xv. 2.

tamquam *pro* quasi *A, edd.*
essem *pro* sim *APQR μ, edd. pr.*
preteriet *C.*
— enim *V.*

[31] Dicens: *Praeterit enim figura huius mundi* . . . figura enim *huius mundi* praetereunte non solum Deum ait perseuerare sed et seruos eius. IV. iii. 1.

figura *pro* figuram *C.*

[31] Quandoquidem et figuram *mundi* uniuersi oporteat praeterire. IV. iv. 3.

[31] In quantum in *figura huius mundi* sumus. II. xxviii. 8.

15. tollens ergo *d e m r* Iren. an tollens ergo *g.* auferens [*tantum*] Tert. Cypr. meretricis *d e m r* Iren. Cypr. *cod.* A. fornicatricis *g.* fornicariae Tert. Cypr. 20. glorificate [*tantum*] *d e r* Iren. glorificate et tollite *m cod.* Tert. (*sed etiam libere* honorare *et* magnificare). glorificate et portate *g m codd.* clarificate et portate Cypr. 4/4. dominum [*pro* deum] *m.*

VII. 5. ne temptet uos *e* Iren. Cypr. ne uos temptet *d r* Cypr. *cod.* A. ut ne temptet uel üret [*sc.* temptaret? *gr.* πειράζῃ] *g.* incontinentiam *g* Iren. Cypr. intemperantiam *d e r.* — uestram Cypr. *codd. opt.* 6. — autem Cypr. indulgentiam Iren. Cypr. *cod.* A. ueniam *r* (Tert.) Cypr. *cod.* L. consilium *d e* Cypr. *cod.* V. conscientiam uel consilium [*gr.* συγγνώμην] *g.* praeceptum Iren. imperium *d e g r* (Tert.) Cypr. *codd.* iussum Cypr. *codd.* L V. 12. haec Iren. ceteris *d e g.* 25. de autem uirginibus ex praeceptum *g.* sed consilium do Tert. quasi Tert. Iren. sicut *m.* tamquam *d e g.* a domino *d e g* Iren. Tert. *cod.* Agob. *om. m* Tert. *codd. cett.* ut fidelis sim *d e* Iren. ut fidelis essem *m.* fidelis esse *g* Tert. 31. praeterit *d e g m* Iren. 2/3 Tert. 3/3 Cypr. 2/2. transit Iren. 1/3. figura *g m codd.* Iren. 3/4 Cypr. 2/2. habitus *d e m cod.* Iren. 1/4 Tert. 3/3. huius mundi *d e m* Iren. 2/3 Tert. 3/3 Cypr. 2/2. mundi huius *g* Iren. 1/3.

Hoc autem est quod ab apostolo dictum est: [31] *Praeterit enim habitus huius mundi.* V. xxxv. 2.

[31] *Figura transit mundi huius . . . figura* haec temporalis facta est . . . Praetereunte autem figura hac . . . erit caelum nouum et terra noua. V. xxxvi. 1.

[31] τὸ σχῆμα παράγει τοῦ κόσμου τούτου . . . τὸ σχῆμα τοῦτο πρόσκαιρον ἐγένετο . . . παρελθόντος δὲ τοῦ σχήματος τούτου . . . ἔσται ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινή. [Sacr. Parallel.] V. xxxvi. 1.

CAP. VIII.

Ideo Paulus clamauit: [1] *Scientia inflat, caritas autem aedificat.* . . . Ait: [1] *Scientia inflat, caritas autem aedificat.* II. xxvi. 1.

Ipse Paulus ait: [4] *Scimus autem quia nihil est idolum, et quoniam nemo deus nisi unus.* [5] *Etenim si sunt qui dicuntur dii, siue in caelo siue in terra,* [6] *nobis unus Deus Pater, ex quo omnia et nos in illum, et unus Dominus Iesus Christus, per quem omnia et nos per ipsum.* III. vi. 5.

enim *pro* autem *C.*
quoniam *pro* quia *A (MOQR), edd.*: quando *P.*
tr. idol. est *A.*
in illo *AOPQR μ, Er Ga.*

[5] Super omne idolum, hi enim sunt *qui dicuntur* ab hominibus non sunt autem *dii.* V. xxv. 1.

[6] In unum Deum omnipotentem, *ex quo omnia,* fides integra et in Filium Dei Christum Iesum Dominum nostrum, *per quem omnia.* IV. xxxiii. 7.

[6] εἰς ἕνα Θεὸν παντοκράτορα, ἐξ οὗ τὰ πάντα, πίστις ὁλόκληρος, εἰς τὸν υἱὸν τοῦ θεοῦ Ἰησοῦν Χριστὸν τὸν Κύριον ἡμῶν, δι' οὗ τὰ πάντα. [Sacr. Parallel.] IV. xxxiii. 7.

[6] Unum Deum Patrem et *ex* hoc *omnia* . . . et unum Dominum Iesum Christum Filium Dei. IV. xxxiii. 3.

VIII. 1. autem *d e* Iren. 2/2. uero uel autem [*gr.* δέ] *g.* 4. autem Iren. *codd.* enim Iren. *cod.* C. *om. d e g m* 3/3. quia nihil est idolum *g m* 3/3 Iren. quia nihil idolum *d e.* quod idolum nihil sit Tert. + [*post* idolum] in saeculo *d e*, in mundo *g m codd.* 2/3. quoniam Iren. quod *d e g.* quia *m* 3/3. nullus [*pro* nemo] *g.* 5. Etenim si Iren. nam etsi *d e g m* Tert. 2/2. dicuntur *m codd.* Iren. Tert. 3/3. dicantur *d e g m cod.* dii *g m* Iren. Tert. 3/3. dii et domini *d e.* caelo . . . terra *d e g m* Iren. Tert. 1/3. caelo . . . terris Tert. 1/3. caelis . . . terris Tert. 1/3. + [*post* terra] sicut enim sunt dii multi et domini multi *d e g. om. m* Iren. 6. nobis [*tantum: similiter om.* ἀλλά B Eus.] Iren. sed nobis *d e g.* nobis tamen *m* Tert. unus deus *g m codd.* Iren. Tert. 2/2. unus est deus *d e m cod.* + nobis [*post* omnia] *m cod.* in illum Iren. *codd.* C V. in illo Iren. *codd.* in ipsum *d e m cod.* in ipso *m codd.* in ipsum uel o [*sc.* uel ipso: *gr.* εἰς αὐτόν] *g.* Iesus Christus *e g m* Iren. Iesus *d.*

pariet *MR*.

11 *Et periet infirmus in tua scientia, frater propter quem Christus mortuus est.* III. xviii. 3.

CAP. IX.

13 Semper *altari* et Deo *seruiunt.* IV. viii. 3.

non scitis *AMMOQ*.
— hi *AV*.
appreendatis *C*.
agonizat *OQR* μ, *edd. pr*.
accip. cor. *M*(*OQR*), *edd*.
incorruptam *OQR* μ, *Er Ga*.
— in *ante* incerto *MM*.
incertum *A*(*OQR*), *edd*.

Paulus apostolus ait Corinthiis: 24 *Nescitis quoniam* [*hi*] *qui in stadio currunt omnes quidem currunt, sed unus accipit brauium? Sic currite, ut comprehendatis.* 25 *Omnis autem qui agonizatur in omnibus continens est; illi quidem ut corruptibilem coronam accipiant, nos autem incorruptibilem.* 26 *Ego autem sic curro, non in incerto; sic pugno, non quasi aerem caedens:* 27 *sed liuidum facio corpus meum et in seruitutem redigo, ne forte aliis praedicans ipse reprobus efficiar.* IV. xxxvii. 7.

CAP. X.

non enim uolo *AOPQR* μ, *edd. pr*.
— omnes (2°) *CV*.

Et hoc . . . ostendisse dicentem: 1 *Nolo enim uos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt,* 2 *et omnes*

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11. periet Iren. peribit *g*. perit *de*. qui infirmus est [*pro* infirmus] *g*.

IX. 24. quoniam *deg* Iren. quia Cypr. 3/3. hi *g* Iren. *om. de* Iren. *codd.* A V Cypr. 3/3. qui . . . currunt *de* Iren. Cypr. 3/3. qui . . . currunt uel currentes [*gr.* οἱ . . . τρέχοντες] *g*. sed unus Iren. unus autem *deg* Cypr. 1/3 *cod.* S. unus tamen Cypr. 3/3. brauium *deg* Iren. palmam Cypr. 3/3. coronam Cypr. 1/3 *cod.* A. + ego autem dico uobis [*ante* sic] *g*. comprehendatis [*praem.* omnes Cypr. 1/3 *cod.* A] *deg* Iren. Cypr. 1/3 *cod.* A. apprehendatis Iren. *cod.* C. occupetis Cypr. 3/3. 25. agonizatur Iren. in agone contendit *dem*. agonizat uel in agone contendit [*gr.* ἀγωνιζόμενος] *g*. in omnibus Iren. ab omnibus *dem*. ab omnibus uel a [*sc.* uel omnia? *gr.* πάντα] *g*. continens est [*tr. ante* ab omnibus *m codd.*] *m* Iren. se abstinet *deg*. illi quidem *deg* Iren. et illi Tert. et illi quidem *m*. accipiant *degm* Iren. consequantur Tert. — autem Tert. incorruptibilem *de* Iren. incorruptam *m*. incorruptibilem uel incorruptam [*gr.* ἄφθαρτον] *g*. aeternam Tert. 26. autem Iren. igitur *m* 2/2. quidem *deg*. + [*post* non] quasi *degm* 2/2. in incerto Iren. in incertum *gm* 2/2. incertum *de*. aerem *m* 2/2 Iren. aeram *d*. aera *e*. aerem uel aera [*gr.* ἀέρα] *g*. caedens (cedens *e*) *dem* 2/2 Iren. caedens uel uerberans [*gr.* δέρων] *g*. 27. liuidum facio *dem cod.* 2/2 Iren. subiugans *m codd.* 1/2. castigo *m codd.* 1/2. castigo uel libidum facio [*gr.* ὑποπιάζω] *g*. *tr.* meum corpus *g*. in seruitutem redigo Iren. seruituti subicio *dem cod.* 2/2. seruituti redigo *m codd.* 2/2. seruituti redigo uel subicio [*gr.* δουλαγωγῶ] *g*. ne forte *degm cod.* 1/2 *m codd.* 1/2 Iren. ne *m codd.* 1/2 *m cod.* 1/2. aliis praedicans *gm codd.* 2/2 Iren. cum (dum *m cod.* 1/2) aliis praedicauerim *dem cod.* 2/2.

X. 1. quoniam Iren. quia Cypr. quod *de*. quoniam uel quod [*gr.* ὅτι] *g*. fuerunt *g* Iren. Cypr. erant *de*. + [*post* fuerunt] et omnes per mare transierunt *deg* Cypr. *om. per homoeoteleuton* Iren.

in Moyse baptizati sunt in nube et in mari, [3] *et omnes eandem escam spiritalem manducauerunt,* [4] *et omnes eundem potum spiritalem biberunt: bibebant enim de spiritali consequenti eos petra, petra autem erat Christus.* [5] *Sed non in pluribus eorum bene sensit Deus; prostrati enim sunt in deserto.* [6] *Haec in figuram nostri fuerunt, ut non simus concupiscentes malorum, quemadmodum et illi concupierunt.* [7] *Neque idolatres sitis, quemadmodum quidam eorum, sicut enim scriptum est: Sedit populus manducare et bibere, et surrexerunt ludere.* [8] *Neque fornicemur, sicut quidam ex illis fornicati sunt, et corruerunt una die uiginti tria millia.* [9] *Nec temptemus Christum, quemadmodum quidam eorum temptauerunt, et a serpentibus perierunt.* [10] *Neque murmuraueritis, sicut quidam eorum murmuratierunt, et perierunt ab exterminatore.* [11] *Haec autem omnia in figura fiebant illis; scripta sunt autem ad correptionem nostram, in quos finis saeculorum deuenit.* [12] *Quapropter qui putat se stare, uideat ne cadat.* IV. xxvii. 3.

– et *post* mari *Ma St.*
enim *A* μ, *edd. pr. Ha*: autem *V*; autem enim *C*(*OPQR*) *Ma St.*
consequente *MV, edd.*
– eos *A* μ.
– eorum *V.*
enim sunt *ACV*: sunt enim μ, *edd.*: sunt *OPQR.*
idolatres *AC*: idolatre *V*: idolatrae *MM*; idololatrae *edd.*
simus *pro* sitis A^3.
sic *pro* sicut C^2.
– enim *V, edd.*
ipsis *pro* illis *V.*
in una die *A.*
sicuti *A, edd.*

Quemadmodum ibi [5] *in pluribus eorum* qui peccauerunt *non bene sensit Deus*, sic et hic uocati multi pauci electi: quemadmodum ibi iniusti et [7] *idolatres* et [8] fornicatores uitam perdiderunt, sic et hic.

[Cf. MATT. xxii. 14.] IV. xxvii. 4.

pluribus *CV, Ma St.*: plurimis *cett. codd., edd. pr. Ha.*
idolatres *AM*: idolatrie *C*: idololatrae *edd.*

2. *praem.* et [*ante* in nube] Cypr. *tr.* in mari et in nube *g.* **4.** bibant [*pro* bibebant] *d.* + autem [*ante* enim] Iren. 1/2 *cod.* C. de *g* Iren. 2/2. *om. de.* spiritali *eg* Iren. 1/2. spiritalia *d. om.* Iren. 1/2. consequenti Iren. 1/2. sequenti (-tis *e*) *deg* Iren. 1/2. eos *e* Iren. 1/2. se *d. om. g.* Iren. 1/2. erat *deg* Iren. 2/2. fuit Tert. 2/2. **5.** in pluribus (plurimis Iren. 1/3 *codd.*) eorum *g* Iren. 2/3. in multis illorum Iren. 1/3. omnibus illis *de.* bene sensit Iren. 3/3. bene placuit *g.* uoluntas fuit (dei) *de. tr.* sunt enim *g.* **6.** autem [+ omnia Cypr.] *deg* Tert. Cypr. *om.* Iren. in figuram nostri *de* Iren. in figura nostri *g.* figurae nostrae Cypr. (Tert. 1/2). exempla nobis Tert. 1/2. fuerunt Iren. Tert. 1/2 Cypr. facti sunt *dg.* facta sunt *e.* sunt facta Tert. 1/2. simus Iren. simus nos *g.* efficiamur nos *de.* malorum *eg* Iren. malum *d.* quemadmodum Iren. sicut *deg.* **7.** Neque (nec *de*) *de* Iren. ne uel nec [*gr.* μηδέ] *g.* idolatres [*cf.* vi. 9] Iren. idolorum cultores *de.* idolatres uel idolorum cultores [*gr.* εἰδωλολάτραι] *g.* sitis Iren. efficiamur *de.* effici uel efficiamini [*sc.* γίνεσθαι uel γίνεσθε] *g.* quemadmodum Iren. sicut *de. om. g.* quidam eorum Iren. quidam ex illis *de. om. g.* sicut enim Iren. sicut *deg.* **8.** quidam ex illis *de* Iren. ipsorum uel ex ipsis [*gr.* τινὲς αὐτῶν] *g.* corruerunt Iren. ceciderunt *deg.* **9.** quemadmodum Iren. sicut *deg.* **10.** murmuraueritis Iren. murmuremur *de.* murmuraverunt *g.* eorum *g* Iren. ex illis *de.* **11.** Haec autem omnia *de* Iren. 1/2. omnia autem haec *g.* haec autem Iren. 1/2 Tert. in figura *deg* Iren. 2/2. quemadmodum [ὡς *pro* τυπικῶς?] Tert. fiebant Iren. 1/2. ueniebant Iren. 1/2. contingebant *deg.* euenerunt Tert. – autem Tert. 2/2. ad correptionem nostram *deg* Iren. 2/3. in correptionem nostram Iren. 1/3. ad nos commonendos Tert. finis (fines *deg*) . . . deuenit *deg* Iren. 2/2. fines . . . decucurrerunt Tert. 3/3. saeculorum *deg* Iren. 2/2^2 Tert. 1/3. aeuorum Tert. 2/3. **12.** Quapropter Iren. itaque *deg.* propterea Tert. et Cypr. 2/2. putat se Iren. se putat (te putant *d*) *de* Tert. Cypr. 2/2. se putat uel existimat [*gr.* ὁ δοκῶν] *g.*

quis *P.* secali *V.*

Quemadmodum enim in priori testamento [5] *non in multis illorum bene sensit*, sic et hic multi uocati pauci electi.

[Cf. Matt. xxii. 14.] IV. xxxvi. 6.

Quemadmodum et Paulus ait: [4] *Bibebant enim de sequenti petra; petra autem erat Christus.* Et rursus praedictis his quae in lege sunt intulit: [11] *Haec* [*autem*] *in figura ueniebant illis; scripta sunt autem ad correptionem nostram, in quos finis saeculorum deuenit.*

IV. xiv. 3.

haec autem *A*: haec *CV*; omnia autem haec (*OPQR*) *μ*, *edd.* correctionem *OPQ μ*.

[11] *In nostram* autem *correptionem* conscriptos esse actus eorum . . . plebis praeuaricationes uides descriptas esse non propter illos qui tunc transgrediebantur sed *in correptionem nostram.* IV. xxvii. 2, 3.

tr. est Christi *edd.*

[16] *Calix benedictionis quem benedicimus, nonne communicatio sanguinis Christi est?* III. xviii. 2.

[16] Si autem non saluetur haec . . . neque *calix* eucharistiae *communicatio sanguinis* eius est, neque *panis quem frangimus communicatio corporis* eius est. V. ii. 2.

[23] [Uid. 1 Cor. vi. 12.]

CAP. XI.

Corintius *C.* propheciis *A.*

[4, 5] In ea enim epistola quae est ad Corinthios de propheticis charismatibus diligenter locutus est, et scit uiros et mulieres in ecclesia prophetantes. III. xi. 9.

Similiter manifestasse eum in eadem epistola dicentem [10] oportere mulierem uelamen *habere in capite propter angelos.*

[Ualentiniani ap. Iren.] I. viii. 2.

ὁμοίως πεφανερωκέναι αὐτὸν ἐν τῇ αὐτῇ ἐπιστολῇ εἰπόντα· [10] Δεῖ τὴν γυναῖκα κάλυμμα ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

[Epiph.] I. viii. 2.

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23. expediunt *d e g* Iren. (Tert. 1/2) Cypr. 2/2. prosunt [*al.* pro salute] Tert. 1/2.
XI. 10. in capite Iren. super caput *g* Tert. 2/2. supra caput *d e*.

XI. 10. ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν Paulus.

16 *Si autem quis amans contentionem* contradictor fuerit. II. xxviii. 9.

23 seqq. [Uid. MATT. xxvi. 26 seqq.]

CAP. XII.

4, 5, 6 Sed quantum ad nos *diuisiones gratiarum sunt* et *diuisiones ministeriorum* et *diuisiones operationum.* II. xxviii. 7.

si *pro* sed *V*.
— grat. . . . diuis. (2°) *MMPQR*.

Dicens: 4 *Diuisiones autem charismatum sunt, idem autem Spiritus;* 5 *et diuisiones ministeriorum sunt, et idem Dominus;* 6 *et diuisiones operationum sunt, idem autem Deus, qui operatur omnia in omnibus.* 7 *Unicuique autem datur manifestatio Spiritus ad utilitatem.* IV. xx. 6.

— et (2°) *AOPQR*.
idem autem *pro* et idem *μ, edd. pr.*
Deus *pro* Dom. *V*.
— autem (3°) *A*.

28 *Primo* apostoli, *secundo* prophetae. III. xi. 4.

secundo autem *A*. secundum *C*.

28 *In ecclesia* enim, inquit, *posuit Deus apostolos, prophetas, doctores.* III. xxiv. 1.

28 Paulus docens ait: *Posuit Deus in ecclesia primo apostolos, secundo prophetas, tertio doctores.* IV. xxvi. 5.

tr. primo in eccl. *OQR μ, edd. pr.*

CAP. XIII.

1 seqq. Et praecipuum dilectionis munus, quod est pretiosius quam agnitio, gloriosius autem quam prophetia, omnibus autem reliquis charismatibus supereminentius. IV. xxxiii. 8.

supereminens *A*, *Ha*.

2 seqq. Et neque agnitionem sine dilectione quae est erga Deum praestare aliquid, neque mysteriorum comprehensionem, neque fidem, neque prophetiam, sed omnia uacua et frustra esse sine dilectione. IV. xii. 2.

— Et *A*.
— Et neque agnit. *MM*.
frustrata *μ*, *Er Ga*.

XII. 4. charismatum Iren. 1/2 (Tert.). gratiarum Iren. 1/2. donationum *d e m* 2/2. gratiarum uel donationum [*gr.* χαρισμάτων] *g*. 5. ministeriorum *d e g m cod.* 2/2 Iren. 1/2. ministrationum *m codd.* 2/2. et idem Dominus *g* Iren. idem uero Dominus *d e m* 2/2. 6. idem autem *m codd.* 1/2 Iren. idem uero *d e g m codd.* 1/2. sed idem *m cod.* 2/2. dominus [*pro* deus] *m cod.* 2/2. 28. In ecclesia posuit deus Iren. 1/2. posuit deus in ecclesia *g* Iren. 1/2. et quosdam posuit deus in ecclesia *d e*. primo . . . secundo . . . tertio Iren. 2/3. primum . . . secundo . . . tertio *e*. primum . . . secundum . . . tertio *d g*. *om*. Iren. 1/3. doctores Iren. 2/2. magistros *d e*. magistros uel doctores [*gr.* διδασκάλους] *g*.

[9] Quemadmodum et Paulus ait: *Ex parte quidem cognoscimus, et ex parte prophetamus.* Sicut igitur *ex parte cognoscimus*, sic et de uniuersis quaestionibus concedere oportet ei qui *ex parte* nobis praestat gratiam . . . et haec *ex parte* accipientes gratiam. II. xxviii. 7.

tr. praestat nobis *Ha.*

[9] Si autem quis . . . contradictor fuerit his . . quae ab apostolo relata sunt, quoniam *ex parte cognoscimus, et ex parte prophetamus*, putet se non *ex parte* sed uniuersaliter uniuersam cepisse eorum quae sunt agnitionem. II. xxviii. 9.

[9] *Ex parte enim scimus, et ex parte prophetamus:* [10] *cum autem uenerit quod est perfectum, quae sunt ex parte destruentur.* . . . [12] Ut iam non *per speculum* et per aenigmata, sed *facie ad faciem* fruamur muneribus Dei. IV. ix. 2.

tr. perf. est *edd.*

[9] *Nunc enim*, inquit, *ex parte cognoscimus, et ex parte prophetamus;* [12] *tunc autem facie ad faciem.* V. vii. 2.

– ex parte cogn. et *AOPQR* μ.
nunc *pro* tunc *A*.
faciem *pro* facie *C*.

Sicut et apostolus dixit, [10] reliquis ex partibus destructis, [13] haec tunc perseuerare, quae sunt *fides spes caritas.* II. xxviii. 3.

ex C (*sc.* τῶν ἐκ μερῶν ?): et *AMM*; *om. V, Ma Ha St.*
parte C^2.
et caritas *M, edd.*

[13] Et omnibus ceteris euacuatis, manere fidem, spem, dilectionem, maiorem autem esse omnium dilectionem. IV. xii. 2.

tr. dilect. omnium *C.*

CAP. XIV.

Qui sunt autem qui hic saluantur et accipiunt uitam aeternam? Nonne hi qui diligunt Deum et qui pollicitationibus eius credunt et [20] *malitia paruuli* effecti sunt? IV. xxviii. 3.

suis *pro* eius *M.*

XIII. 9. Ex parte enim *d e g* Iren. 1/3. ex parte quidem Iren. 1/3. nunc enim ex parte [*cf. uer.* 12] Iren. 1/3. scimus *d e* Iren. 1/4. cognoscimus Iren. 3/4. scimus uel cognoscimus [*gr.* γινώσκομεν] *g*. prophetemur *d*. 10. quod est perfectum Iren. quod perfectum est *d e*. perfectum [*tantum*] *g*. quae sunt ex parte destruentur Iren. destruetur quae ex parte sunt *d e*. destruentur uel euacuabuntur [*gr.* καταργηθήσεται] ea quae ex parte *g*. 12. facie ad faciem Iren. 2/2 Tert. faciem ad faciem *d e g* Iren. 1/2 *cod.* C. 13. caritas *d e g m* Iren. *semel diserte: in libri autem quarti interpretatione* (*cf. quae in textu imprimuntur*) *graeco* ἀγάπη *latinum* dilectio *per totum hoc comma respondere claret.*

CAP. XV.

Hic idem a Paulo adnuntiabatur: [3] *Tradidi enim*, inquit, *uobis in primis quoniam Christus mortuus est pro peccatis nostris secundum scripturas*, [4] *et quoniam sepultus est et resurrexit tertia die secundum scripturas.* III. xviii. 3.

Paulum dicunt dixisse in prima ad Corinthios epistola: [8] *Nouissimo autem tamquam abortiuo uisus est et mihi.*

[Ualentiniani ap. Iren.] I. viii. 2.

Chorinthios *C.* nouissime (*OPQR*), *Ma Ha St.*

τὸν Παῦλον λέγουσιν εἰρηκέναι ἐν τῇ πρὸς Κορινθίους· [8] Ἔσχατον δὲ πάντων ὡσπερεὶ τῷ ἐκτρώματι ὤφθη κἀμοί. [Epiph.] I. viii. 2.

[10] *Plus eis*, inquit, *omnibus laboraui.* IV. xxiv. 1.

[10] *Plus* laborabat qui in gentes apostolatum acceperat . . . *plus* laborabant qui in gentes praedicabant. IV. xxiv. 2.

[11] In ea epistola quae ad Corinthios . . . intulit: *Siue autem ego siue illi, sic adnuntiamus et sic credidistis.* III. xiii. 1.

quae *C*: quae est *edd.* Corrinthios *C.* annuntiauimus *P.*

[12] Cum enim dixisset: *Si autem Christus adnuntiatur quoniam a mortuis resurrexit*: intulit, rationem reddens incarnationis eius: [21] *Quoniam per hominem mors, et per hominem resurrectio mortuorum.* III. xviii. 3.

[12] εἰπὼν γάρ· Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται· ἐπιφέρει, τὴν αἰτίαν ἀποδιδοὺς τῆς σαρκώσεως αὐτοῦ· [21] Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.

[Theodoret.] III. xviii. 3.

XV. 3. + [*post* in primis] sicut accepimus *de*, quod et accepi *g*. *om.* Iren. Tert. quoniam . . . est . . . et quoniam . . . est et resurrexit Iren. quia . . . est . . . et quia . . . est et quia surrexit *d e g*. quod . . . sit . . . et quod . . . sit et quod resurrexerit Tert.: *in aliis tamen locis uerbum* resuscitari (*gr.* ἐγήγερται) *malle uidetur.* — secundum scripturas [*bis*: *uer.* 3 *et uer.* 4] Tert. 1/3. 4. tertia die *g* Iren. Tert. die tertia *d e*. 8. Nouissimo Iren. nouissime *d e g* Tert. + [*post* autem] omnium *g*. 10. Plus Iren. abundantius *d e g*. eis Iren. illis *d e g*. 11. Siue autem ego *d e g* Iren. siue enim ego Tert. sic *bis* Iren. (Tert. 2/2). ita *bis d e*. sic uel ita *bis* [*gr.* οὕτως] *g*. adnuntiamus Iren. praedicamus *d e g* Tert. 2/2. 12. adnuntiatur Iren. praedicatur *g* Tert. praedicatus *d e*. quoniam a mortuis Iren. quod a mortuis Tert. ex mortuis quod *d e*. a uel ex [*gr.* ἐκ] mortuis quod *g*. resurrexit *d e g* Iren. resurrexerit Tert.

XV. 12. *κηρύσσεται ἐκ νεκρῶν ὅτι ἐγήγερται* D* ᵉᵗ ᶜ E F G, Orig. *bis*. *κηρ. ὅτι ἐγήγερτ. ἐκ νεκρῶν* ℵ A B Dᵇ K L P, Chrys. Cyr. Tert. Ambrst. *al.* 21. ὁ θάνατος Dᵇ ᵉᵗ ᶜ E F G L P *al. pler.* *θάνατος* (– ὁ) ℵ A B D* K 67**.

Per totum hoc comma desunt codd. CV.

— Dei *A.*

testificati sumus *A, Gr Ha*: testificamus *O.*

tr. sumus omn. *A.*

ut *A μ, edd.*

uiuificemus *μ.*

in Christum *CV, Ma St.*

13 *Si enim mortui non resurgunt, neque Christus resurrexit.* 14 *Si autem Christus non resurrexit, inanis est praedicatio nostra, inanis est fides nostra,* 15 *inuenimur autem et falsi testes* [*Dei*], *quoniam testificamur quod suscitauit Christum, quem non suscitauit.* 16 *Si enim mortui non resurgunt, neque Christus resurrexit.* 17 *Si autem Christus non resurrexit, inanis est fides uestra, quoniam adhuc estis in peccatis uestris:* 18 *ergo et qui dormierunt in Christo perierunt:* 19 *si in uita hac in Christo sperantes sumus tantum, miserabiliores omnibus sumus hominibus.* 20 *Nunc autem Christus resurrexit a mortuis, primitiae dormientium.* 21 *Quoniam enim per hominem mors, et per hominem resurrectio mortuorum.* V. xiii. 4.

20 Primitias resurrectionis hominis in semetipso faciens. III. xix. 3.

22 Tatianus . . . tentans et subinde uti huiusmodi a Paulo assidue dictis quoniam *in Adam omnes* morimur. III. xxiii. 8.

22 Uti *quemadmodum in* animali *omnes* mortui sumus, *sic in* spiritali *omnes* uiuificemur. V. i. 3.

22 Uti *quemadmodum in Adam omnes* morimur quoniam animales, *in Christo* uiuamus quoniam spiritales. V. xii. 3.

13. Si enim mortui non resurgunt Iren. nam si resurrectio mortuorum non est *d.* si autem resurrectio mortuorum non est *g.* si [*tantum*: *cet. om. per homoeoteleuton*?] *e.* quae [*scilicet* resurrectio mortuorum] si non est Tert. 14. si autem Christus non resurrexit Iren. Tert. *om. per homoeoteleuton*? *d e g.* inanis 2° *d e g r* Iren. uacua Tert. est *d* Iren. est et *e r* Tert. igitur et *g.* 15. inuenimur Tert. autem et *g r* Iren. etiam *d e.* quoniam Iren. quia *r.* quod *d e.* quia uel quoniam [*gr.* ὅτι] *g.* qui Tert. testificamur Iren. testati sumus *g.* testimonium diximus *d e r.* testimonium dixerimus Tert. + [*post* test.] aduersus Deum *d e g r.* *om.* Iren. Tert. quod *d e g* Iren. Tert. quia *r.* suscitauit . . . suscitauit (-abit *bis r*) *r* Iren. suscitauerit . . . suscitauit *d e g.* resuscitauerit . . . resuscitauit Tert. 15, 16. Si enim mortui non resurgunt *d e* Iren. nam si m. non r. Tert. si ergo m. non r. *r.* si quidem igitur mortui non resurgunt: si enim mortui non resurgunt [*apud ceteros testes siue prima clausula, ut apud d e* Iren. Tert., *siue secunda, ut apud r, per homoeoteleuton omittitur*] *g.* 16, 17. resurrexit . . . resurrexit *e g r* Iren. Tert. surrexit . . . resurrexit *d.* 17. Si autem *g r* Iren. quod si *d e.* si Tert. inanis Iren. uana *d e g r* Tert. quoniam Iren. quia Tert. quid *d e.* *om. g r.* estis in peccatis uestris (peccatis peccatis *g*) *d e g r* Iren. in delictis uestris estis Tert. 18. — ergo Tert. qui dormierunt [*tr.* in Christo dormierunt Tert.] *d e r* Iren. Tert. qui dormierunt uel dormientes [*gr.* οἱ κοιμηθέντες] *g.* 19. hac [*tr.* hac uita *r*] *d e g r* Iren. ista Tert. + [*post* miserabiliores] esse *g.* omnibus sumus hominibus Iren. sumus omnibus hominibus *d e r* Iren. *cod.* A. omnibus hominibus sumus *g.* 20. Nunc *g m r* Iren. si *d e.* surrexit *m.* ex mortuis *m cod.* primitiae *r* Iren. initium *d e g m codd.* inchoatio *m cod.* 21. Quoniam enim Iren. quoniam quidem (quidam *e*) *d e r m codd.* quoniam quidem enim *g.* nam quia *m cod.* quia Tert. 2/2. — mortuorum Tert. 2/2 *ut uid.* 22. quemadmodum Iren. 2/2. sicut *d e g m* Tert. sic Iren. sic et *r.* ita *m cod.* ita et *d e g m codd.* Tert.

22 ἵνα ὡς ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκομεν ὅτι ψυχικοί, ἐν τῷ Χριστῷ ζήσωμεν ὅτι πνευματικοί. [SACR. PARALLEL.] V. xii. 3.

22 Ipse initium uiuentium factus, quoniam Adam initium morientium factus est. [Cf. COL. i. 18.] III. xxii. 4.

24 Filio deinceps cedente Patri opus suum, quemadmodum et ab apostolo dictum est quoniam 25 *oportet regnare eum quoadusque ponat omnes inimicos sub pedibus eius:* 26 *nouissima inimica destruetur mors. . . .* 27 *Quando autem dixerit,* inquit: *Omnia subiecta sunt: scilicet absque eo qui subiecit omnia.* 28 *Cum autem ei fuerint subdita omnia, tunc ipse Filius subiectus erit ei qui sibi subiecit omnia, ut sit Deus omnia in omnibus.* V. xxxvi. 2.

26 *Nouissima* autem *inimica euacuatur mors.* III. xxiii. 7. — inimica *MMPQR.*

32 *Si secundum hominem cum bestiis Ephesi pugnaui, quid mihi prodest si mortui non resurgunt?* V. xiii. 4. qui *pro* quid *M.* — non *A.* resurgent *AMOQ.*

36 Etenim *tu,* ait, *quod seminas non uiuificatur, nisi prius moriatur.* V. vii. 1.

41 *Stella ab stella in claritate differt.* II. xvii. 5. — ab stella *AOPQR* μ. ab *C*: a *V, edd.*

42 In prima ad Corinthios: *Sic et resurrectio mortuorum: seminatur in corruptione, surget in incorruptione.* V. vii. 1. Corrinthios *C.* surgit *A, Gr Ha.* — surg. in incorr. *MMOPQR.*

25. regnare eum Iren. Tert. 1/2. eum regnare Tert. 1/2. illum regnare *d e g r.* quoadusque Iren. usque dum Tert. 1/3. donec *d e g r* Tert. 2/3. + [*post* ponat] deus Tert. 1/3, pater Tert. 1/3. omnes inimicos sub pedibus eius *d e* Iren. omnes inimicos sub pedibus suis Tert. 1/3. omnes inimicos suos sub pedibus suis *r.* omnes inimicos eius sub pedibus uel pedes [*gr.* ὑπὸ τοὺς πόδας] *g.* inimicos eius sub pedes eius Tert. 1/3. inimicos eius sub pedes ipsius Tert. 1/3. **26.** nouissima (-mae *r*) inimica *g r* Iren. nouissimus inimicus (nouissimos inimicos *d e*) *d e* (Tert.). euacuatur Iren. 1/2 (Tert.). destruetur *g r* Iren. 1/2. destruitur *d.* destruatur *e.* **27.** Quando Iren. cum *d e g r.* dixerit *r* Iren. dica *d e g.* *praem.* [*ante* omnia] quia *r*, quoniam uel quia [*gr.* ὅτι *habent plerique: sed om.* B *cum nonnullis patribus antiquioribus*] *g.* + [*post* sunt] ei *g.* scilicet absque eo qui Iren. praeter eum qui *d e.* praeter eum uel quem [*gr.* ἐκτὸς τοῦ ὑποτάξαντος] qui sine dubio *g.* *praem.* [*ante* omnia 2°] ei *d e g*, illi *r.* **28.** cum autem *g r* Iren. nam cum *d e.* ei fuerint subdita omnia Iren. omnia ei subiecta fuerint *r.* subiecta illi fuerint omnia [*tr.* omnia fuerint *g*] *d e g.* + [*post* tunc] et *r.* subiectus erit *r* Iren. Tert. erit subiectus uel subicietur [*gr.* ὑποταγήσεται] *g.* subditus erit *d e.* ei *d r* Iren. (Tert.). illi *g.* *om. e.* sibi (si *d*) *d e* Iren. illi *r* (Tert.). ei [*tr. post* subiecit] *g.* subiecit *g r* Iren. subdidit *d e.* sit deus *g r* Iren. deus sit [+ ei *e*] *d e.* **32.** cum bestiis Iren. bestiis *d e r.* ad bestias *g* Tert. Ephesi *d e r* Iren. Tert. in Efeso uel i [*sc.* uel Efesi: *gr.* ἐν Ἐφέσῳ] *g.* depugnaui Tert. *ut uid.* **36.** si non [*pro* nisi] Cypr. *cod.* L. prius *d e* Iren. *om. g m r* Tert. Cypr. moriatur *d e g m r* Iren. mortuum fuerit Tert. Cypr. **41.** ab (ab *m* 2/2 *r* Iren. *cod.* C Cypr. *cod.* A) stella *m* 2/2 *r* Iren. Tert. 4/4 Cypr. stellae *d e* Cypr. *codd. non opt.* stellae uel ab stella [*gr.* ἀστέρος] *g.* in claritate differt Iren. differt (differet *d*) in claritate (caritate *d*) *d g m* 2/2 Cypr. differt in gloria *r* Tert. 3/3. differt [*tantum*] *e.* **42.** Sic *m codd. r* Iren. Tert. 2/2 Cypr. ita *d e g m**2/2 *cod.* Cypr. *cod.* A. in resurrectio *e.* — mortuorum Cypr. *cod.* A. seritur [*pro* seminatur] Tert. 1/2. + [*post* seminatur] corpus Cypr. in corruptione . . . in incorruptione *g*

ignobilitatem *C.*
surgit *A μ, edd. pr. Ha.*

infirmitate *C*: in infirmitate *codd. cett. et edd.*

+ et *ante* surget *M.*
surgit *A μ, edd. pr. Ha.*

— secundus . . . uiuif. *MMOPQRV.*
autem *prv* Adam (2°) *A, edd. pr.*

animale est *AQ μ, edd. pr.*

— alibi quidem qual. *AMMOQR, Er Ga.*

quales *C.*
— et *CV, Ma Ha St.*

43 *Seminatur in ignobilitate, surget in gloria.* Quid enim ignobilius carne mortua? uel quid iterum gloriosius surgente ea et percipiente incorruptelam? 43 *Seminatur in infirmitate, surgit in uirtute: infirmitate* quidem sua, quoniam cum sit terra in terram uadit, *uirtute* autem Dei, qui eam suscitat a mortuis. 44 *Seminatur corpus animale, surget corpus spiritale.* V. vii. 2.

45 Quapropter et *primus Adam factus est* a Domino *in animam uiuentem, secundus Adam in spiritum uiuificantem.* Sicut igitur qui *in animam uiuentem factus est* . . . perdidit uitam: sic rursus idem ipse . . . assumens *uiuificantem spiritum* inueniet uitam. V. xii. 2.

45 ὡς οὖν ὁ εἰς ψυχὴν ζῶσαν γεγονὼς . . . ἀπώλεσε τὴν ζωήν, οὕτως πάλιν ὁ αὐτὸς ἐκεῖνος . . . προσλαβόμενος τὸ ζωοποιοῦν πνεῦμα εὑρήσει τὴν ζωήν. [Sacr. Parallel.] V. xii. 2.

46 *Sed non primo quod spiritale est,* ait apostolus, . . . *sed primo quod animale, deinde quod spiritale.* V. xii. 2.

48 Et Paulum autem manifeste dixisse choicos, animales, spiritales: alibi quidem: *Qualis choicus, tales et choici.* [Ualentiniani ap. Iren.] I. viii. 3.

48 ὅπου μέν· Οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί. [Epiph.] I. viii. 3.

quales *C.*
— et *CV, Ma Ha St.*

Et propter hoc ait: 48 *Qualis terrenus, tales et terreni.* . . .

Iren. in corruptionem . . . in incorruptionem *d e.* in corruptione . . . in incorruptionem *r.* in corruptela . . . in incorruptela Tert. in corruptione . . . sine corruptela Cypr. in corruptione . . . in gloria *m codd.* [in] interitum . . . in perpetuitatem *m cod.* **42, 43, 44.** surget . . . surget . . . surgit . . . surget Iren. *codd.* C V. surget . . . surget [*def.* 3° *et* 4°] *r.* surgit . . . surgit . . . surget . . . surgit *e g.* surgit . . . surgit . . . surget . . . surget *m codd.* surgit *quater d m cod.* Iren. *cod.* A. resurgit *quater* Tert. Cypr. (resurget 2° *et* 4° L^3). surgit . . . resurgit . . . resurgit . . . surgit Cypr. *cod.* A. **43.** ignobilitate Iren. ignobilitatem Iren. *cod.* C. ignominia Cypr. dedecoratione Tert. contumelia *m r.* contumeliam *d e.* contumelia uel ignobilitate [*gr.* ἀτιμίᾳ] *g.* in gloriam *e.* **44.** seritur Tert. 1/3. corpus spiritale *d e g m codd.* Iren. Cypr. spiritale [*tantum*] *m cod.* Tert. **45.** primus Adam Iren. primus homo Adam *d e g m* Tert. in animam uiuentem *d e g m cod.* Iren. in anima uiuente *m codd.* in animam uiuam Tert. 2/2. secundus [*cf. uer.* 47] Iren. nouissimus *d e g m* Tert. in spiritu uiuificante *d m cod.* **46.** primo Iren. Tert. 1/4. primum *m* Tert. 3/4. prius *d e g.* quod spiritale (spiritalis *d*) est *d e m* Iren. Tert. 2/4. quod spiritale Tert. 2/4. spiritale *g.* primo 2° Iren. *om. d e g m* Tert. 3/3. quod animale . . . quod spiritale *d e* Iren. Tert. 2/3. quod animale . . . spiritale *m* Tert. 1/3. animale . . . spiritale *g.* deinde *d e g m* Iren. dehinc Tert. 1/3. postea Tert. 2/3. **48.** choicus . . . choici Iren. 1/2 Tert. 1/2. terrenus . . . terreni *d e* Iren. 1/2. qui de terra . . . terreni Tert. 1/2. ille e limo . . . qui de limo Cypr. 4/4. terrenus uel terrestris . . . terreni uel terrestres [*gr.* χοϊκός . . . χοϊκοί] *g.* — et [*post* tales] *g* Iren. 1/2 *codd.* C V.

48. τοιοῦτοι καὶ : — καὶ F^{ter} G, Uulg.-*cod.*

Et propterea ait: [49] *Sicut portauimus imaginem eius qui de terra est, portemus et imaginem eius qui de caelo est.* V. ix. 3. | – de *MM.*

[49] *Sicut portauimus imaginem eius qui de limo est, portemus et imaginem eius qui de caelis est.* [50] *Hoc enim dico, fratres, quoniam caro et sanguis regnum Dei possidere non possunt. . . .* [49] *Sicut portauimus imaginem eius qui de limo est. . . .* [49] Quando igitur portauimus *imaginem eius qui de limo est? . . .* Quando autem iterum *imaginem caelestis?* V. xi. 2. | sicut igitur *A.* ita portemus *MPR.* *tr.* est de limo *V.* de limo est *C*: est de limo *edd.*

Ignorantes [50] *quoniam caro et sanguis regnum Dei non apprehendunt.* [Ophitae ap. Iren.] I. xxx. 13. | – Dei *V.*

Hoc autem est quod . . . ab apostolo dicitur [50] *quoniam caro et sanguis regnum Dei hereditare non possunt.* V. ix. 1.

[50] *Caro* haec secundum se ipsam, hoc est sola, *regnum Dei hereditate possidere non* potest. V. ix. 4. | hoc *C*: id *edd.*

[50] ἡ σὰρξ καθ' ἑαυτὴν βασιλείαν θεοῦ κληρονομῆσαι οὐ δύναται. [Sacr. Parallel.] V. ix. 4.

Apostolus . . . dixit [50] *quoniam caro et sanguis regnum Dei possidere non possunt.* V. ix. 4. | – Dei *PQR.*

Iustissime in eiusmodi dicitur [50] *quoniam caro et sanguis regnum Dei non possident.* V. x. 1. | – caro *V.* possidet *CV.*

[50] *Caro et sanguis* existens *regnum Dei hereditate possidere non* potest. Bene igitur apostolus ait: [50] *Caro et sanguis regnum Dei possidere non possunt.* V. x. 2. | hereditatem *C.* – regn. Dei *MM.*

[50] *Caro et sanguis regnum Dei possidere non possunt.* V. xi. 1.

[50] *Caro et sanguis regnum Dei possidere non possunt.* V. xiii. 2.

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49. quomodo [*pro* sicut] Cypr. 4/4. eius qui de limo est . . . eius qui de caelo (caelis Iren. 1/2) est Iren. 1/2 Cypr. 4/4. eius qui de terra est . . . eius qui de caelo est Iren. 1/2. terrestris . . . caelestis *d e.* terreni . . . caelestis *g* Tert. 1/2. choici . . . supercaelestis Tert. 1/2. etiam [*pro* et *post* portemus] Tert. 1/2. **50.** quoniam Iren. 4/4. quia *d e g* Tert. 1/2. quod Tert. 1/2. possidere non possunt *d e* Iren. 10/15. hereditare non possunt Iren. 1/15. hereditate possidere non possunt (Iren. 2/15) Tert. 2/5. consequi non possunt Tert. 1/5. non consequentur Tert. 1/5. non possidebunt Tert. 1/5. non hereditabunt uel possidebunt [*gr.* κληρονομῆσαι οὐ δύναται] *g.* non possident Iren. 1/15. non apprehendunt Iren. 1/15 (Ophitae).

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50. δύνανται A C D E F G K L *etc.* δύναται ℵ B P *minusc. aliq.*

τό· [50] Σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομῆσαι οὐ δύνανται.
[SACR. PARALLEL.] V. xiii. 2.

[50] *Caro et sanguis regnum Dei possidere non possunt.* V. xiii. 5.

[50] Eos qui talia operantur uelut carnem et sanguinem tantum existentes non posse ait *regnum* caelorum *possidere.*
[Uid. GAL. v. 21.] V. xii. 3.

[50] Carnalis uere deputatus . . . *regnum* non poterit *possidere* caelorum. V. xi. 1.

[50] Non aduersus ipsam substantiam carnis et sanguinis dixit apostolus *non possidere* [eam] *regnum Dei.* V. xiv. 1.

[50] Non proprie de carne dictum est et sanguine *non* posse ea *possidere regnum Dei.* V. xiv. 4.

[50] Apostolus . . . clamauit *non* posse carnem solam et sanguinem *regnum Dei possidere.* V. ix. 3.

[50] ὁ ἀποστόλος . . . ἐβόησε μὴ δύνασθαι τὴν σάρκα καθ' ἑαυτὴν ἐν τῷ αἵματι βασιλείαν κληρονομῆσαι θεοῦ. [SACR. PARALLEL.] V. ix. 3.

– in (2°) *V.* [52] Sic et in fine, *in nouissima tuba,* clamante Domino, resurrecturi sunt mortui. V. xiii. 1.

[53] Oportuerat autem primo naturam apparere, post deinde uinci et absorbi *mortale* ab immortalitate et *corruptibile* ab incorruptibilitate. [Cf. II. COR. v. 4.] IV. xxxviii. 4.

[53] Huius necessitatis seruum esse Deum ita ut non possit mortali *immortalitatem* addere uel corruptibili *incorruptelam* donare.
II. xiv. 4.

[53] Si enim *mortale* non uiuificat et *corruptibile* non reuocat ad *incorruptelam.* V. iii. 2.

[53] εἰ γὰρ τὸ θνητὸν οὐ ζωοποιεῖ καὶ τὸ φθαρτὸν μὴ ἀνάγει εἰς ἀφθαρσίαν.
[SACR. PARALLEL.] V. iii. 2.

[53] Qui potest mortali *immortalitatem* et corruptibili circumdare *incorruptibilitatem.* V. xiii. 3.

[53] τὸ δύνασθαι αὐτὸν τῷ θνητῷ τὴν ἀθανασίαν καὶ τῷ φθαρτῷ περιποιήσασθαι τὴν ἀφθαρσίαν. [SACR. PARALLEL.] V. xiii. 3.

[53] Qui huic mortali *immortalitatem* circumdat, et corruptibili *incorruptelam* gratuito donat. V. ii. 3.

53 ὡς ὄντως τῷ θνητῷ τὴν ἀθανασίαν περιποιεῖ, καὶ τῷ φθαρτῷ τὴν ἀφθαρσίαν προσχαρίζεται. [SACR. PARALLEL.] V. ii. 3.

Et propter hoc ait: 53 *Oportet mortale istud induere immortalitatem, et corruptibile hoc induere incorruptelam.* V. x. 2. — illud *AOQR* μ: hoc *P*. — immort. . . . induere *AOPQR* μ.

Hoc quod scribit: 53 *Oportet enim corruptibile hoc induere incorruptelam, et mortale hoc induere immortalitatem.* V. xiii. 5.

53 Et quemadmodum mortalis haec caro induet *immortalitatem, et corruptibile incorruptelam* adnuntiare. I. x. 3.

53 καὶ πῶς τὸ θνητὸν τοῦτο σαρκίον ἐνδύσεται ἀθανασίαν καὶ τὸ φθαρτὸν ἀφθαρσίαν διαγγέλλειν. [EPIPH.] I. x. 3.

Statim in eadem epistola . . . sic dicens: 53 *Oportet enim corruptibile hoc induere incorruptelam, et mortale hoc induere immortalitatem.* 54 *Cum autem mortale hoc induerit immortalitatem, tunc fiet sermo qui scriptus est: Absorpta est mors in uictoria.* 55 *Ubi est, mors, aculeus tuus? Ubi est, mors, uictoria tua?* Haec autem iuste dicentur tunc quando mortalis haec et corruptibilis caro, circa quam et mors est, quae et quodam dominio mortis pressa est, in uitam conscendens *induerit* incorruptelam et *immortalitatem: tunc* enim uere erit uicta *mors.* V. xiii. 3. — fiat *C*.

54 *Fiet quod scriptum est: Absorpta est mors in uictoria.* 55 *Ubi est, mors, uictoria tua? Ubi est, mors, aculeus tuus?* III. xxiii. 7. — in *A*.

53. Oportet *d e g m* Iren. 3/3 Tert. 5/7 Cypr. necesse est Tert. 2/7. *tr.* mortale . . . immortalitatem *ante* corruptibile . . . incorruptelam Iren. 1/3. corruptibile *d e g m* Iren. 3/3. corruptiuum Tert. 6/6 Cypr. hoc . . . hoc *d e m* Iren. 2/3 Tert. 1/6 [*et* hoc 2° *bis ubi def.* 1°]. istud . . . istud Tert. 5/6. istud . . . hoc Cypr. hoc 1° [*om.* 2°] *g*. Iren. 1/3 *utrum pro* istud . . . hoc *an pro* hoc . . . istud *potius adlegari oporteat non liquet.* incorruptelam Iren. 3/3 Tert. 4/6. incorruptionem *d e g m* Tert. 1/6 Cypr. (incorruptibilitate Tert. 1/6 *allusiue*). 54. Cum autem mortale hoc induerit immortalitatem Iren. cum autem corruptibile hoc induerit incorruptalitatem et mortale hoc induere immortalitatem [*cf. uer.* 53 *b*] *d*. et mortale hoc induere immortalitatem [*sc. uer.* 53 *b bis*: *cetera omittuntur*] *e*. *om. per homoeoteleuton*? *g* Cypr. sermo qui scriptus *d e g* Iren. 1/2. quod scriptum Iren. 1/2. uerbum quod scriptum Tert. Cypr. Absorpta est *d e g* Iren. 2/2 Cypr. *codd. non opt.* absumpta est Cypr. *cod.* L [*om. cod.* A]. deuorata est Tert. 2/2. in uictoria [*gr.* νῖκος = νίκη] *d e g* Iren. 2/2. in contentionem [*gr.* νεῖκος] Tert. 2/2 Cypr. 55. ubi tuus mors uocatiuus [*sc.* o mors] aculeus ubi tua o mors uictoria *g*. aculeus *g* Iren. 2/2 Tert. 4/4 Cypr. stimulus *d e*. uictoria tua *d e g* Iren. 2/2. contentio tua Tert. 3/4 Cypr. uictoria tua uel contentio tua Tert. 1/4. *Clausulam* ποῦ . . . τὸ κέντρον; *praemittunt d e g* Iren. 1/2 Tert. 3/4 Cypr.: *clausulam* ποῦ . . . τὸ νῖκος; Iren. 1/2 Tert. 1/4.

AD CORINTHIOS II.

CAP. II.

Nam et apostolus ait in epistola secunda ad Corinthios [15] *quoniam Christi suauis odor sumus Deo, et in his qui salui fiunt, et in his qui pereunt;* [16] *quibusdam quidem odor mortis in mortem, quibusdam autem odor uitae in uitam.* IV. xxviii. 3.

– et *QR*.
hiis *bis A*.
saluantur *pro* salui fiunt *AQR* μ, *edd. pr.*
morte *pro* mortem *C*.
– quibusdam (2°) . . . uitam μ.
uero *pro* autem *C*.
uita *pro* uitam *C*.
et *pro* ex (1°) *C*.
coram Domino *C*.

Paulus apostolus . . . dicebat ad Corinthios: [17] *Non enim sumus sicut plurimi, adulterantes uerbum Dei, sed ex sinceritate, sicut ex Deo, coram Deo in Christo loquimur.* IV. xxvi. 4.

Παῦλος . . . ἀπελογεῖτο Κορινθίοις· [17] Οὐ γάρ ἐσμεν ὡς οἱ πολλοί, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ.

[Fragm. a Combefisio editum ex Biblioth. Paris.] IV. xxvi. 4.

CAP. III.

In eadem epistola ait [3] *quoniam estis epistola Christi, ministrata a nobis, inscripta non atramento sed Spiritu Dei uiui, non in tabulis lapideis, sed in tabulis cordis carnalibus.* Si ergo nunc corda carnalia capacia Spiritus fiunt, quid mirum si in resurrectione eam quae a Spiritu datur capiunt uitam? V. xiii. 4.

– minist. a nobis *O*.
aeramento *C*.
– in *ante* tab. (2°) *MMOQR*.
ab *pro* a *C*.

Multae gentes barbarorum eorum qui in Christo credunt [3] sine charta et *atramento* scriptam habentes per Spiritum *in* cordibus suis salutem. III. iv. 2.

et *CV*, *Ma St*: uel *codd. cett.*, *edd. pr. Ha.*

II. 15. quoniam Iren. quia *d e g*. Christus [*pro* Christi] *d*. suauis odor Iren. bonus odor *d e*. bonus odor uel beneflagrantia [*gr.* εὐωδία] *g*. et 1° Iren. *om. d e g*. in salutatis uel in saluantibus [*gr.* ἐν τοῖς σωζομένοις] et in pereuntibus *g*. 16. quibusdam *bis* Iren. aliis *bis d e g*. 17. plurimi *d e* Iren. ceteri uel plurimi [*gr.* οἱ πολλοί] *g*.

III. 3. inscripta *d e g* Iren. scripta Opt.

II. 17. οἱ πολλοί ℵ A B C K *al. plur.*, Latt. (Uet. *codd. plur.* Uulg.) Boh. Aeth., *Patr. aliq.* οἱ λοιποί D E F G L *al.*, Syrr. (Pesh.-Harcl.) Arm., Chrys. *al.*

CAP. IV.

Apostolus ait in secunda ad Corinthios: [4] *In quibus Deus saeculi huius excaecauit mentes infidelium, uti non fulgeat illuminatio [euangelii] gloriae Christi.* IV. xxix. 1.

Quod autem dicunt aperte Paulum in secunda ad Corinthios dixisse: [4] *In quibus Deus saeculi huius excaecauit mentes infidelium:* et alterum quidem esse Deum saeculi huius dicunt, alterum uero qui sit super omnem principatum et initium et potestatem, non sumus nos in causa, si hi qui quae super Deum sunt mysteria scire se dicunt ne quidem legere Paulum sciunt. Si enim quis secundum Pauli consuetudinem, quemadmodum ex multis et aliis ostendimus hyperbatis eum utentem, sic legerit: [4] *In quibus Deus:* deinde subdistinguens et modicum diastematis faciens, simul et in unum reliqua legerit, *saeculi huius excaecauit mentes infidelium,* inueniet uerum, ut sit quod dicitur [4] *Deus excaecauit mentes infidelium huius saeculi.* [Cf. Eph. i. 21.] III. vii. 1.

Corinthiis ait: [10] *Semper mortificationem Iesu in corpore nostro circumferentes, ut et uita Iesu Christi in corpore nostro manifestetur:* [11] *si enim [nos] qui uiuimus in mortem tradimur per Iesum, ut et uita Iesu manifestetur in carne mortali nostra.* V. xiii. 4.

[11] Et: *Ut uita Iesu manifestetur in carne mortali nostra.* V. xiii. 5.

tr. huius saeculi C^3V (huius saeculi huius C^*).
— euangelii *CV*.

— excaecauit *usque ad* saeculi huius (*per homoeoteleuton*) *MM OPQR*.

aliis *C*: alibi *edd.*

Iesum *C*.
— circumferentes . . . nostro *AOPQR* μ: *pro* manifestetur *habent* manifestemur *A*, manifestemus *PQR*μ, circumferentes *O*.
et *C*, *Ha*: *om. V*, *edd. cett.*
si *codd. omn.* (— *O*?), *Ha*: semper *edd. cett.*
nos *C*: *om. codd. cett. et edd.*
ut et *C* (*OPQR*), *edd.*: et *V*, ut *A*, et ut *MM*.
uitam Iesum *C*.

IV. 4. huius saeculi *m* Iren. 1/2. saeculi huius *d e g r* Iren. 1/2. aeui huius Tert. mentes *d e m r* Iren. 2/2 Tert. sensus uel mentes [*gr.* τὰ νοήματα] *g*. ut (uti Iren.) non fulgeat [+ illis *m*] illuminatio *d e m r* Iren. in uel ut non uideant non fulgendo illuminationem [*sc.* in non fulgendo uel ut non uideant illuminationem: *gr.* εἰς τὸ μὴ αὐγάσαι τὸν φωτισμόν]. euangelii *d e g m r* Iren. *codd.* *om.* Iren. *codd.* C V. 10. mortificationem *r* Iren. Tert. 2/2. mortem *d e g m*. Iesu *r* Iren. Christi *d e g* Tert. 1/2. Christi Iesu Tert. 1/2. domini Iesu Christi *m codd.* domini nostri Iesu Christi *m cod.* 10, 11. uita Iesu Christi (Christi Iesu *m cod.*) . . . uita Iesu *m* Iren. uita Iesu Christi . . . uita Iesu Christi *d e g*. uita Iesu . . . uita Iesu *r*. uita Christi 1° Tert. 1/2, uita Iesu 1° Tert. 1/2, uita eius 2° Tert. corporibus nostris *r*. *tr.* manifestetur in c. n. Tert. 2/2. 11. Si [*sc.* et *pro dei*] *g* Iren. Tert. sic *m* 2/2. semper *d e r*. — enim *r*. nos *d e g m* 2/2 *r* Iren. *cod.* C Tert. *om.* Iren. *codd. cett.* qui uiuimus *d e m* 2/2 *r* Iren. Tert. uiuentes uel qui uiuimus [*gr.* οἱ ζῶντες] *g*. in morte *m codd.* 2/2. per Iren. propter *d e g m* 2/2 *r* Tert. carne mortali nostra *r* Iren. 2/2. carne nostra mortali *m* 2/2. mortali carne nostra *d e g*. corpore nostro mortali [*cf. uer.* 10] Tert.?

absoluneretur *Aμ, edd. pr.*
ab immortale *C.*

ab immortale *A*: ab immortali *μ, edd. pr.*

absorbitur *C.*

uitam *prv* a uita *C.*

— in *C.*

CAP. V.

4 *Ut absorberetur* quod erat corruptibile ab incorruptela et *quod erat mortale ab immortalitate.* [Cf. 1 Cor. xv. 53.] III. xix. 1.

Caro enim eget spiritali, si tamen incipiet saluari, ut in eo sanctificetur et clarificetur et 4 *absorbeatur mortale ab immortalitate.* II. xix. 6.

4 *Nolumus exspoliari, sed superindui, ut absorbeatur mortale ab immortalitate.* IV. xxxvi. 6.

4, 5 Sic ergo *pignus* hoc habitans in nobis iam spirituales efficit, et absorbetur *mortale ab immortalitate.* V. viii. 1.

4 Et propter hoc ait in secunda ad Corinthios: *Ut absorbeatur mortale a uita.* 5 *Qui autem perficit nos in hoc ipsum Deus, qui dedit nobis pignus Spiritus. . . .* Absorbetur autem *mortale a uita* quando et caro iam non mortua sed uiua et incorrupta perseuerauerit, hymnum dicens Deo *qui in hoc ipsum perficit nos.* V. xiii. 3.

4 καὶ διὰ τοῦτό φησιν· Ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. 5 ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο Θεός, ὁ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ Πνεύματος . . . καταπίνεται γὰρ τὸ θνητὸν ὑπὸ τῆς ζωῆς ὅτι μηκέτι σὰρξ νεκρὰ ἀλλὰ ζῶσα καὶ ἄφθαρτος ἀναμένει ὑμνοῦσα τὸν εἰς αὐτὸ τοῦτο κατεργασάμενον ἡμᾶς Θεόν. [Sacr. Parallel.] V. xiii. 3.

CAP. VI.

14 Sicut non communicant tenebrae luci. III. v. 1.

V. 4. nolumus (uolumus *g*) *d e g m* Iren. nolentes Tert. exspoliari *d e* Iren. spoliari *g m*. exui Tert. 2/2. superindui (*m codd.*?) Iren. Tert. superuestiri *d e g m cod.* + [*post* super.] cupientes *m*. deuoretur [*prv* absorbeatur] Tert. mortale *d e* Iren. 4/4. mortale hoc [*cf.* 1 Cor. xv. 53, 54] *g m* Tert. ab immortalitate [*cf.* 1 Cor. xv. 53, 54] Iren. 1/2. a uita *d e g m* Iren. 1/2 Tert. 5. perficit *g* Iren. efficit *d e m*. pignus *d e g* Iren. arrhabonem Tert. arram *m cod.* arma *m codd.*

V. 4. τὸ θνητόν: + τοῦτο F^{gr} G *m* Boh. Goth., Tert. 1/2 Ambrst. ζόμενος D E F G, *m* Uulg., Ambrst. Θεός: ὁ Θεός ℵ*, Orig. 1/2. 5. κατεργασάμενος: κατεργα- ὁ δούς (—καί) ℵ* B C D* F G P 67** *al.*: ὁ καὶ δούς ℵ^{c}D$^{b\,at\,c}$ E K L.

CAP. VII.

[2] *Neminem nocuimus, neminem corrupimus, neminem circumuenimus.* IV. xxvi. 4.

neminem noc. *CQR* μ, *ErGa*: nemini *A*(*OP*) *V*, *edd. cett.* corrumpimus *MV*.

[2] . . . καὶ μετ' ὀλίγα· Οὐδένα ἠδικήσαμεν, καὶ τὰ ἑξῆς.

[Fragm. a Combefisio editum ex Biblioth. Paris.] IV. xxvi. 4.

CAP. IX.

[10] Unus autem Deus praestans utrisque quae sunt apta, *semen* quidem *seminanti*, *panem* uero *ad edendum* metenti.

[Cf. Jo. iv. 37.] IV. xxv. 3.

CAP. XII.

[2] Paradisum supra *tertium caelum* exsistentem.

Ualentiniani ap. Iren. I. v. 2.

[2] τὸν Παράδεισον ὑπὲρ τρίτον οὐρανὸν ὄντα. [Epiphanius.] I. v. 2.

[2] Et Paulus autem testimonium perhibet quoniam sunt spiritalia, *usque ad tertium caelum raptum* se esse significans, et [4] rursum delatum esse *in paradisum* et audisse *uerba inenarrabilia, quae non licet homini loqui.* Et quid illi prodest aut *in paradisum* introitus aut *usque in tertium caelum* adsumptio, cum sint omnia illa sub potestate Demiurgi? . . . Poterat enim qui intus est homo eius . . . non tantum *usque ad tertium caelum* sed et usque ad matrem illorum peruenire . . . Uelut magnum aliquid et praeclarum eam quae fuit *usque ad tertium caelum* adsumptionem enarrauit . . . Et propter hoc adiecit: [3] *Siue in corpore, siue extra corpus, Deus scit.* . . . Et spiritalia itaque hic fecit, quorum *usque*

et *C*, *Ha*: *om. edd. cett.*

VII. 2. Neminem *d e g* Iren. *cod.* C. nemini Iren. *codd.* corrupimus *g* Iren. corrumpimus *d e*.
IX. 10. ad edendum Iren. in escam *d e*. ad manducandum uel in escam [*gr.* εἰς βρῶσιν] *g*.
XII. 3. extra corpus Iren. extra corpore *d e* extra corpus uel re [*sc.* uel corpore *gr.* χωρὶς τοῦ σώματος] *g*. deus scit Iren. nescio deus scit *d e g*.

ad tertium caelum speculator factus est apostolus: et [4] *inenarrabiles sermones quos non licet homini loqui*, quoniam sint spiritales, et ipse hic praestat dignis. II. xxx. 7, 8.

hic *C*, *Ha*: his *edd. cett.*

adportatus *CA*: apportatus *V*: aportatus *MM*: adsportatus *Ma*: asportatus *Ha St.*

[4] Paradisus in quem et Paulus apostolus adportatus *audiuit sermones inenarrabiles.* V. v. 1.

[4] ὁ παράδεισος ἐν ᾧ καὶ Παῦλος ἀπόστολος εἰσκομισθεὶς ἤκουσε ῥήματα ἄρρητα. [SACR. PARALLEL.] V. v. 1.

In secunda quae est ad Corinthios dicens: [7] *Et ut sublimitate reuelationum non superextollar, datus est mihi stimulus carnis* [*meae*] *angelus Satanae, ut me colafizet.* [8] *Et super haec ter Dominum rogaui ut absistat a me;* [9] *et dixit mihi: Sufficit tibi gratia mea, nam uirtus in infirmitate perficitur. Libenter ergo magis gloriabor in infirmitatibus, ut inhabitet in me uirtus Christi.* Quid ergo, (dicet aliquis), uoluit ergo Dominus apostolum suum sic colafizari? . . . Etiam, dicit Uerbum, *uirtus enim in infirmitate perficitur.* V. iii. 1.

relationum *C*, reuelationem *V*.
meae *C*: *om. codd. cett. et edd.*
colaphizet te *pro* me col. et *A*.
hoc *pro* haec *AR* μ, *edd. pr.*
– magis *OPQR*.
in infirmitatibus meis *AMR, edd. pr.*

[9] . . . . . ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. [SACR. PARALLEL.] V. iii. 1.

[9] Cum enim perficiebatur *uirtus in infirmitate*, benignitatem Dei et magnificentissimam ostendebat uirtutem. III. xx. 1.

– in *A*.

[9] Quoniam *uirtus* Dei *in infirmitate perficitur.* V. ii. 3.

[9] ὅτι ἡ δύναμις τοῦ Θεοῦ ἐν ἀσθενείᾳ τελειοῦται. [SACR. PARALLEL.] V. ii. 3.

[9] *Nam uirtus* eius quae uitam praestat *in infirmitate perficitur.* V. iii. 3.

– ἐν ἀσθενείᾳ Holl (*per incuriam*?)

ἡ δύναμις αὐτοῦ ἥτις ἐστὶ ζωῆς παρεκτικὴ [ἐν ἀσθενείᾳ] τελεῖται. [SACR. PARALLEL.] V. iii. 3.

4. uerba inenarrabilia Iren. 1/3. nonne dicenda uerba [*sc.* non edicenda?] *d e.* inaudita uerba *g.* sermones inenarrabiles Iren. 2/3. 7. Et ut sublimitate reuelationum non Iren. et in sublimitate r. ne *d e.* et abundantia r. [*quae uerba cum praecedentibus coniunguntur*]: propter quod ut ne *g.* superextollar Iren. extollar *d e g.* stimulus *d e g* Iren. Cypr. (sudis *ut uid.* Tert. 2/2). carnis *d e* Iren. *codd.* carnis meae Iren. *cod.* C Cypr. 2/2. carni meae *g.* ut *d e g* Iren. qui Cypr. 2/2. + [*post* colaphizet] ut non extollar Cypr. [*cf.* ne se extolleret Tert.] *om. d e g* Iren. 8. Et super haec Iren. propter hoc *d e g.* propter quod Cypr. 2/2. ter dominum *g* Iren. Cypr. 2/2. dominum ter *d e.* absistat Iren. discederet *d e g* Cypr. 2/2. 9. Sufficit tibi gratia mea *d e g* Iren. Cypr. 2/2. satis habe gratiam meam Tert. nam uirtus *d e g* Iren. 1/2 Cypr. 2/2. uirtus enim Iren. 1/2 Tert. Libenter Iren. libentissime *d e g.* ergo Iren. itaque *d e g.* infirmitatibus Iren. infirmitatibus meis *d e g* Iren. *cod.* A.

XII. 9. τελειοῦται ℵ°D° E K L P *al. plur.* τελεῖται ℵ* A B D* F G. ἐν ταῖς ἀσθενείαις (–μου) B 67** *al.*

AD GALATAS.

CAP. I.

[1] *Paulus apostolus, non ab hominibus, neque per hominem, sed per Iesum et Deum Patrem.* III. xiii. 2.

preter *pro* per 1° *A*.
Iesum Christum *A*.

Sed et nos ipsos denique in gratiarum actionibus dicentes [5] *aeonas aeonum*, illos Aeonas significare. [Cf. PHIL. iv. 20, 1 TIM. i. 17, 1 PET. iv. 11, APOC. v. 13, vii. 12.] [VALENTINIANI AP. IREN.] I. iii. 1.

in eum qui *pro* denique *C*.

Ipse in ea epistola quae est ad Galatas dixit: [15] *Cum autem placuit Deo, qui me segregauit ex utero matris meae et uocauit per gratiam suam,* [16] *reuelare Filium suum in me, uti euangelizarem eum in gentibus.* V. xii. 5.

tr. segreg. *post* meae *μ* (*OPQR*), *edd.*
uti *AMM*: ut *CV* (*OPQR*), *edd.*

Paulus similiter ait: [15] *Quando autem complacuit ei qui segregauit me de utero matris meae,* [16] *uti euangelizem eum in gentibus.* V. xv. 3.

me segreg. ex *μ* (*OPQR*), *edd.*
ut *A*.
euangelizem *AC*: euangelizare *M*: euangelizarem *VM* (*OPQR*), *edd.*

CAP. II.

Quoniam autem his qui ad apostolos uocauerunt eum de quaestione adquieuit Paulus, et ascendit ad eos *cum Barnaba in Hierosolimam*, non sine causa sed ut ab ipsis libertas gentilium confirmaretur, ipse ait in ea quae est ad Galatas epistola: [1] *Deinde post xiiii annos ascendi Hierosolimam cum Barnaba, adsumens et Titum.* [2] *Ascendi autem secundum reuelationem, et contuli cum eis*

duodecim *pro* xiiii *O*.
ascendit *V*.
in Hierosolymam *AOQ μ*.
ascendit *V**.

I. 1. per hominem *de* Iren. Tert. 2/2. per uel ex hominem uel e [*sc.* per hominem uel ex homine: *gr.* δι' ἀνθρώπου] *g*. per Iesum et deum patrem Iren. per Iesum Christum et deum patrem Tert. per Iesum Christum et deo patri *de*. ex Iesu per Iesum Christum uel o et decem uel o patrem uel e [*sc.* ex Iesu Christo et deo patre uel per Iesum Christum et deum patrem: *gr.* διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρός] *g*. 5. *S. Irenaei interpretem uocem* aeonas (*Latt omnes* saecula) *hic usurpare, ad sententiae argumentum reddendum necesse erat.* 15. cum *deg* Iren. 1/2. quando Iren. 1/2. placuit *deg* Iren. 1/2. complacuit Iren. 1/2. deo *de* Iren. 1/2. ei *g* Iren. 1/2. segregauit me *deg* Iren. 1/2. me segregauit Iren. 1/2. de *de* Iren. 1/2. ex Iren. 1/2. ab *g*. reuelare Iren. ut reuelaret *deg*. uti (ut) euangelizarem *deg* Iren. 1/2. uti euangelizem Iren. 1/2. ad euangelizandum Tert. gentibus *deg* Iren. 2/2. nationibus Tert.

II. 1. ascendi Iren. ascendi iterum *deg*. Hierosolymam Iren. Tert. 2/2. Hierosolyma *de*. in Hierosolymam *g* Iren. *codd*. adsumens et Titum Iren. sumens uel accipiens [*gr.* συμπαραλαβών] et Titum *g*. adsumpto et Tito *de*. 2. contuli [*cf.* ut conferret Tert. *allusiue*] *de* Iren. exposui *g*. eis *de* Iren. illis *g* (Tert.).

subiectione *C.*
— euangelii *A.*
in *pro* apud *A**.
nos *pro* uos *A.*
Ascendisse *OPQ.*

euangelium quod praedico inter gentes. Et iterum ait: [5] *Ad horam cessimus subiectioni, uti ueritas euangelii perseueret apud uos.* Si quis igitur diligenter ex Actibus Apostolorum scrutetur tempus, de quo scriptum est *Ascendi Hierosolimam* propter praedictam quaestionem, inueniet eos qui praedicti sunt a Paulo annos concurrentes. III. xiii. 3.

[2] Uid. 1 Thess. ii. 9.

Domino, *pro* Deum *C.*
Petrum *A.*
apostolatu μ, *edd. pr.*

[8] Paulus conuincat eos dicens unum et ipsum Deum operatum *Petro in apostolatum circumcisionis*, et sibi *in gentes.* III. xiii. 1.

Spiritum sanctum *M.*
aduenisset *CMM*: aduenissent *codd. cett. et edd.*
a (*pro* ab) *CMM.*
Iacob *C** (*fort. recte*).
— autem *A.*

[12] Ita ut et Petrus quoque, *timens* ne culparetur ab ipsis, ante manducans *cum gentibus*, propter uisionem et propter Spiritum qui requieuerat super eos; *cum* tamen *aduenisset quidam ab Iacobo, separauit se* et non manducauit cum eis. Hoc ipsum autem dixit Paulus [13] et Barnabam fecisse. [Cf. Act. Ap. x. 11, 44.] III. xii. 15.

Si quominus, [21] contemnimus *gratiam Dei.* IV. xxvii. 2.

CAP. III.

Apostolus docuit in ea epistola quae est ad Galatas dicens: [5] *Qui ergo tribuit uobis Spiritum et operatur uirtutes in uobis, ex operibus legis an ex auditu fidei?* [6] *Sicut Abraham credidit Deo, et reputatum est illi ad iustitiam.* [7] *Cognoscite itaque quoniam qui sunt ex*

— ex fide . . . quoniam *MMOPQR.*

2. in gentibus *g.* 5. ad horam cessimus *de* Iren. (Tert.). quibus nec ad horam cessimus *g* Marcion ap. Tert. perseueret Iren. permaneat *degr.* apud *deg* Iren. ad *r.* 8. in gentes Iren. in nationes Tert. in gentibus *r.* inter gentes *deom. g.* 12. cum gentilibus *d.* a Iacobo Iren. *codd. degr* ab Iacobo Iren. *codd.* CMM. aduenisset Iren. *codd.* CMM. uenisset [*ad initium uersus* uenisset *de*, ueniret *g**, uenirent *g*^{3}] *deg.* aduenissent Iren. *codd.* uenissent [*ad init. uers.* ueniret *r**, uenirent *r*^{3}] *r. de singulari numero personae uenientis uide* Westcott-Hort, *App. p.* 121. separauit Iren. segregabat *degr.*

III. 5. *tr.* uirtutes operatur *r.* ex auditu fidei Iren. auditu fidei *g.* ex auditum fide *de.* 6. sicut *deg* Iren. 1/2. quemadmodum Iren. 1/2. + scriptum est [*post* sicut] *g.* abraham credidit *de* Iren. 2/2 Cypr. 1/2. credidit Abraham *g* Tert. Cypr. 1/2. deputatum Iren. 2/3 Tert. Cypr. 2/2. reputatum *deg* Iren. 1/3 Cypr. 1/2 *cod.* A 1/2 *cod. Flor.* ei *deg* Iren. 2/3 Tert. Cypr. 2/2. illi Iren. 1/3 Cypr. 1/2 *cod.* A. ad iustitiam *deg* Iren. 3/3 Cypr. 2/2. in iustitiam Tert. Cypr. 1/2 *codd.* 7. cognoscite *de* Iren. 1/2. cognoscite uel intelligite [*gr.* γινώσκετε] *g.* cognoscitis Iren. 1/2 Tert. Cypr. 2/2. ergo *de* Iren. 1/2 Cypr. 2/2. itaque Iren. 1/2. ergo uel itaque [*gr.* ἄρα] *g.* nempe Tert. quoniam *g* Iren. 2/2. quia *de* Tert. Cypr. 2/2. qui ex fide sunt *deg* Iren. 1/2 Cypr. 2/2. qui sunt ex fide Iren. 1/2. qui ex fide Tert.

fide, hi sunt filii Abrahae. [8] *Prouidens autem scriptura quoniam ex fide iustificat gentes Deus, praenuntiauit Abrahae quoniam benedicentur in eo omnes gentes.* [9] *Itaque qui ex fide sunt benedicentur cum fideli Abraham.* IV. xxi. 1.

tr. filii sunt μ, *edd.* prouidens *C*: praeuidens *codd. cett. et edd.*

Abraham, cui Spiritus . . . per Paulum testimonium reddit, quoniam [6] *credidit Deo, et deputatum est ei ad iustitiam.*

[Cf. Rom. iv. 3.] IV. viii. 1.

Et iterum confirmans quae dicta sunt ait: [6] *Quemadmodum Abraham credidit Deo, et deputatum est ei ad iustitiam.* [7] *Cognoscitis ergo quoniam quidem qui ex fide sunt ii sunt filii Abrahae.* [8] *Prouidens autem scriptura quia ex fide iustificat gentes Deus, praenuntiauit Abrahae quia benedicentur in te omnes gentes.* [9] *Itaque qui ex fide sunt benedicentur cum fideli Abraham.* Sic ergo [9] *qui sunt ex fide benedicentur cum fideli Abraham,* et [7] *hi sunt filii Abraham.* V. xxxii. 2.

hii *V.*

Et iterum: [13] *Christus nos redemit de maledicto legis, factus pro nobis maledictum, quoniam scriptum est: Maledictus omnis qui pendet in ligno.* III. xviii. 3.

maledictus *pro* maledictum *A.* pependit *V.*

καὶ πάλιν· [13] Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα, γέγραπται γάρ· Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου. [Theodoret.] III. xviii. 3.

[16] *Abrahae dictae sunt promissiones et semini eius. Et non dicit: Et seminibus; quasi de multis, sed quasi de uno: Et semini tuo; quod est Christus.* V. xxxii. 2.

in *pro* et (*ante* seminibus) V^2.

7. hi *d e g* Iren. 2/3 Cypr. 1/2. hii Cypr. 1/2 et 1/2 *cod.* L. ii Iren. 1/3. isti Tert. 8. prouidens *d e* Iren. 2/2 (*teste cod.* C) Cypr. 2/2. praeuidens Iren. 1/2 *codd.* prae uel pro uidens [*gr.* προϊδοῦσα] *g.* quoniam *g* Iren. 1/2. quia *d e* Iren. 1/2 Cypr. 2/2. praenuntiauit Iren. 2/2 Cypr. 2/2. pronuntiauit *d e.* prae uel pronuntiauit *g.* quoniam Iren. 1/2. quia *d e g* Iren. 1/2 Cypr. 2/2. benedicentur *e g* Iren. 2/2 Cypr. 2/2. benedicuntur *d.* in te *g* Iren. 1/2 Cypr. 1/2 *cod.* A. in eo Iren. 1/2. in illo Cypr. 2/2. *om. d e.* 9. itaque Iren. 2/2. igitur *d e g* Cypr. 2/2. benedicentur *d e g* Iren. 2/2. benedicti sunt Cypr. 2/2. 13. redemit *e g* Iren. redimet *d.* maledictum *d e g* Iren. Tert. 1/3. maledictio Tert. 2/3. quoniam Iren. quia *d e g* Tert. qui pendet (pendit *g*) in ligno *d e g* Iren. qui pependerit in ligno Tert. 2/3. in ligno suspensus Tert. 1/3. 16. ut [*pro* et 1°] *d e.* et 2° [*ante* non] Iren. *om. d e g* Tert. dicit *d e g* Iren. dixit Tert. 2/2. Et [*ante* seminibus] *d e g* Iren. *om.* Tert. 2/2. seminibus *g* Iren. Tert. 2/2. seminibus tuis *d e.* quasi Iren. Tert. 1/2. tamquam *d e* Tert. 1/2. quasi uel tamquam [*gr.* ὡς] *g.* de multis . . . de uno Iren. in multis . . . in uno *d e g.* de pluribus . . . de uno Tert. 1/2. pluribus . . . uni Tert. 1/2. quasi Iren. sicut *d e g.* tamquam Tert. 2/2. Et semini tuo *d e g* Iren. semini [*ante* tamquam 2°] Tert. 2/2. quod Iren. Tert. 2/2. qui *d e.* quo *g.* *tr.* Christus est Tert. 1/2.

Quoniam autem hyperbatis frequenter utitur apostolus, propter uelocitatem sermonum suorum et propter impetum qui in ipso est Spiritus, ex multis quidem aliis est inuenire, sed et in ea quae est ad Galatas sic ait: [19] *Quid ergo lex factorum? Posita est usque quo ueniat semen cui promissum est dispositum per angelos in manu mediatoris.* Ordinatio enim sic est: [19] *Quid ergo lex factorum? Disposita per angelos in manu mediatoris posita est, usquedum ueniat semen cui promissum est:* ut sit homo interrogans et Spiritus respondens. III. vii. 2.

adinuenire *V* et inuenire *C*.
positus *C*: disposita *P*. — quo *CV*.
disposita *V*? (*QR*), *edd.*
manum *A*.
disposita *pro* posita *MMOQ*.
repromissum *AP* μ, *edd. pr.*

Hoc est *semen* de quo ait apostolus in epistola quae est ad Galatas [19] legem factorum positam *donec ueniret semen cui promissum est.* V. xxi. 1.

id *pro* hoc *A*.
Galathas *C*.
lex . . . posita est C^2.
posita *V*.

[24] Sed et legem paedagogum nostrum *in Iesum Christum* dixit. IV. ii. 7.

CAP. IV.

Sed et Paulus ait: [4] *Cum autem uenit plenitudo temporis, misit Deus filium suum.* . . . Uerbum Dei incarnatus cum aduenisset *plenitudo temporis*, in quo Filium hominis fieri oportebat Filium Dei. III. xvi. 7.

[4] Ipse et in apostolis adnuntiauit plenitudinem *temporum* [5] adoptionis uenisse. III. xxi. 4.

[4] *Cum uenit plenitudo temporis* libertatis. IV. xxii. 1.

aut *pro* autem *M*.

In eadem ostendit epistola sic dicens: [4] *Cum autem uenit plenitudo temporis, misit Deus Filium suum, factum de muliere.* V. xxi. 1.

19. + est [*post* ergo] *m*. factorum *d e m* Iren. 3/3. praeuaricationum uel factorum [*sc. gr.* παραβάσεων uel πράξεων] *g*. factorum [*sine additamento, ita ut cum uoce* lex *ponatur*] *g* Iren. 3/3. factorum gratia [*sc. cum* posita est] *d e m*. donec *g m* Iren. 1/3. usque dum Iren. 1/3. usque quo (usque *codd.* CV) Iren. 1/3. quoadusque *d*. quodusque *e*. ueniat *d e* Iren. 2/3. ueniret *g m* (Iren. 1/3). promissum est Iren. 3/3. repromissum est *g*. repromissus est *d e*. repromissum erat *m codd.* se promiserat [*sc.* repromiserat] deus *m cod.* dispositum *d e m* Iren. disposita uel ordinata [*gr.* διαταγείς] *g*. 24. in Iesum Christum Iren. in Christum Iesum *d e*.

IV. 4. Cum autem Iren. 3/3 Tert. 1/2. at ubi Tert. 1/2 Cypr. postquam uero [uero *bis d*] *d e m*. postquam uel cum [*gr.* ὅτε] uero *g*. ueuit plenitudo temporis *g* Iren. 4/4. uenit plenitudo temporum *d e m*. uenit adimpletio temporis Cypr. euenit impleri tempus Tert. 1/2. templus expletum est Tert. 1/2. natum [*pro* factum] *m cod.* Cypr. de Iren. 2/4 Cypr. ex *d e g m* Iren. 2/4 Tert. 2/2.

Et apostolus autem Paulus in ea epistola quae est ad Galatas manifeste ait: [4] *Misit Deus Filium suum, factum de muliere.* III. xxii. 1.

Sed quoniam unus et idem est qui ab initio plasmauit nos et in fine [4] *Filium suum misit*, praeceptum eius perfecit Dominus *factus ex muliere.* V. xxi. 2. | perficit *CV*.

Et iterum in epistola quae est ad Galatas ait: [4] *Cum autem uenit plenitudo temporis, misit Deus Filium suum, factum ex muliere, factum sub lege,* [5] *ut eos qui sub lege erant redimeret, ut adoptionem percipiamus* . . . Filius Dei hominis filius factus, *ut* per eum *adoptionem percipiamus*, portante homine et capiente et complectente Filium Dei. III. xvi. 3. | — uenit *V*. natum *pro* factum *MPR*. adopt. filiorum *A*.

[5] Uel quam *adoptionem* accipient a Deo? IV. xxxiii. 4. | quem *C*.

[5] *Uti filiorum adoptionem* perciperemus. III. xix. 1. | uti *C*: ut *edd*.

[5] De his qui *adoptionem* perceperunt dicit: hi autem sunt ecclesia. III. vi. 1.

[5] Qua enim ratione *filiorum* adoptionis eius participes esse possemus, nisi per *Filium*? III. xviii. 7.

Illi enim creaturae potius quam creatori seruientes et [8] *his qui non sunt dii.* [Cf. Rom. i. 25.] II. ix. 2. | hiis quae *A*: hls quae *MM*.

Et apostolus autem Paulus dicens: [8] *Si enim his qui non erant dii seruistis,* [9] *nunc cognoscentes Deum, immo cogniti a Deo:* separauit eos qui non erant ab eo qui est Deus. III. vi. 5. | dei *C*. agniti *V*.

[19] Nos autem precamur . . . formari Christum in eis. III. xxv. 7.

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5. adoptionem Iren. 4/6. adoptionem filiorum *d e g* Iren. 2/6 Tert. percipiamus Iren. reciperemus *d e g*. acciperemus Tert. 8. Si enim Iren. si ergo Tert. sed [*om.* sed *m*] tunc (nunc r_2) quidem ignorantes deum *m* r_3. sed tunc quidem nescientes deum *d e*. sed tunc quidem nescientes uel ignorantes [*gr.* οὐκ εἰδότες] deum *g*. *et Irenaeus et Tertullianus (seu Marcion ap. Tert.), cum certum sit eos uocem* si *non de suo addere sed ex apostolo citare, legisse uidentur pro* ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν *tantum* εἰ μέν. his *m* Iren. 2/2 Tert. hi (hii r_3) *d e* r_3. *om. g*. qui non sunt *d e m* Iren. 1/2. qui non erant Iren. 1/2. qui non natura sunt Tert. qui naturam non sunt r_3. non natura non sunt [*per incuriam ut uid.*] *g*. seruistis (seruiuistis *g*) *g m* Iren. seruiebatis (seruiuatis r_3) *d e* r_3. seruitis Tert. 9. nunc Iren. nunc autem *d e g m* r_3. cognoscentes r_3 Iren. scientes *g*. uti cognouistis *d e*. cum cognoueritis *m*. immo *m* r_3 Iren. magis autem *d e*. immo uel magis autem [*gr.* μᾶλλον δέ] *g*. cogniti r_3 Iren. cogniti (cognoti *d*) estis *d e g m*.

Reaedificata Hierusalem secundum characterem [26] *quae sursum est Hierusalem*, de qua . . . scribens ad Galatas similiter ait: [26] *Illa autem quae sursum est Hierusalem libera est, quae est mater omnium nostrum.* V, XXXV. 2.

[27] Et quemadmodum *plures filii eius quae deserta est, magis quam eius quae habet uirum.* I. x. 3.

[27] καὶ πῶς πλείονα τῆς ἐρήμου τὰ τέκνα, μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. [EPIPH.] I. x. 3.

Sed et apostolus ait in ea quae est ad Galatas: [28] *Uos autem, fratres, secundum Isaac repromissionis filii estis.*

[Cf, ROM, iv. 11.] V. XXXII. 2.

CAP. V.

manifestas *C.*
idololatria *edd.*
— idol. uenef. *P.*
contemtiones *C.*
irae *V, Gr Ma Ha St.*
inritiones C^*: inrationales C^2.
heresis *AMM.*

In ea epistola quae est ad Galatas sic dicens: [19] *Manifesta autem sunt opera carnis, quae sunt adulteria fornicationes immunditia luxuria* [20] *idolatria ueneficia inimicitiae contentiones zeli ira aemulationes animositates inritationes dissensiones haereses*

26. Illa autem quae Iren. quae autem *d e g* r^2. mater omnium nostrum Iren. mater nostra *d e g* r_3 (Tert.). **27.** Plures Iren. multi *d e* r_3. multa *g*. eius quae deserta est Iren. desertae *d e g* r_3. eius quae habet uirum *d e* r_3 Iren. eius quae habet uirum uel habentis uirum [*gr.* τῆς ἐχούσης τὸν ἄνδρα] *g*. **28.** Uos . . . estis *e g* Iren. uobis . . . estis *d*. nos . . . sumus r_3. repromissionis Iren. promissionis *d e g* r_3.

V. 19. facta [*pro* opera] Cypr. 2/2. adulteria *d e g* Iren. Cypr. 2/2 Lucif. *om.* Tert. Conc-Carth. ap. Cypr. [*ed. Hartel* i. 439]. fornicationes *d e g* Iren. Cypr. 2/2 Conc-Carth. Lucif. fornicationem Tert. *allusiue*. immunditia *d e* Iren. (Tert.) Lucif. immunditiae *g* Cypr. 2/2 Conc-Carth. luxuria Iren. lasciuia (Tert.). inpudicitia *d e g*. incestum Conc-Carth. spurcitiae Cypr. 2/2. inpudicitia et luxuria Lucif. [*gr.* ἀσέλγεια]. **20.** idolatria (idololatria *e g* Lucif.) *e g* Iren. Cypr. 1/2 [*et* 1/2 *codd.*] Lucif. idololatriae Cypr. 1/2 *codd.* idololatrocinia *d*. idololatriae seruitus Conc-Carth. ueneficia *d e g* Iren. Conc-Carth. Lucif. ueneficia homicidia [*uide infra*] Cypr. 2/2. inimicitiae *omnes*. contentiones *d e g* Iren. Cypr. 2/2 Lucif. certamina Conc-Carth. zeli ira aemulationes animositates Iren. [*gr.* ζῆλοι (ζῆλος) θυμοὶ (θυμός): *utriusque uocis duplex esse uidetur interpretatio* ζῆλοι zeli, aemulationes, θυμὸς θυμοί ira animositates]. aemulationes irae *d e g* Lucif. zelus ira Conc-Carth. aemulationes animositas (animositates Cypr. *codd.* 2/2) Cypr. 2/2. irritationes *d e g* Iren. rixae Lucif. prouocationes simultates [*gr.* ἐριθεῖαι] Cypr. 2/2. *om.* Conc-Carth. dissensiones *d e g* Iren. Cypr. 2/2 Lucif. diuisiones Conc-Carth. heresis (*pro* hereses) Iren. *codd.* Cypr. (*codd. ept.*) 2/2 Conc-Carth.

IV. 27. πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ κ.τ.λ. ℵ A B C D *rell.*

21 *inuidiae ebrietates conmissationes et his similia; quae praedico uobis, quemadmodum et praedixi, quoniam qui talia agunt regnum Dei non possidebunt.* . . . Et iterum spirituales actus intulit uiuificantes hominem id est insertionem Spiritus sic dicens: 22 *Fructus autem Spiritus est caritas gaudium pax patientia bonitas benignitas fides lenitas continentia castitas: aduersus haec non est lex.* Sicut igitur qui in melius profecerit et fructum operatus fuerit *Spiritus*, omni modo saluatur propter Spiritus communionem; sic et is qui remanserit in praedictis carnis operationibus carnalis uere deputatus, eo quod non assumat Spiritum Dei, *regnum non* poterit possidere caelorum. [Cf. 1 Cor. xv. 50.] V. xi. 1.

– et *A*: ex *pro* et *C*.

21 De quibus scripturae confirmant quoniam *qui faciunt ea regnum Dei non hereditabunt.* [Cf. 1 Cor. vi. 9, 10.] I. vi. 3.

21 περὶ ὧν αἱ γραφαὶ διαβεβαιοῦνται τοὺς ποιοῦντας αὐτὰ βασιλείαν Θεοῦ μὴ κληρονομήσειν. [Epiph.] I. vi. 3.

Horum depositionem apostolus praeconatur et 21 eos *qui talia operantur* uelut carnem et sanguinem tantum exsistentes *non* posse ait *regnum* caelorum possidere. [Cf. 1 Cor. xv. 50.] V. xii. 3.

operantur *CV, Ma Ha St*: praeconantur (-atur *μ*) *A μ*: perpetrant *edd pr.*

21. inuidiae . . . conmissationes *om.* Conc-Carth. inuidiae Iren. Cypr. 2/2 [*de* Cypr. *uide supra*]. inuidiae homicidia [homicidiae *d*: *gr.* φθόνοι φόνοι] *d e g* Lucif. his similia Iren. Cypr. 2/2 Conc-Carth. Lucif. similia his *d e g.* quae praedico . . . praedixi quoniam *om.* Cypr. 2/2. de quibus [*pro* quae] Conc-Carth. *tr.* praedixi . . . praedico Conc-Carth. quemadmodum et Iren. sicut et *d e g.* sicut Conc-Carth. Lucif. quoniam *g* Iren. Conc-Carth. quia *d e.* quod Tert. qui talia agunt *d e* Iren. 1/3 Cypr. 2/2 Lucif. qui talia operantur Iren. 1/3. qui faciunt ea Iren. 1/3. quicumque haec faciunt Conc-Carth. talia agentes *g.* possidebunt *d e* Iren. 1/2 Cypr. 2/2. hereditabunt Iren. 1/2 Conc-Carth. hereditabunt uel possidebunt [*gr.* κληρονομήσουσι] *g.* sunt consecuturi hereditate Tert. consequentur Lucif. + nisi peniteant *g.* 22. caritas *d e g* Iren. Cypr. 2/2 *codd.* agape (agapes) Cypr. 2/2 *codd. opt.* patientia *d e g* Iren. magnanimitas Cypr. 2/2. bonitas benignitas Iren. bonitas mansuetudo *d e.* mansuetudo bonitas uel benignitas [*gr.* χρηστότης ἀγαθωσύνη] *g.* bonitas [*tantum*] Cypr. 2/2. lenitas *d e g* Iren. mansuetudo Cypr. 2/2. continentia castitas [*sc.* ἐγκράτεια, ἁγνεία] *g* Iren. Cypr. 2/2. continentia castitatis *d e.* haec Iren. huiusmodi *d e g.*

CAP. VI.

Paulum autem apostolum et ipsum reminisci huius Crucis dicunt . . . iterum : 14 *Mihi autem non eueniat in ullo gloriari nisi in cruce Christi, per quem mihi mundus crucifixus est et ego mundo.*

[Ualentiniani ap. Iren.] I. iii. 5.

Παῦλον δὲ τὸν ἀπόστολον καὶ αὐτὸν ἐπιμιμνήσκεσθαι τούτου τοῦ Σταυροῦ λέγουσιν . . . πάλιν· 14 Ἐμοὶ δὲ μὴ γένοιτο ἐν μηδενὶ καυχᾶσθαι, εἰ μὴ ἐν τῷ σταυρῷ τοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται κἀγὼ κόσμῳ.

[Epiph.] I. iii. 5.

eueuenia *MM.* in nullo *C.* Christi cruce *Er.*

Χριστοῦ Cod. Uen., Ed. Paris: Ἰησοῦ Ed. Basil. τῷ κόσμῳ Ed. Basil.

VI. 14. non eueniat Iren. absit *d e g* Cypr. 2/2. in ullo Iren. *om. d e g* Cypr. 2/2. crucem [*prv* cruce] Cypr. 2/2 *cod. opt.* Christi Iren. Domini nostri Iesu Christi *d e g* Cypr. 2/2. — est *g*.

VI. 14. *ἐν μηδενί* ℵ A B C D *rell.* *καυχᾶσθαι* ℵ B C D^{c} Orig. *al fer omn.* *καυχήσασθαι* A D* K 47*. *κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* ℵ A B C D *rel.* *ὁ κόσμος* F G 219 Thphyl. *κόσμῳ* ℵ A B C* D* *rel.* Orig. *τῷ κόσμῳ* C^{3} D^{c} E K L 47 *al pler.*

AD EPHESIOS.

CAP. I.

Sanguine suo redemit nos, quemadmodum et apostolus eius ait: [7] *In quo habemus redemptionem per sanguinem eius, remissionem peccatorum.* [Cf. Col. i. 14.] V. ii. 2.

in remissionem *A*: et remissionem *μ*.

Quemadmodum apostolus Ephesiis ait: [7] *In quo habuimus redemptionem per sanguinem eius, remissionem peccatorum.* [Cf. Col. i. 14.] V. xiv. 3.

Effesiis *C*.

Et illud: [10] *Recapitulata esse omnia in Christo per Deum.* [Ualentiniani ap. Iren.] I. iii. 4.

incapitulata *MPR*. dominum *M*.

καὶ τό· [10] Ἀνακεφαλαιώσασθαι δὲ τὰ πάντα ἐν τῷ Χριστῷ διὰ τοῦ Θεοῦ. [Epiph.] I. iii. 4.

[10] Et de caelis in gloria Patris aduentum eius ad recapitulanda uniuersa. I. x. 1.

[10] καὶ τὴν ἐκ τῶν οὐρανῶν ἐν τῇ δόξῃ τοῦ Πατρὸς παρουσίαν αὐτοῦ ἐπὶ τὸ ἀνακεφαλαιώσασθαι τὰ πάντα. [Epiph.] I. x. 1.

ἐπὶ δὲ τό Cod. Uen.

[10] Quartum uero [*sc.* testamentum] quod renouat hominem et recapitulat *in* se *omnia*. III. xi. 8.

[10] *Omnia in* semetipsum recapitulans: in omnibus autem est et homo plasmatio Dei: et hominem ergo in semetipsum recapitulatus est . . . *uniuersa in* semetipsum recapitulans. III. xvi. 6.

semetipso *Aμ*, *edd. pr.* recapitulatus *C*: recapitulans *edd.*

[10] Qui recapitulatur *omnia in* se. Et antiquam plasmationem in se recapitulatus est . . . recapitulans in se Adam. III. xxi. 9, 10.

I. 7. habemus *d e g* Iren. 1/2. habuimus Iren. 1/2 *cum* D^{er} *etc.* peccatorum *d e* Iren. 2/2. peccatorum uel delictorum [*gr.* τῶν παραπτωμάτων] *g*. 10. recapitulari Iren. restaurare *d e g*. per Deum Ualentiniani ap. Iren. *quod* recapitulata esse omnia *apud interpretem quasi ipsissima apostoli uerba inuenis, scripsit Irenaeus quidem* ἀνακεφαλαιώσασθαι (*uide textum graecum*), *interpretatus est autem latinus noster* (*errore aut suo aut scribae alicuius graeci*) ἀνακεφαλαιῶσθαι.

in terra (+ sunt *PR*) *A OPQR* μ, *edd. pr. Ha.*

in semetipso *A*.

[10] Recapitulans *in* se *omnia quae in caelis et quae super terram.* . . . Haec igitur in semetipsum recapitulatus est. V. xx. 2.

[10] Uti *uniuersa in* semetipsum recapituletur. V. xviii. 3.

Effesios *C*.

uestrae *V*, *Er Ga Fe*.

Nunc autem partem aliquam a Spiritu eius sumimus . . . quod et *pignus* dixit apostolus . . . in epistola quae ad Ephesios est dicens: [13] *In quo et uos, audito uerbo ueritatis, euangelio salutis uestrae, in quo credentes signati estis Spiritu promissionis sancto,* [14] *qui est pignus hereditatis nostrae.* V. viii. 1.

[21] Et propter hoc *super omne initium et potestatem et dominationem et omne nomen quod nominatur* omnium quae facta sunt et condita sunt existens Deus. IV. xix. 2.

omnes *pro* omnem princ. et potest. et domin *AOPQ*(*R*) μ. *tr.* domin. et potest. *Ma Ha St.*

[21] Qui est *super omnem principatum et potestatem et dominationem et omne nomen quod nominatur.* IV. xxiv. 2.

[21] Alterum quidem esse Deum saeculi huius dicunt, alterum uero qui sit *super omnem principatum et initium et potestatem.* III. vii. 1.

[21] Solus unus Deus fabricator, hic qui est *super omnem principalitatem et potestatem et dominationem et uirtutem.* II. xxx. 9.

— angeli C^{b}.

[21] Sed et inuisibilia, angeli archangeli dominationes potestates uirtutes, per hunc omnia facta sunt. [Cf. Rom. viii. 38.] II. xxx. 4.

[21] Illa quae sunt super caelum, ut puta principia potestates angeli archangeli dominationes uirtutes. II. xxx. 6.

[21] Uniuersa creatura et principatus et potentia et omnis subiecta uirtus. II. vi. 2.

Quemadmodum enim poterit super hunc alia plenitudo aut [21] initium aut potestas aut alius deus esse? II. i. 2.

10. quae super terram Iren. *codd. CV.* quae in terra *de* Iren. *codd.* in terra [*tantum*] *g*. 13. audito uerbo . . . euangelio Iren. audientes uerbum . . . euangelium *deg*. cum audissetis sermonem . . . euangelium Tert. *om.* salutis uestrae Tert. credentes *deg* Iren. credidistis et Tert. spiritu *g* Iren. Tert. spiritus *de*. + eius [*ante* sancto] Tert. 14. qui Iren. quod *deg*. 21. super *dg* Iren. 3/3. supra *er*. omnem *deg* Iren. 2/3. omne Iren. 1/3. initium *de* Iren. 1/4. principalitatem Iren. 1/4. principatum *gr* Iren. 1/4. principatum et initium Iren. 1/4. uirtutem *degr* (Iren. 1/4). *om.* Iren. 3/4.

CAP. II.

[2] Sic autem et diabolus, cum sit unus ex angelis his qui super *spiritum aeris* praepositi sunt, quemadmodum Paulus apostolus in ea quae ad Ephesios est manifestauit, inuidens homini apostata a diuina factus est lege; inuidia enim aliena est a Deo. V. xxiv. 4.

dic *pro* sic *MM*.
autem et *ACMMV*: etiam *edd*.
sint *pro* sunt *MM*.
quae est ad Ephesios *μ*, *edd*.
Effesios *C*.

[7] *Ut* ostendat *saeculis superuenientibus inenarrabiles diuitias benignitatis suae.* IV. v. 1.

Et iterum: [13] *Nunc autem in Christo uos qui aliquando fuistis longe facti estis proximi in sanguine Christi.* III. xviii. 3.

sanguinem *C*.

καὶ πάλιν· [13] Νυνὶ δὲ ἐν Χριστῷ οἱ ποτὲ ὑμεῖς ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ. [Theodoret.] III. xviii. 3.

Et rursus eisdem: [13] *Uos,* inquit, *qui aliquando eratis longe facti estis iuxta in sanguine Christi.* Et iterum: [14] *Inimicitias in carne sua,* [15] *legem praeceptorum decretis euacuans.* V. xiv. 3.

iusta *CO*.
sanguinem *CO*.
inim. carnis suae *A**.

[15, 16] A Domini autem aduentu nouum testamentum ad pacem reconcilians. IV. xxxiv. 4.

[17] Alii uero praesentem eum iam his *qui longe* erant praeconabant. [Cf. Esai. lvii. 19.] IV. xxxvi. 5.

[17, 20] Hic in nouissimis temporibus apparens, *lapis summus angularis*, in unum collegit et uniuit eos *qui longe* et eos *qui prope*, hoc est, circumcisionem et praeputium. III. v. 3.

— in *MM*.

preputiationem *C*.

[20] Sicut et *Christus lapis summus angularis*, omnia sustinens et in unam fidem Abrahae colligens eos qui ex utroque testamento apti sunt [22] *in* aedificationem *Dei.* IV. xxv. 1.

II. 7. saeculis superuenientibus Iren. in saeculis superuen. *deg*. in superuen. saeculis *r*. inenarrabiles Iren. superabundantes (-ante *de*) *deg*. abundantes *g*. benignitatis Iren. gratiae *g*. gloriae *de*. 13. Nunc autem *deg* (*r*) Iren. at nunc Tert. Christo Iren. Tert. Christo Iesu *degr*. hos [*pro* uos] *e*. — aliquando Tert. fuistis *de* Iren. 1/2. eratis Iren. 1/2 Tert. eratis uel fuistis [*gr*. *οἱ ποτὲ ὄντες*] *g*. proximi Iren. 1/2 Tert. 1/2 *allusiue*. prope [*tr. ante* facti estis *g*] *gr* Tert. 1/2. iuxta (iusta *d*) [*tr. ante* facti estis *de*] *de* Iren. 1/2. Christi *degr* Iren. 2/2. eius [? Marcion *ap*.] Tert. 14. Inimicitias Iren. inimicitiam *degmr*. inimicitiae [*sc*. pariete] Tert. 15. praeceptorum Iren. Tert. mandatorum *degmr*. decretis [*decretis r*] *r* Iren. sententiis *m* Tert. in decretis *g* (*r*). in edictis *de*. euacuans (*r*) Iren. destituens *de*. destruens *g*. euacuauit *m*. uacuam fecit Tert. 17. qui prope Iren. Tert. qui iuxta *e*. 20. lapis summus angularis Iren. 2/2. (Tert.) angularis lapis *de*. angula uel ipso summo angulari lapide ris lapide lapis *g* [*sc*. angularis lapis uel ipso summo angulari lapide *ut uid.*: *gr*. *ὄντος ἀκρογωνιαίου λίθου*].

II. 13. *ἐν* Χριστῷ [*pro ἐν* Χριστῷ Ἰησοῦ] *cum* L; Tert. Orig.-lat.

CAP. III.

—est *C.*

[3] Cui *per reuelationem manifestatum est mysterium.* III. xiii. 1.

per reuelatione *C.*

[3] Hoc est *mysterium* quod dicit *per reuelationem manifestatum* sibi. III. xii. 9.

[3] τοῦτ' ἔστι τὸ μυστήριον ὃ λέγει κατὰ ἀποκάλυψιν ἐγνωρίσθαι αὐτῷ. [Caten.] III. xii. 9.

[18] Exponite mihi plenitudinem latitudinem et longitudinem et altitudinem. IV. xix. 2.

tr. longitudinem et altitudinem *C.*

[18] Omne quod est in eo profundum et altitudinem et longitudinem consideraueris. II. xxv. 4.

[18] Ostendens altitudinem et longitudinem et latitudinem in se. V. xvii. 4.

[18] ἐπιδεικνύων τὸ ὕψος καὶ μῆκος καὶ πλάτος καὶ βάθος ἐν ἑαυτῷ. [Caten.] V. xvii. 4.

Et Paulum manifestissime dicunt *aeonas* nominare saepissime, adhuc etiam et ordinem ipsorum seruare sic dicentem: [21] *In uniuersas generationes saeculi saeculorum.* [Ualentiniani ap. Iren.] I. iii. 1.

καὶ τὸν Παῦλον φανερώτατα λέγουσι τούσδε Αἰῶνας ὀνομάζειν πολλάκις, ἔτι δὲ καὶ τὴν τάξιν αὐτῶν τετηρηκέναι οὕτως εἰπόντα· [21] Εἰς πάσας τὰς γενεὰς τῶν αἰώνων τοῦ αἰῶνος. [Epiphan.] I. iii. 1.

CAP. IV.

Pater omnium *V, Fe Gr.* + et per omnia *post* omnes *AOPQR μ, edd. pr.* + est *post* qui *MPR Er Ga Fe.* — ipse (*OPQR*) *μ, Ma Ha St.*

Et apostolus Paulus similiter: [5] *Unus Dominus, una fides, unum baptisma,* [6] *unus Deus et Pater, qui est super omnes et in omnibus nobis.* IV. xxxii. 1.

Paulus apostolus dixit: [6] *Unus Deus Pater, qui super omnes,* et ipse *per omnia et in omnibus nobis.* II. ii. 6.

III. 3. per Iren. 2/2. secundum *d e g.* manifestatum Iren. 2/2. cognitum factum *d e g.* mysterium Iren. 2/2. sacramentum *d e g.* 21. uniuersas generationes saeculi saeculorum Iren. omnia saecula saeculorum *d e.* omnia saecula *g.*

IV. 5. deus [*pro* dominus] *m cod.* (Tert. ?? Opt. ??). unum baptisma *d e g m* Iren. Cypr. unum baptismum [*casus nominatiuus*] Tert. una tinctio Opt. 6. deus pater Iren. 6/7. deus et pater Iren. 1/7. deus et pater omnium *d e g m* Cypr. qui est Iren. 3/7. qui [— est] *d e g m* Iren. 2/7 Cypr. *om.* Iren. 2/7.

III. 3. —τοῦ αἰῶνος FG, Latt. pauc.

[6] *In omnibus et per omnia unus Deus Pater.* IV. vi. 7.

[6] *Unus Deus*, inquit, *Pater, qui super omnes et in omnibus nobis.* IV. xx. 2. — et *M.*

Quia est [6] *Unus Deus Pater qui* continet omnia. IV. xx. 6.

Quoniam et [6] *unus Deus super omnes et per omnes et in omnibus nobis.* V. xvii. 4.

ὅτι εἷς ὁ Θεὸς ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ἡμῖν.
[CATEN.] V. xvii. 4.

Et sic [6] *unus Deus Pater* ostenditur, *qui est super omnia et per omnia et in omnibus: super omnia* quidem Pater, et ipse est caput Christi: *per omnia* autem Uerbum, et ipse est caput ecclesiae; *in omnibus* autem *nobis* Spiritus, et ipse est aqua uiua quam praestat Dominus in se recte credentibus et diligentibus se et scientibus quia *unus Pater qui est super omnia et per omnia et in omnibus nobis . . . Unus Deus Pater super omnes et* unum Uerbum Dei quod *per omnes.* [Cf. 1 COR. xi. 3, EPH. v. 23, Io. iv. 10, vii. 38, 39.] V. xviii. 2. — et per omnia *AO QRμ.*

[8] *Ascendens* enim *in altitudinem* Dominus per passionem, *captiuam duxit captiuitatem, dedit dona hominibus.* II. xx. 3.

Sed et apostolus ait: [9] *Ascendit autem, quid est nisi quoniam et descendit in inferiora terrae? . . .* commoratus usque in tertiam diem *in* inferioribus *terrae.* V. xxxi. 1, 2. quia *pro* quoniam (*OP QR*) *μ, Ma Ha St.*

Dominum [9] *in ea quae sunt sub terra* descendisse. IV. xxvii. 2.

Passio eius expergefactio est dormientium discipulorum, propter quos [9] *et descendit in inferiora terrae.* IV. xxii. 1.

[9] Et descendere *in ea quae sunt deorsum terrae,* quaerentem ouem

super omnia et per omnia Iren. 1/7. super omnes et per omnes *g m cod.* Iren. 2/7. super omnes et per omnia *de* Iren. 1/7 Cypr. super omnes [*tantum*] *m codd.* Iren. 2/7. per omnia [*tantum*] Iren. 1/7. in omnibus nobis *d e g m* Iren. 5/7 Cypr. in omnibus [*uide textum graecum N. T.*] Iren. 2/7. 8. altitudinem Iren. 2/2. altum *d e g* Lucif. sublimitatem Tert. dona *d e* Iren. Lucif. data Tert. data uel dona [*gr.* δόματα] *g.* hominibus *d e* Iren. filiis hominum Tert. in hominibus *g.* 9. Ascendit autem Iren. quod autem ascendit *d e g* Lucif. quoniam Iren. quod *g.* quia *d e* Lucif. inferiora *d e g* Iren. 2/3 Tert. 2/2 Lucif. ea quae sunt deorsum Iren. 1/3. terrarum [*pro* terrae] Tert. 1/2.

quae perierat, quod quidem erat proprium ipsius plasma, et [8] ascendere *in altitudinem*, offerentem et commendantem Patri eum hominem qui fuerat inuentus, primitias resurrectionis hominis in semetipso faciens. [Cf. Luc. xv. 4, 5 : 1 Cor. xv. 20.] III. xix. 3.

[10] Uerbum Patris *qui descendit, ipse est et qui ascendit.* I. ix. 3.

[10] ὁ Λόγος ὁ τοῦ Πατρὸς ὁ καταβὰς αὐτός ἐστι καὶ ὁ ἀναβάς. [Epiph.] I. ix. 3.

– enim *C.*

[10] *Ipse est* enim *qui descendit* et *ascendit* propter salutem hominum. III. vi. 2.

[10] Quoniam *qui descendebat, ipse erat et qui ascendebat.* III. xxi. 6.

compunctum *MM.* – et *ante* per μ. fecit (*OR*), *Ma St.* edificatione *V.*

Hic primo erit tenens caput, [16] *ex quo totum corpus compactum et conexum, et per omnem iuncturam subministrationis in mensura uniuscuiusque partis, incrementum corporis facit in aedificationem sui in caritate.* [Cf. Col. ii. 19.] IV. xxxii. 1.

[16] Et tenens caput *ex quo uniuersum corpus* ecclesiae *compaginatum* augescit. [Uid. Col. ii. 19.] V. xiv. 4.

coulescens *C**: calescens *A* : concalescens *M.* augmentum *Aμ,edd. pr.* habentem *codd.*

[16] Per compagines et coniunctiones coalescens et confirmatum augmento Dei, unoquoque membrorum habente propriam et aptam in corpore positionem. III. xix. 3.

[19] *Desperantes* [18] *a uita Dei.* I. xiii. 7.

[19] ἀπηλπικυῖαι [18] τῆς ζωῆς τοῦ Θεοῦ. [Epiph.] I. xiii. 7.

de ore *A*(*OPQR*) μ, *Ma Ha St.*

Et iterum ait : [25] *Loquimini ueritatem unusquisque cum proximo suo :* et [29] *Omnis sermo malus ex ore uestro non exeat.* IV. xxxvii. 4.

10. *praem.* et [*ante* qui] Lucif. descendebat . . . erat . . . ascendebat Iren. 1/2. descendit . . . est . . . ascendit *d e g* Iren. (2/3) Lucif. 16. totum *d e g* Iren. 1/2 Lucif. uniuersum [*sed forte* Col. ii. 19] Iren. 1/2. compactum *d e g* Iren. 1/2 Lucif. compaginatum Iren. 1/2. connexum [+ et Iren.] *d e* Iren. Lucif. connexum uel productum [*gr. συμβιβαζόμενον*] *g*. – omnem Lucif. subministrationibus *e*. mensura *g* Iren. mensuram *d e* Lucif. 25. unusquisque cum proximo suo *d e g m* Iren. Tert. 1/2. unusquisque ad proximum suum Lucif. 2/2. ad proximum quisque Tert. 1/2. 29. malus *d e g m* Iren. Cypr. 2/2. turpis Tert. 2/2. ex *d e* Iren. Tert. 2/2. de *m* Cypr. 2/2. de uel ex [*gr.* ἐκ] *g*. non exeat Iren. non procedat [*ante* ex ore uestro Tert. 2/2] *d e g m* Tert. 2/2 Cypr. 1/2 et 1/2 *codd.* non prodeat Cypr. 1/2 *codd.* LB.

19. ἀπηλπικότες D E F G : Latt. Syr-Pesh. Arm. Aeth. ἀπηλγηκότες ℵ A B *et codd. plur.* : Aegyptt. Syr.-Phil. ; Clem-Al. Orig.

CAP. V.

Omnis sermo malus ex ore uestro non exeat: [4] *Aut turpitudo aut uaniloquium aut scurrilitas, quae ad rem non pertinet, sed magis gratiarum actio.* [Cf. Eph. iv. 29.] IV. xxxvii. 4.

– non *C*.
pertinent *M, edd. pr.*

Et iterum ait apostolus: [6] *Nemo uos seducat inanibus sermonibus; propter haec enim uenit ira Dei in filios diffidentiae.* [7] *Nolite ergo fieri participes eorum.* IV. xxvii. 4.

sermonibus *AC*: uerbis (*OPQR*) *Vμ, edd.*
propter hoc *μ, Gr.*

[8] *Eratis enim aliquando tenebrae, nunc autem lumen in Domino: quasi filii lucis* honeste *ambulate.* [Cf. Rom. xiii. 13.] IV. xxxvii. 4.

– enim *CV*.

Hoc autem et Paulus dicit: [13] *Omne enim quod manifestatur, lumen est.* I. viii. 5.

τοῦτο δὲ καὶ ὁ Παῦλος λέγει· [13] Πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν.
[Epiph.] I. viii. 5.

[23] Uerbum, et ipse est *caput ecclesiae.* V. xviii. 2.

Quemadmodum et beatus apostolus ait in ea quae est ad Ephesios epistola, [30] *quoniam membra sumus corporis eius, de carne eius et de ossibus eius.* V. ii. 3.

in epistola que est ad Ephesios *C*.

καθὼς ὁ μακάριος Παῦλός φησιν ἐν τῇ πρὸς Ἐφεσίους ἐπιστολῇ [30] ὅτι μέλη ἐσμὲν τοῦ σώματος, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ.
[Sacr. Parallel.] V. ii. 3.

V. 4. uaniloquium Iren. stultiloquium *d e g* Cypr. uanum uerbum (Tert.). et [*pro* aut] Cypr. quae . . . pertinet *d* Iren. Cypr. *codd.* quae . . . pertinent *e* Cypr. *cod.* L. quae pertinent uel . . . non pertinentia [*gr.* ὁ οὐκ ἀνῆκεν] *g*. **6.** seducat *d e g* Iren. Tert. Lucif. decipiat Cypr. 3/3. sermonibus Iren. uerbis *d e g* Tert. Cypr. 3/3 Lucif. propter haec *g* Iren. propter hoc *d e* Tert. Lucif. propterea Cypr. 3/3. enim *d e g* Iren. Cypr. 3/3. *om.* Tert. Lucif. uenit *d e* Iren. Tert. Cypr. 3/3 Lucif. ueniet uel [*sc.* uenit *gr.* ἔρχεται] *g*. in *d e g* Iren. Lucif. super Tert. Cypr. 3/3. diffidentiae *d e g* Iren. Lucif. incredulitatis Tert. contumaciae Cypr. 3/3. **7.** ergo Iren. Tert. Cypr. 3/3. itaque *d e g* Lucif. fieri participes eorum *d e* Iren. Lucif. participes esse eorum Tert. esse participes eorum Cypr. 3/3. fieri uel effici [*gr.* μὴ οὖν γίνεσθε] comparticipes eorum *g*. **8.** Eratis *d e g* Iren. Tert. 1/2 Lucif. fuistis Tert. 1/2 et uos [*pro* enim] Tert. 1/2. lumen Iren. lux *d e g* Lucif. quasi Iren. sicut *d e g* Lucif. uelut Tert. 1/2. ut Tert. 1/2. **13.** enim *d e* Iren. autem uel enim [*gr.* γάρ] *g*. **30.** Quoniam Iren. quia *d e g*.

V. 30. – ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ ℵ* A B 17 67**; Boh. Aeth.; Method.

– est *Aμ Er.*

32 Scribens ait: *Hoc enim mysterium magnum est; dico autem in Christo et ecclesia.* I. viii. 4.

32 τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ τὴν ἐκκλησίαν. [Epiph.] I. viii. 4.

CAP. VI.

Spiritali *CV.*

12 *Spiritalia* quidem *nequitiae* et angelos transgressos atque apostatas factos et impios et iniustos et iniquos et blasphemos homines in aeternum ignem mittat. I. x. 1.

12 τὰ μὲν πνευματικὰ τῆς πονηρίας καὶ ἀγγέλους τοὺς παραβεβηκότας καὶ ἐν ἀποστασίᾳ γεγονότας καὶ τοὺς ἀσεβεῖς καὶ ἀδίκους καὶ ἀνόμους καὶ βλασφήμους τῶν ἀνθρώπων εἰς τὸ αἰώνιον πῦρ πέμψῃ. [Epiph.] I. x. 1.

militiae *C**.

12 De tristitia autem *spiritalia malitiae* docent facta, unde et diabolum genesim habuisse, quem et Cosmocratorem uocant, et daemonia et omnem spiritalem *malitiae* substantiam . . . et Cosmocratorem quidem intellegere ea quae sunt supra eum, quoniam sit spiritalis malitia. [Ualentiniani ap. Iren.] I. v. 4.

12 ἐκ δὲ τῆς λύπης τὰ πνευματικὰ τῆς πονηρίας διδάσκουσι γεγονέναι· ὅθεν τὸν διάβολον τὴν γένεσιν ἐσχηκέναι, ὃν καὶ κοσμοκράτορα καλοῦσι, καὶ τὰ δαιμόνια καὶ τοὺς ἀγγέλους καὶ πᾶσαν τὴν πνευματικὴν τῆς πονηρίας ὑπόστασιν . . . καὶ τὸν μὲν κοσμοκράτορα γινώσκειν τὰ ὑπὲρ αὐτόν, ὅτι πνεῦμά ἐστι τῆς πονηρίας. [Epiph.] I. v. 4.

32. Hoc enim mysterium magnum Iren. mysterium hoc magnum est *g*. sacramentum hoc magnum *d e* Tert. Cypr. *cod.* sacramentum istud magnum Cypr. dico autem Iren. ego autem dico *d e g* Tert. Cypr. Christo *d e* Iren. Cypr. *codd.* Christum Tert. 2/2 Cypr. + in [*post* et] *d e g* Cypr. *codd.* ecclesia *g* Iren. ecclesiam *d e* Tert. 2/2 Cypr.

VI. 12. nequitiae *d e g m* Iren. Tert. 6/8 Cypr. Lucif. 2/2. malitiae Tert. 2/8.

V. 32. καὶ εἰς τὴν ἐκκλησίαν ℵ A D E F G *al pler.* Uulg. Uerss. Pattr. – εἰς B K; Tert. Orig. (*ex caten.*)

AD PHILIPENSES.

CAP. I.

Ipse apostolus . . . scribebat nobis, et [22] *uiuere in carne fructus operis est* confessus est in ea quae est ad Philipenses epistola dicens: *fructus* autem *operis* Spiritus est carnis salus. . . . [22] *Si* igitur *uiuere in carne, hic mihi fructus operis est,* non utique substantiam contemnebat carnis. V. xii. 4.

est (*post* operis) *C*(*PR*), *Ma St.*: esse *V*, *Fe Gr*; *om. AOQμ*, *Ha.* Filipenses *C*.

CAP. II.

[8] Deinde et *usque ad mortem* peruenit. II. xxii 4.

uenit *C**.

Ab eo qui est omnium Deus accipiens potestatem, quoniam [8] *subiectus factus* est *usque ad mortem, mortem autem crucis.* III. xii. 9.

– factus *A*.

[8] Et *usque ad mortem* descendisse, *mortem autem crucis.* IV. xxv. 2.

cum *pro* autem *C**.

Dissoluens enim eam quae ab initio in ligno facta fuerat hominis inobaudientiam [8] *obaudiens factus* est *usque ad mortem, mortem autem crucis.* . . . In secundo autem Adam reconciliati sumus obaudientes *usque ad mortem* facti. V. xvi. 3.

ἐκλύων γὰρ τὴν ἀπ' ἀρχῆς ἐν τῷ ξύλῳ γενομένην τοῦ ἀνθρώπου παρακοὴν [8] *ὑπήκοος ἐγένετο μέχρι θανάτου, θανάτου δὲ σταυροῦ . . . ἐν δὲ τῷ δευτέρῳ Ἀδὰμ ἀποκατηλλάγημεν ὑπήκοοι μέχρι θανάτου γενόμενοι.* [Sacr. Parallel.] V. xvi. 3.

curuetur *P*, *edd. pr.* – et *ante* terr. *μ*, *edd. pr.* + et infernorum *post* terr. (*OPQR*) *μ*, *Ma Ha St.*

[10] Ut Christo Iesu Domino nostro et Deo et saluatori et regi secundum placitum Patris inuisibilis *omne genu curuet caelestium et terrestrium,* [11] *et omnis lingua confiteatur* ei. I. xii. 1.

I. 22. in carne *e g* Iren. 2/2. in carnem *d*. hic *d e* Iren. hoc *g*.

II. 8. obaudiens factus Iren. 1/2. factus obaudiens [– factus *m cod.*] *d e g m* Cypr. 2/2. subiectus factus Iren. 1/2. *om.* Lucif. mortem autem *d e g m* Iren. 3/3 Tert. 1/3 Cypr. 2/2 Lucif. et mortem Tert. 2/3. **10.** omne genu curuet Iren. omne genu flectat (flectet *g*) *d g*. omne genu flectatur *e m*. omnes genu curuent Cypr. 3/3. omnes genua curuent Auct-*Rebapt.* omne genu curuetur Priscill. 2/2. caelestium et terrestrium Iren. caelestium et [– et *m codd.* Cypr. 1/3] terrestrium et infernorum *d e g m* Cypr. 3/3 Auct-*Rebapt.* caelestium et terrestrium et inferorum Priscill. 2/2.

[10] ἵνα Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν καὶ Θεῷ καὶ σωτῆρι καὶ βασιλεῖ κατὰ τὴν εὐδοκίαν τοῦ Πατρὸς τοῦ ἀοράτου πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, [11] καὶ πᾶσα γλῶσσα ἐξομολογήσηται αὐτῷ.
[Epiph.] I. x. 1.

Hoc est quod a Paulo dicitur: [15] *Quemadmodum luminaria in mundo.* IV. v. 3.

τοῦτ' ἔστι τὸ ὑπὸ Παύλου εἰρημένον· [15] Ὡς φωστῆρες ἐν κόσμῳ.
[Caten.] IV. v. 3.

[15] Qui et per Christum praeparat *luminaria in mundo* eos qui ex gentibus credunt. IV. vii. 3.

CAP. III.

De qua resurrectione apostolus in ea quae est ad Philipenses ait: [10] *Cooneratus morti eius,* [11] *si quo modo occurram ad resurrectionem quae est a mortuis.* V. xiii. 4.

Et Paulus ait: [12] *Non quod iam acceperim aut iustificatus sim aut iam perfectus sim.* [Cf. 1 Cor. iv. 4.] IV. ix. 2.

Et rursus ad Philipenses ait: [20] *Nostra autem conuersatio in caelis est, unde et saluatorem exspectamus Dominum Iesum,* [21] *qui*

Filipenses *C.*
Cooneratus *uide not.*: cui honoratus *C* commemoratus *V* cooperatus *AMMOPQR*; conformis *Gr Ma St* conformatus *Ha.*
mortis *AMMOPR.*
+ quod *ante* iust. *V.*
iustif. sum V^{*}.
Filipenses *C.*

15. quemadmodum Iren. sicut *d e g m* Cypr. 2/2. in mundo Iren. 2/2 Cypr. 2/2. in hoc mundo *d e m.* in mundo hoc *g.*

III. 10. cooneratus *d e g* Lucif.: *quod scripsisse etiam S. Irenaei interpretem, collata lectione codicis* C, cui honoratus, *pro certo habeo: id ipsum iamdudum coniecit Massuet sed in textum recipere non ausus est. uidit idem uir clarissimus errorem inter occidentales tam late diffusum e falsa lectione* συμφορτιζόμενος (*ita codices Paulini* F G *pro* συμμορφιζόμενος) *originem duxisse.* morti *d e g* Iren. mortis Iren. *codd. non opt.* morte Lucif. eius Iren. ipsius *d e g* Lucif. 11. si quo modo *d e g* Iren. Lucif. si qua Tert. occurram *d e* Iren. Lucif. concurram Tert. occurram uel obuiauero [*gr.* καταντήσω] *g.* ad Iren. in *d e g* Tert. Lucif. resuscitationem [*pro* resurrectionem] Tert.? + eius [*post* resurrectionem] Lucif. — est Tert.? a mortuis *d* Iren. Tert. Lucif. mortuis [*tantum*] *e.* ex mortuis uel mortuorum [*gr.* ἐκ νεκρῶν] *g.* 12. quod *g* Iren. quia *d e* Tert. acceperim aut iam [— iam Iren.] iustificatus sim (sum *d*) aut iam perfectus sim *d e g*^{2} Iren.: *scripserat* ἴλαβον ἢ ἤδη τετελείωμαι acceperim aut iam perfectus sim *primis curis* G *g.* accepi aut consummatus sum Tert. *rectius: uerba enim* aut [iam] iustificatus sim *e* 1 Cor. iv. 4 ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι *uidentur pendere.* 20. Nostra . . . conuersatio *d e g m* 2/2 Iren. Cypr. 2/2. noster municipatus Tert. 3/3. enim [*pro* autem] *d.* est *g m* 2/2 Iren. Cypr. 2/2. constituta est *d e.* *om.* Tert. unde *d e m* Iren. Tert. Cypr. 2/2. unde uel ex quo [*gr.* ἐξ οὗ] *g.* saluatorem *d e g m* Iren. Cypr. 1/2. dominum Cypr. 1/2. salutificatorem nostrum Tert. Dominum *d e g m* Iren. Cypr. 1/2 *om.* [*sed habet ante* exspectamus Cypr. 1/2] Tert. Cypr. 1/2. Iesum Iren. Iesum Christum *d e g m* Tert. Cypr. 2/2.

II. 11. ἐξομολογήσηται ℵ B *al. plur.* Clem.-Al. ἐξομολογήσεται A C D F G . . . *al. plur.* Orig. 15. ἐν τῷ κόσμῳ τούτῳ F G; Latt. Vett.; Orig.-lat.

transfigurabit corpus humilitatis nostrae conforme corporis gloriae suae, ita ut possit secundum operationem uirtutis suae. Quod igitur est *humilitatis corpus* quod transfigurabit Dominus *conformatum corpori gloriae* suae? Manifestum est quoniam corpus quod est caro et humiliatur cadens in terram. V. xiii. 3.

transfiguranit *APQRV* μ, *Er Ga.*
corporis *CMQV*: corpori *codd. cett. et edd.* — ut *MMPQR.*

[21] μετασχηματίσει, φησί, τὸ σῶμα τῆς ταπεινώσεως ἡμῶν εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ. φανερὸν ὅτι τὸ σῶμα, ὅπερ ἐστὶν ἡ σάρξ, ἥτις καὶ ταπεινοῦται πίπτουσα εἰς τὴν γῆν.

[SACR. PARALLEL.] V. xiii. 3.

+ [*ante* et] quae *V Gr Ha*, quod *A Ma St.*

CAP. IV.

[17] Propter hoc et Paulus: *Non inquiro,* inquit, *datum, sed inquiro fructum.* IV. viii. 3.

— inquiro 2° *MMOP QR.*
+ inquit *post* inquiro 2° *CV.*

Quemadmodum et Paulus Philipensibus ait: [18] *Repletus sum acceptis ab Epafrodito quae a uobis missa sunt, odorem suauitatis, hostiam acceptabilem, placentem Deo.* IV. xviii. 4.

fractum *C*: factum *APR*μ, *edd. pr.*
Hermafrodito *OPQR*: Ermaphrodito *MM.*
odore *C.*

21. transfigurabit Iren. *cod.* C. transfiguranit *d e* Iren. *codd.* Tert. 3/3: *certum est tamen aeque cum Irenaeo Tertullianum* 2/3 (*adv. Marcionem* v. 20, *Resurr.* 47), *ut sileam de Resurr.* 55, *futura spectare.* transformauit Cypr. 2/2. transformauit uel transfiguravit [*gr.* μετασχηματίσει] *g.* reformauit *m.* *tr.* nostrae humilitatis Tert. 1/3. conforme *m* Iren. 1/2. conformale Tert. 3/3. conformatum *d e* Iren. 1/2. Cypr. 3/3. conforme uel conformatum [*gr.* σύμμορφον] *g.* corporis *d e* Iren. *codd.* CV. corpori *g m* Iren. *codd.* Tert. 3/3 Cypr. 3/3. *genetiuum casum post* conformis *adhibuerunt latt* (*excepto* Lucif.) *apud* ROM. viii. 29. gloriae *d e g m* Iren. Tert. 3/3. claritatis Cypr. 3/3. ita ut possit secundum operationem uirtutis suae Iren. secundum operationem ut possit et subicere ei omnia *g.* secundum operationem quam possit et subicere ei omnia *d e.* *quid sibi uelit Irenaei lectio difficile est intellegere. Gr.* κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα: *ultima uerba om. Irenaeus, contra bis uerba* τοῦ δύνασθαι αὐτόν *reddit*: (1) ita ut possit, (2) uirtutis suae *nisi haec ex* EPH. iii. 7 κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ *mutuari eum conicias.*

IV. **17.** Non Iren. non quia *d e g r.* non quod *m cod.* inquiro 1° Iren. requiro *d e.* quero *r.* quaeram *m cod.* requiro uel non quia quaeram [*gr.* ἐπιζητῶ] *g.* inquiro 2° Iren. requiro *d e g m cod. r.* **18.** repletus *d e g m cod. r* Iren. saturatus Cypr. acceptis *m cod. r* Iren. accipiens . . . ea *d e g.* recipiens . . . ea Cypr. ab Epafrodito [+ ea *d e g* Cypr.] quae a uobis missa sunt *d e g m cod.* Iren. Cypr. quae per Epafroditum misistis *r.* odorem *g m cod. r* Iren. Cypr. *cod.* G (*cf.* odore *cod.* W). odores Cypr. *cod.* S. honoret [*sc.* odorem?] *d e.* hostiam acceptabilem *g m cod. r* Iren. hostiam acceptam *d e.* sacrificium acceptum Cypr. placentem *d e g m cod. r* Iren. et placentem Cypr. *cod.* W. et placitum Cypr. *codd.* SG.

III. 21. εἰς τὸ γενέσθαι αὐτό Iren. gr. *cum* E K L P etc., Syrr., Orig. 3/6 *etc.* *om.* Iren.-lat. *cum* ℵ A B D* F G, Latt. Boh. Arm. Aeth., Orig. 3/6 *etc.*

AD COLOSENSES.

CAP. I.

[14] Uid. Eph. i. 7.

— mortuorum . . . primogenitus *C*.

Ex resurrectione mortuorum, [18] *ut sit primogenitus mortuorum*, quemadmodum et [15] *primogenitus in omni conditione*, Filius Dei hominis filius factus. [Cf. Rom. i. 4.] III. xvi. 3.

rationes *pro* throni *P*.

[16] Ut *in eo omnia* conderentur, *uisibilia et inuisibilia*, *throni*, diuinitates, *dominationes*. [Ualentiniani ap. Iren.] I. iv. 5.

[16] ὅπως ἐν αὐτῷ τὰ πάντα κτισθῇ, τὰ ὁρατὰ καὶ τὰ ἀόρατα, θρόνοι, θεότητες, κυριότητες. [Epiph.] I. iv. 5.

[16] Siue angeli siue archangeli *siue throni siue dominationes* ab eo qui super omnes est Deus et constituta sunt et facta. III. viii. 3.

— non *A*. praetereunt *edd. pr., Ma Ha*.

Quid autem illa quae super caelum et quae non praetereant, quanta sunt, angeli archangeli [16] *throni dominationes potestates* innumerabiles? II. xxx. 3.

Sed et [16] *inuisibilia*, angeli archangeli *dominationes potestates* uirtutes, per hunc omnia facta sunt. II. xxx. 4.

[16] Dicant nobis quae sit inuisibilium natura, enarrent numerum angelorum et ordinem archangelorum, demonstrent thronorum sacramenta, et doceant diuersitates dominationum, principium et potestatum atque uirtutum. II. xxx. 6.

principium *AC**: principum *C**2*MM*: principatuum *edd*.

[17] *Omnia* enim *ei constant*. IV. xxxiii. 7.

[18] *Primogenitus* enim *mortuorum* natus Dominus, et in sinum suum recipiens pristinos patres regenerauit eos in uitam Dei, ipse *initium* uiuentium factus. [Cf. Apoc. i. 5: 1 Cor. xv. 22.] III. xxii 4.

I. 15. in omni conditione Iren. conditionis Tert. omnis creaturae *d e m* 1/2. uniuersae creaturae *g*. totius creaturae *m* 1/2 Cypr. 16. eo Iren. illo Tert. 1/2. ipso *d e g m* 2/2 Tert. 1/2. omnia *g m* 2/2 Iren. Tert. 1/2. uniuersa *d e* Tert. 1/2. *uerbo* condere *utuntur* Iren. Tert., creare *d e m* 2/2, *utroque g*. throni (tronis *d e*) *d e m* Iren. 2/2 Tert. sedes *g*. donationes *d*. 17. ei Iren. ipsi *m codd*. in ipsi *d*. in ipso *e g m codd*. 18. initium Iren. *ut uid*. principium *d e g*.

I. 16. + ἐν τοῖς οὐρανοῖς καὶ [τὰ] ἐπὶ τῆς γῆς ℵ A B C D *c.t.l. fer. omn.*

[18] Facile recipiebant *primogenitum mortuorum.* IV. xxiv. 1.

[18] Neque *primogenitum mortuorum* sciunt. IV. ii. 4.

[18] *Ut* fieret *primogenitus a mortuis.* [Cf. Apoc. i. 5.] V. xxxi. 2.

[18] *Ut* quemadmodum in caelis principatum habuit Uerbum Dei, sic et in terra haberet principatum quoniam homo iustus . . . *principatum* autem *habeat* eorum quae sunt sub terra, ipse *primogenitus mortuorum* factus. [Cf. Apoc. i. 5.] IV. xx. 2.

[18] *Uti* sicut in supercaelestibus et spiritalibus et inuisibilibus princeps est Uerbum Dei, sic et in uisibilibus et corporalibus *principatum habeat* in semetipsum *primatum assumens* et apponens semetipsum *caput ecclesiae.* III. xvi. 6.

– princeps . . . uisibilibus *C.*

[18] Uerbum eius qui *in omnibus principatum* habet. III. xv. 3.

principatum eius *edd. pr.*

Deinde et usque ad mortem peruenit [18] *ut sit primogenitus ex mortuis, ipse primatum tenens in omnibus.* [Cf. Phil. ii. 8.] II. xxii. 4.

Didicimus enim e scripturis [18] *principatum* tenere super omnia Deum. II. xxviii. 7.

Et propter hoc apostolus in epistola quae est ad Colosenses ait: [21] *Et uos cum essetis aliquando alienati et inimici cogitationi eius in operibus malis,* [22] *nunc autem reconciliati in corpore carnis eius per mortem eius, exhibere uos sanctos et castos et sine crimine in conspectu eius.* [22] *In corpore,* ait, *reconciliati carnis eius* hoc, quoniam iusta caro reconciliauit eam carnem quae in peccato detinebatur et in amicitiam adduxit Deo. V. xiv. 2.

cogitationis *A, edd. pr.*: cognationis *MMPQR.* non in operibus *C.* – per mort. eius *MMOPQ* castes *C.*

[22] Reconciliauit Dominus hominem Deo Patri, reconcilians nos sibi *per corpus carnis* suae. V. xiv. 3.

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18. ut sit primogenitus mortuorum [*cf.* Apoc. i. 5] Iren. 1/3. ut sit primogenitus ex mortuis Iren. 1/3. ut fieret primogenitus a mortuis Iren. 1/3. primogenitus ex mortuis, ut sit *d e.* primogenitus a mortuis, ut fieret Cypr. primogenitus ex mortuis, ut fiat uel si [*sc.* sit: *gr.* γένηται] *g.* ipse primatum tenens *d e g* Iren. 1/4 Cypr. principatum (habens) Iren. 2/4. principatum habeat primatum assumens Iren. 1/4 21. cum essetis aliquando *g* Iren. cum aliquando eratis *d e.* qui aliquando eratis *m codd.* quando eratis *m. cod.* quondam [*pro* aliquando] Tert. 1/2. cogitationi eius Iren. sensu (+ domini Tert. 1/2) Tert. 2/2. sensus eius *d e m.* sensu uestri *g.* pessimis Tert. 1/2. 22. sanguine [*pro* corpore] *m.* – carnis (Marcion ap.) Tert. – eius 1° *g.* eius 2° Iren. ipsius *m.* *om. d e g* Tert. exhibere *d e* Iren. exhibete *m.* exhibere uel exhibete [*gr.* παραστῆσαι] *g.* castos Iren. inmaculatos *d e g m.* in conspectu eius *d e* Iren. coram ipso *g m.*

CAP. II.

diuitiarum *MPR.*

Et iterum: [9] *In ipso habitat omnis plenitudo diuinitatis.*
[Ualentiniani ap. Iren.] I. iii. 4.

καὶ πάλιν· [9] Ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος.
[Epiph.] I. iii. 4.

[11] Etenim nos, ait apostolus, *circumcisi* sumus *circumcisione non manufacta.* IV. xvi. 1.

cyrografum *CV*

Eam quae per aduentum eius est remissionem praemonstrans, per quam [14] deleuit *chirografum debiti nostri et* affixit *illud cruci.*
V. xvii. 3.

quod *C.*
legi *C.*
delirante *A.*

[17] Quae in figuram *futurorum* traditae erant, uelut *umbrae* cuiusdam descriptionem faciente lege atque delineante de temporalibus aeterna, de terrenis caelestia. IV. xi. 4.

compunctum *MM.*
— et *ante* per *μ.*
fecit (*OR*), *Ma St.*
edificatione *V.*

[19] Hic primo erit *tenens caput, ex quo totum corpus* compactum *et conexum, et per* omnem iuncturam subministrationis in mensura uniuscuiusque partis, incrementum corporis facit in aedificationem sui in caritate. [Uid. Eph. iv. 16.] IV. xxxii. 1.

ignens *pro* tenens *C.*

[19] Et *tenens caput, ex quo uniuersum corpus* ecclesiae compaginatum *augescit.* [Cf. Eph. iv. 16: Col. i. 18.] V. xiv. 4.

[19] Per compagines et coniunctiones coalescens et confirmatum augmento Dei. [Uid. Eph. iv. 16.] III. xix. 3.

CAP. III.

Apostolus in epistola quae est ad Colosenses ait: [5] *Mortificate*

II. 9. inhabitat *g* Lucif. + corporaliter [*post* diuinitatis] *d e g* Tert. Lucif. *om.* Cypr. Ualentiniani. 14. chirografum debiti nostri Iren. quod aduersus nos erat chirografum decretis quod erat contrarium uel aduersarium nobis *g.* quod aduersus nos erat chirografum delicti (decleti *d*, *quod fortasse ad* decreti *spectat*) quod erat contrarium nobis *d e.* quod aduersus nos erat chirographum quod erat decretis contrarium Priscill. *cf. Hippolytum* in Dan. iv. 31 (*ed. Bonwetsch*, p. 268) *τὸ καθ' ἡμῶν χειρόγραφον τῶν ἁμαρτιῶν ὃ ἦν ὑπεναντίον ἡμῖν.* 19. caput *g m cod.* Iren. Lucif. caput Christum [*ex* Eph. iv. 15] *d e.* uniuersum Iren. 1/2. totum Iren. 1/2 [*sed potius* Eph. iv. 16]. omne (omnes *d*) *d e m cod.* Lucif. omne uel totum [*gr. πᾶν τὸ σῶμα*] *g.* augescit Iren. crescit *d e g m cod.* Lucif.

II. 9. + *σωματικῶς* ℵ A B C D *rell.* [*post θεότ.*]

itaque membra uestra quae sunt super terram. Quae sun autem haec ipse exposuit: *Fornicationem immunditiam passionem concupiscentiam malam et auaritiam, quae est idolatria.* V. xii. 3.

dololatria *edd.*

Ait rursus in eadem epistola: [9] *Expoliantes uos ueterem hominem cum operibus eius.* V. xii. 3.

nos *M.*

actibus *A.*

Non utique substantiam contemnebat carnis in eo quod diceret [9] *spoliantes uos ueterem hominem cum operibus eius,* sed spoliationem pristinae nostrae conuersationis manifestauit, eam quae ueterescit et corrumpitur, et propter hoc intulit: [10] *Et induentes nouum hominem, eum qui renouatur in agnitionem, secundum imaginem eius qui creauit eum.* In eo ergo quod ait: *Qui renouatur in agnitionem . . .* et in eo quod dicit: *Secundum imaginem conditoris.* V. xii. 4.

diceret A, *Ha*: edicerit C: dixerat *V, Gr Ma St.*

ueterescit: *ita* C.

quo *pro* qui 1° *C.*

in agnit. eum qui renouatur *A.*

conditionis *C.*

Et a Paulo autem manifeste propter hoc dictum dicunt: [11] *Et ipse est omnia.* [Ualentiniani ap. Iren.] I. iii. 4.

καὶ ὑπὸ τοῦ Παύλου δὲ φανερῶς διὰ τοῦτο εἰρῆσθαι λέγουσι· [11] Καὶ αὐτός ἐστι τὰ πάντα. [Epiph.] I. iii. 4.

CAP. IV.

In ea epistola quae est ad Colosenses ait: [14] *Salutat uos Lucas, medicus dilectus.* III. xiv. 1.

III. 5. itaque Iren. Cypr. ergo *d e.* itaque uel ergo [*gr.* οὖν] *g.* *tr.* sunt *post* in terra (terrena) Cypr. super terram Iren. Tert. super terra *g.* in terram *d e.* in terra Cypr. *codd.* terrena Cypr. *codd.* **5.** passionem Iren. libidinem *g* Tert. uitium *d e.* *om.* Cypr. *praem.* et [*ante* concupiscentiam] Cypr. — malam *g.* auaritiam *d e g* [*tr. post* immunditiam *g*] Iren. cupiditatem Cypr. (Tert.). quae est *d e g* Iren. quae sunt Cypr. idolatria Iren. Tert. idolorum seruitus *d e g* Cypr. **9.** exspoliantes *d e g* Iren. 1/2. spoliantes *m* 2/2 Iren. 1/2. exuentes Priscill. 3/3. (exponere Tert.) uos *d e m* 2/2 Iren. a uobis Priscill. 2/3. *om. g* Priscill. 1/3. operibus Iren. 2/2. actibus *d e g m* 2/2 Iren. 1/2 *cod.* A. actibus et concupiscentiis Priscill. 3/3. eius *d e g m* 1/2 *cod.* Iren. 2/2. suis *m* 1/2 *et* 1/2 *codd.* Priscill. 3/3. **10.** et induentes *d e g* Iren. induite *m* Priscill. (*praem.* et *m cod.*: + in uobis Priscill.) hominem Iren. Priscill. *om. d e g m.* — eum *m.* + Dei [*post* agnitionem] *m.* conditoris Iren. 1/2. eius qui creauit eum Iren. 1/2. eius qui creauit illum [*tr.* illum creauit *m cod.*] *d e m.* eius creantis uel qui creauit illum uel eum [*gr. τοῦ κτίσαντος αὐτόν*] *g.* **11.** Et ipse est omnia [Ualent. ap.] Iren. sed omnia et in omnibus Christus *d e g* (Priscill.).

IV. 14. dilectus Iren. carissimus *d e g.*

III. 11. *τὰ πάντα καὶ ἐν πᾶσι(ν) Χριστός* ℵ° B D F G *rel.* 37. — *τὰ* ℵ* A C 17 Arm.

AD THESALONICENSES I.

CAP. II.

Et Lucas autem sectator Pauli [9] quod ab illo *praedicabatur euangelium* in libro condidit. [Cf. Gal. ii. 2.] III. i. 1.

καὶ Λουκᾶς δὲ ὁ ἀκόλουθος Παύλου [9] τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο. [Eusebius.] III. i. 2.

CAP. V.

Hoc et apostolus ait: [3] *Cum dixerint Pax et munitio, tunc subitaneus illis superueniet interitus.* V. xxx. 2.

Semper consilium datur ei [21] *continere bonum.* IV. xxxvii. 1.

Neque enim plasmatio carnis ipsa secundum se homo perfectus est, sed corpus hominis et pars hominis; neque enim et anima ipsa secundum se homo, sed anima hominis et pars hominis; neque spiritus homo, spiritus enim et non homo uocatur: commixtio autem et unitio horum omnium perfectum hominem efficit. Et propter hoc apostolus seipsum exponens explanauit perfectum et spiritalem salutis hominem in prima epistola ad Thesalonicenses, dicens sic: [23] *Deus autem pacis sanctificet uos perfectos, et integer uester spiritus et anima et corpus sine querella in aduentum Domini Iesu Christi seruetur.* Et quam utique causam habebat his tribus, id est *animae et corpori et spiritui*, integram et perfectam perseuerationem precari *in aduentum Domini*, nisi redintegrationem et adunitionem trium, et unam et eandem ipsorum sciebat salutem? Propter quod et *perfectos* ait eos qui tria *sine querella* exhibent Domino: perfecti igitur qui et *Spiritum* in se perseuerantem habuerint Dei, et *animas et corpora sine querella* seruauerint. V. vi. 1.

—pars C.

—hoc C^* (propterea C^2).
tesalonicenses C^*.
ut *pro* et *Er Ga Fe.*
noster *PQ.*
in aduentu *MMOPQR, Gr.*
hebus C^* (rebus *ut uid.* C^2) *pro* tribus
hoc *pro* id *C.*
—precari . . . redintegrationem C^*.

V. 3. dixerint *d e g* Iren. Cypr. dicent Tert. munitio *d e* Iren. firmitas Cypr. securitas uel munitio *g.* tuta sunt omnia Tert. subitaneus *d e* Iren. repentinus Tert. Cypr. repentinus uel subitaneus *g.* superueniet *g* Iren. aduenit Cypr. apparebit *d e.* insistet Tert. 21. bonum continete *d e* (Iren.) Lucif. quod bonum est tenete Tert. quod bonum est contenete *g.* 23. Deus autem Iren ipse autem Deus *d e g* Tert. perfectos Iren. ad perfectum *d e.* totos Tert. per omnia *g.* integer uester spiritus et anima et corpus *g* Iren. integer spiritus et anima et corpus *d e.* integrum corpus uestrum et anima et spiritus [*sed etiam alibi allusiue* spiritus . . . et corpus et anima] Tert. in aduentum *d e* Iren. in aduentu *g* Iren. *codd.* Tert. 2/3. in praesentia Tert. 1/3. domini Iesu Christi Iren. domini nostri Iesu Christi *d e g.* domini et salutificatoris nostri Christi Tert. seruetur *d e* Iren. conseruentur Tert. 2/2 *om. g.*

AD THESALONICENSES II.

CAP. I.

Qui pluit super Sodomam et Gomurram ignem et sulfur de caelo [5] *exemplum iusti iudicii Dei.* IV. xxxvi. 4.

Apostolo in ea quae est ad Thessalonicenses epistola ista praedicante: [6] *Si quidem iustum est apud Deum retribuere retributionem his qui tribulant uos,* [7] *et uobis qui tribulamini refrigerium nobiscum, in reuelatione Domini nostri Iesu de caelo cum angelis* [8] *et in flamma ignis, dare uindictam in eos qui non nouerunt Deum et in eos qui non obaudiunt euangelio Domini nostri Iesu,* [9] *qui etiam poenas pendent interitus aeternas a facie Domini et gloria uirtutis eius,* [10] *cum uenerit magnificari in sanctis suis et admirabilis esse omnibus qui crediderunt in eum.* IV. xxvii. 4.

De quo et Paulus ait: [6] *Si tamen iustum est apud Deum retribuere eis qui tribulant uos tribulationem,* [7] *et uobis qui tribulamini*

Gomurram *C*: Gomorram (Gomorrham) *codd. cett. et edd.*
nos *pro* uos *MPR.*
uos *pro* uobis *MM OQR.*
retribulamini *M.*
retribucione *pro* reuelat. *C.*
Iesu Christi *C***V* μ (*OPQR*), *Ma Ha St.*
angelis uirtutis eius *A* (*OPQR*) μ, *edd.*
audiunt euangelium *P QR* μ, *Er Ga.*
Iesu Christi *V*μ (*OPQ R*), *edd.*
interius *MM.*
a gloria *A* (*OPQR*) μ, *edd.*
nouerit *pro* uen. *MM PQR.*
in omnibus *A*, *Gr.*, omnibus in his *O.*
nos *pro* uos *V*μ, *edd.pr.*
et uos *A.*
tribulationem (*pro* tribulamini) *P.*

I. 5. exemplum [*praem.* in *e g*] *d e g* Iren. ostentamen Tert. 6. si tamen *d e g* Iren. 1/2. si quidem Iren. 1/2. eis qui tribulant uos *d e* Iren. 1/2. his qui tribulant uos Iren. 1/2. eis tribulantibus uos *g.* afflictatoribus (nostris) Tert. tribulationem *d e g* Iren. 1/2. afflictationem Tert. retributionem [*tr. ante* his qui] Iren. 1/2. 7. et uobis *g* Iren. 2/2. uobis autem *d e.* et nobis Tert. qui tribulamini *d e* Iren. 2/2. qui afflictemur Tert. tribulationem patientibus *g.* refrigerium Iren. 1/2. requiem *d e g* Iren. 1/2. requietem Tert. — nobiscum Tert. in reuelatione *g* Iren. 2/2. in reuelationem *d e. fluctuat lectio apud* Tert. *inter acc. et abl.* domini Iesu *d e g* Iren. 1/2 Tert. domini nostri Iesu [+ Christi *codd.* CV] Iren. 1/2. de caelo *d e g* Iren. 2/2. uenientis a caelo Tert. uirtutis eius *d e g* Iren. 1/2 (*et* 1/2 *codd.*). uirtutis suae Tert. *om.* Iren. 1/2 *codd.* CV. 8. et in flamma ignis *g* Iren. 2/2 Tert. et [— et *e*] in ignem flammae *d e.* dare Iren. dans *d e.* dans uel dare [*gr.* διδούς] *g.* in eos qui non nouerunt Iren. his qui non nouerunt *d e.* nescientibus uel ignorantibus [*gr.* τοῖς μὴ εἰδόσι] *g.* in eos 2° Iren. *om. d e g* Tert. qui non obaudiunt Iren. qui non obaudiant Tert. qui non obaudierunt *d e.* non oboedientibus *g.* euangelio *g* Iren. Tert. euangelium *d e.* Iesu Iren. Iesu Christi *d e g* Iren. *codd.* 9. qui *d e* Iren. 1/2. qui etiam *g* Iren. 1/2. poenas . . . interitus aeternas *d* Iren. 2/2. poenas . . . in interitus aeternas *e.* poenas . . . in' interitum aeternum *g.* poenam . . . exitialem aeternam Tert. dabunt *d e* Iren. 1/2. pendent Iren. 1/2. soluent uel dabunt [*gr.* τίσουσιν] *g.* a 2° *d g* Iren. 1/2 (*et* 1/2 *codd.*) Tert. 2/2. *om. e* Iren. 1/2 *codd.* CV. gloria *d e* Iren. 2/2 Tert. 2/2. maiestate uel gloria [*gr.* δόξης] *g.* uirtutis *d e g* Iren. 2/2. ualentiae Tert. 2/2. 10. magnificari Iren. 1/2. glorificari Iren. 1/2. clarificari *d e g.* admirabilis esse *d e* Iren. 1/2. admirabilis fieri Iren. 1/2. mirificari uel mirabilis esse [*gr.* ἐνθαυμασθῆναι] *g.* omnibus Iren. 1/2. in omnibus *d e g.* his Iren. 1/2. qui crediderunt *d e* Iren. 1/2. qui credunt Iren. 1/2. credentibus *g.* in eum Iren. 2/2. *om d e g.*

nobis nobiscum *C*, nobiscum *A*.
uirtut. Dei *MP*, *Er Ga*.
—a *ante* gloria *V*.

requiem nobiscum in reuelatione Domini Iesu de caelo cum angelis uirtutis eius [8] *et in flamma ignis* . . . Et apostolus autem similiter ait: [9] *Qui poenas dabunt interitus aeternas a facie Domini et a gloria uirtutis eius,* [10] *cum uenerit glorificari in sanctis suis et admirabilis fieri his qui credunt in eum.* IV. xxxiii. 11.

CAP. II.

Super quos [3] *filius perditionis* ueniet. V. xxv. 3.

tesalonicenses *C*.

De quo apostolus in epistola quae est ad Thesalonicenses secunda sic ait: [3] *Quoniam nisi uenerit abscessio primum, et reuelatus fuerit homo peccati, filius perditionis,* [4] *qui aduersatur et extollit se super omne quod dicitur Deus aut colitur; ita ut in templo Dei sedeat, ostendens semetipsum tamquam sit Deus.* Manifeste igitur apostolus ostendit [3] *apostasiam* eius et quoniam [4] *extollitur super omne quod dicitur Deus uel quod colitur.* V. xxv. 1.

apostasiam *CV*: aduentum *codd. cett.*
extolletur C^3.

Et iterum de antichristo dicens: [4] *Qui aduersatur et extollit se,* inquit, *super omne quod dicitur Deus uel colitur.* III. vi. 5.

[4] Ipse enim apostolus ex sua persona diffinitiue templum illud dixit *Dei.* . . . in quo *aduersarius* sedebit, temptans *semetipsum Christum ostendere.* V. xxv. 2.

sedebit '*codd. recent.*,' *Ha*.

[4] *In templo Dei sedet* seducens eos qui adorant eum *quasi ipse sit Christus.* V. xxv. 4.

sederit *A*, *Gr*.

[4] Regnabit annis tribus et mensibus sex et *sedebit in templo* Hierosolymis. V. xxx. 4.

Quoniam autem hyperbatis frequenter utitur apostolus . . . ex

II. 3. Quoniam *g* Iren. Tert. quia *de*. uenerit . . . reuelatus fuerit *de g* Iren. ueniat . . . reueletur Tert. abscessio Iren. 1/2 Tert. discessio *g*. apostasiam Iren. 1/2 (*allusiue*). refuga *de*. primum *de g* Iren. primo Tert. peccati *de g* Iren. delicti Tert. 1/2. delinquentiae Tert. 1/2. 4. qui aduersatur *de g* Iren. 2/3 Tert. aduersarius Iren. 1/3 (*allusiue*). et *g* Iren. 2/2 Tert. *om. de*. extollit se Iren. 2/3 (Tert. 1/2). extollitur *de g* Iren. 1/3. superextollitur Tert. 1/2. super *de* Iren. 3/3 Tert. 1/2. supra *g*. in Tert. 1/2. quod *g* Iren. 3/3 Tert. 2/2. qui (quid *e*) *de*. *tr.* Deus dicitur Tert. 2/2. uel colitur Iren. 1/3. aut colitur Iren. 1/3. uel quod colitur Iren. 1/3. aut quod colitur *de g*. et omnem religionem Tert. 1/2. uel religio [*sc.* dicitur] Tert. 1/2. ita ut . . . sedeat ostendens *de* Iren. ita ut se . . . sedeat ostendentem *g*. uti sedeat . . . adfirmans Tert. 1/2. consessurus . . . et . . . iactaturus Tert. 1/2. +quasi ut deus [*post* in templo dei] *g*. semetipsum Iren. 2/2. seipsum *g*. se *de* Tert. 2/2. tamquam sit deus *g* Iren. 1/4. quasi sit deus *de*. quasi ipse sit Christus Iren. 1/4. Deum [*tr. ante* se] Tert. 2/2. sicut Christum Iren. 1/4. Christum Iren. 1/4.

multis quidem aliis est inuenire. . . . et iterum in secunda ad Thesalonicenses de antichristo dicens ait: [8] *Et tunc reuelabitur iniquus, quem Dominus Iesus Christus interficiet spiritu oris sui et destruet praesentia aduentus sui illum* [9] *cuius est aduentus secundum operationem Satanae in omni uirtute et signis et portentis mendacii.* Etenim in his ordinatio dictorum sic est: [8] *Et tunc reuelabitur iniquus,* [9] *cuius est aduentus secundum operationem Satanae in omni uirtute et signis et portentis mendacii,* [8] *quem Dominus Iesus interficiet spiritu oris sui et destruet praesentia aduentus sui.*

III. vii. 2.

De quo iterum et apostolus Paulus in secunda ad Thesalonicenses, simul et caussam aduentus eius adnuntians, sic ait: [8] *Et tunc reuelabitur iniquus, quem Dominus Iesus interficiet spiritu oris sui et destruet praesentia aduentus sui,* [9] *cuius est aduentus secundum operationem Satanae in omni uirtute et signis et portentis mendaciorum* [10] *et omni seductione malitiae pereuntibus, pro eo quod dilectionem ueritatis non receperunt ut salui fierent;* [11] *et ideo mittit eis Deus operationem erroris ut credant mendacio,* [12] *ut iudicentur omnes qui non crediderunt ueritati sed consenserunt iniquitati.* V. xxv. 3.

Et propter hoc apostolus ait: [10] *Pro eo quod dilectionem Dei non receperunt ut salui fierent;* [11] *et ideo mittet eis Deus operationem*

tesalonicenses *C.*

Sathane *C.* potentis *A.*

—mendacii *V.* quemadmodum *pro* quem *V.*

presentiam *C.*

portente A*

omne *C.*

mittit $AC^*V\mu$, *edd. pr.*: mittet C^2, *Ma Ha St.* uindicentur *MM.*

eos Deus in op. *V, Ma St.*

8. iniquus *g* Iren. 3/3 Tert. ille iniquus *de.* dominus Iesus *deg* Iren. 2/3 Tert. dominus Iesus Christus Iren. 1/3. destruet *de* Iren. 3/3. euacuabit Tert. destruet uel euacuabit [*gr.* καταργήσει] *g.* praesentia Iren. 3/3. apparentia Tert. aspectu *de.* illuminatione *g.* illum *de* Iren. 1/2. eum uel illum *g.* *om.* Iren. 1/2 Tert. 9. aduentus *g* Iren. 3/3 Tert. praesentia *de.* atque [*pro* et 2°] Tert. 1/2. portentis Iren. 3/3 Tert. 1/2. prodigiis *deg.* ostentis Tert. 1/2. mendacii *de* Iren. 2/3 Tert. 2/2. mendaciorum Iren. 1/3. mendacibus *g.* 10. omni Iren. in omni *deg* Tert. malitiae Iren. iniquitatis *deg.* iniustitiae Tert. pereuntibus Iren. his qui pereunt *de.* eis qui pereunt Tert. pereuntibus uel his qui pereunt [*gr.* τοῖς ἀπολλυμένοις] *g.* pro eo quod Iren. 2/2. eo quod *de.* propter quod *g.* propterea quod Tert. dilectionem *g* Iren. 2/2 Tert. dilectum Cypr. 2/2. caritatem *de.* ueritatis *g* Iren. 1/2 Tert. Cypr. 2/2. Dei Iren. 1/2. ueritatis Christi *de.* receperunt *g* Iren. 2/2 Cypr. 1/2. acceperunt *de.* susceperint Tert. habuerunt Cypr. 1/2. essent [*pro* fierent] Tert. 1/2. +ipsi [*post* fierent] *g.* 11. et *g* Iren. 3/3 Tert. ac Cypr. 2/2. *om. de.* ideo *deg* Iren. 3/3. propter hoc Tert. propterea Cypr. 2/2. mittet *deg* Iren. 1/3 *et* 1/3 *codd.* CV Cypr. 2/2. mittit Iren. 1/3 *et* 1/3 *codd.* Cypr. 1/2 *cod.* S. erit Tert. eis Iren. 3/3 Tert. illis *deg* Cypr. 2/2. operationem erroris *deg* Iren. 3/3 Cypr. 2/2. instinctum fallaciae Tert. — ut credant mendacio Tert. mendacio *eg* Iren. 3/4 Cypr. 2/2. mendacia *d.* falso Iren. 1/4. 12. qui non crediderunt *de* Iren. 4/4 Tert. Cypr. 2/2. qui non credunt Iren. 1/4 *codd.* CV. qui non crediderunt uel non credentes [*gr.* οἱ μὴ πιστεύσαντες] *g.* consenserunt *de* Iren. 4/4 Tert. sibi placent Cypr. 2/2. consenserunt uel consentientes *g.* iniquitati (inquinati *d*) *deg* Iren. 4/4 Tert. in iniustitia Cypr. 2/2.

erroris ut credant mendacio, [12] *ut iudicentur omnes qui non crediderunt ueritati sed consenserunt iniquitati:* illo enim ueniente et sua sententia [3] *apostasiam* recapitulante in semetipsum. . . et [4] *in templo Dei sedente* ut *sicut Christum* adorent illum . . . [11] *ut credant falso,* [12] *ut iudicentur omnes qui non crediderunt ueritati sed consenserunt iniquitati.* V. xxviii. 2.

mittit *AQμ*, *edd. pr.* —eis *OPQμ*.
operationum *MQ*.
ut *pro* uti *MM*.
credunt *CV*.
conserunt *C*.

In secunda autem ad Thesalonicenses manifeste ait, de antichristo dicens: [11] *Et ideo mittet eis Deus operationem erroris uti credant mendacio,* [12] *uti iudicentur omnes qui non crediderunt ueritati sed consenserunt iniquitati.* IV. xxix. 1.

AD TIMOTHEUM I.

CAP. I.

4 *Genealogias infinitas quae quaestiones magis praestant,* quemadmodum apostolus ait, *quam aedificationem Dei quae est in fide.* I. *Praef.* 1. — quae *PR.*

4 γενεαλογίας ἀπεράντους αἵτινες ζητήσεις μᾶλλον παρέχουσι, καθὼς ὁ ἀπόστολός φησιν, ἢ οἰκοδομὴν θεοῦ τὴν ἐν πίστει. [Epiph.] I. *Praef.* 1. ἀπεράντους Cod. Uen.: ματαίας Ed. Basil.

5 In sententia *pura et fide sine hypocrisi.* IV. xviii. 4.

Quare igitur patribus non disposuit Dominus testamentum? quoniam 9 *lex non est posita iustis.* IV. xvi. 3. — Dominus *C.* quoniam *ACV*: quia *Ma Ha St.*; *om. MM.*

CAP. II.

4 *Uelimus omnes homines ad agnitionem ueritatis uenire.* II. xvii. 1.

4 Illuminat *omnes homines* qui uolunt *ad cognitionem ueritatis uenire.* [Cf. Io. i. 9, 2 Tim. iii. 7.] I. x. 2.

4 φωτίζει πάντας ἀνθρώπους τοὺς βουλομένους εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. [Epiph.] I. x. 2.

5 *Mediatorem Dei et hominum.* III. xviii. 7.

5 τὸν μεσίτην θεοῦ τε καὶ ἀνθρώπων. [Theodoret.] III. xviii. 7.

5 *Mediator Dei et hominum* factus. V. xvii. 1.

5 μεσίτης θεοῦ τε καὶ ἀνθρώπων γενόμενος. [Sacr. Parallel.] V. xvii. 1.

I. *Deficit codex e ab initio epistulae* I *ad Tim. usque ad* vi. 16. 4. infinitas (-is) *d m* Iren. indeterminatas Tert. 2/4. indeterminabiles Tert. 2/4. quae sine fine sunt *g.* quaestionem [*cf.* 1 Tim. vi. 4] *d.* magis praestant Iren. praestant magis *d g m.* *tr.* in fide est *d.* 5. sine hypocrisi Iren. non ficta *d g m* 2/2. 9. data [*pro* posita] Opt. iustis Iren. Opt. iusto *d g* Lucif. 2/2 Priscill.

II. 4. ad Iren. 2/2 Lucif. Priscill. in *d m r.* ad uel in [*gr.* εἰς] *g.* agnitionem *d g m r* Iren. 1/2 Lucif. Priscill. cognitionem Iren. 1/2. 5. mediator *d g m* 2/2 *r* Iren. 2/2 Tert. 1/4. sequester Tert. 3/4.

I. 4. ζητήσεις D F G K L P *al. pler.*, Chrys. ἐκζητήσεις ℵ A 17 23 93 116 μᾶλλον παρέχουσι 47 Arm., Iren. (*gr. et lat.*). παρέχουσι μᾶλλον *rell. omn.* οἰκοδομὴν D*, Syr.-Pesh. (*et* Harcl. *marg.*) Latt. (Uet. Uulg.), Ambrst. οἰκονομίαν ℵ A F G K L P *al. pler.*, Aegypt. Arm. Syr.-Harcl. *txt.*), Chrys.

CAP. III.

praeconiauerunt *A*.

Euangelium . . . quod quidem tunc praeconauerunt, postea uero per Dei uoluntatem in scripturis nobis tradiderunt [15] *fundamentum et columnam* fidei nostrae futurum. III. i. 1.

— columna . . . ecclesiae *C**.

[15] *Columna* autem *et firmamentum* ecclesiae est euangelium. III. xi. 8.

[15] στύλος δὲ καὶ στήριγμα ἐκκλησίας τὸ εὐαγγέλιον. [Anastasius Sinaita.] III. xi. 8.

[15] *Ecclesia* . . . quod est *firmamentum* fidei. IV. xxxi. 3.

CAP. IV.

cauterizatas *Ma St*.

[2] *Cauteriatas conscientias habentes.* I. xiii. 7.

[2] κεκαυτηριασμέναι τὴν συνείδησιν. [Epiph.] I. xiii. 7.

CAP. VI.

Et minutiloquium et subtilitatem [4] *circa quaestiones.* II. xiv. 5.

[4] *Aegrotans circa quaestiones.* III. xii. 11.

[5] *Ab omnibus* igitur *talibus absistere* oportet. IV. xxvi. 4.

[18] *Bonos datores* et *communicatores* esse. IV. xiii. 3.

III. 15. firmamentum *dg* Iren. 2/3. fundamentum Iren. 1/3.

IV. 2. cauteriatam *dg* (Iren.) Lucif. inustam Tert. conscientias Iren. conscientiam *g* Tert. Lucif. mentem et conscientiam *d*. + suam *dg* Lucif.

VI. 4. aegrotans *m codd. r* Iren. aegrotat *d m cod.* Lucif. languescit uel egrotat [*gr.* νοσῶν] *g*. quaestionem [*cf.* 1 Tim. i. 4] *d*. 5. ab omnibus talibus absistere: *hunc locum spectare S. Irenaeum suspicor (quamquam interpres ut uidetur id non agnouit), a S. Cypriano* (discede ab huiusmodi) *2/2 et m* (discede ab eiusmodi) *receptum, a codicibus uero dgr cum* ℵ A D* *etc. omissum.* 18. bonos datores et communicatores esse Iren. facile tribuant (tribunant *d*) communicent *d e m*. facile uel bene tribuere [*gr.* εὐμεταδότους] esse communicatores *g*.

Secundum antiphrasin ergo ueritatis ignorantiam agnitionem uocant, et bene Paulus ait [20] *uocum nouitates falsae agnitionis*, uere enim *falsa agnitio* ipsorum inuenta est. II. xiv. 7. — natiuitates *C**.

Iis qui dicentur a nobis [20] *falsi nominis gnostici.* I. xi. 1. — his *C.*

τοῖς ῥηθησομένοις ὑφ' ἡμῶν [20] ψευδωνύμως γνωστικοῖς. [Epiph.] I. xi. 1.

Simoniani a quibus [20] *falsi nominis scientia* accepit initia. I. xxiii. 4.

In primo quidem libro . . . arguentes [20] *falsi nominis agnitionem.* II. *Praef.* 1.

[20] *Falso cognominati gnostici.* II. xiii. 10.

Omnes [20] *qui falso cognominantur agnitores.* II. xxxi. 1.

Qui [20] *falso nomine gnostici* dicuntur. II. xxxv. 2.

Nicolaitae qui sunt uulsio [20] *eius quae falso cognominatur scientiae.* III. xi. 1. — falsa . . . scientiae *C.* scientia *M, Ma St.*

[20] *Falso scientiae nomine* inflati. III. xii. 12.

[20] *Falso cognominatis gnosticis.* IV. vi. 4. — cognomine *AV**.

Aduersus eos rursum qui sunt a Ualentino et reliquos [20] *falsi nominis gnosticos.* IV. xxxv. 1. — reliquas *C.*

Opus exprobrationis et euersionis [20] *falso cognominatae agnitionis.* IV. xli. 4.

In hoc libro quinto operis uniuersi qui est de traductione et euersione *falso* [20] *cognominatae agnitionis.* V. *Praef.* — – et . . . agnitionis *C.*

20. uocum nouitates *d e g m* Iren. Lucif. (*cf.* nouis uocibus Tert. *Praescr.* 16): *quasi e gr.* καινοφωνίας *pro* κενοφωνίας. falsi nominis *d e m* Iren. 4/13 Lucif. falso nomine Iren. 2/13. falso cognominatae (Iren. 4/13). eius quae falso cognominatur (Iren. 2/13). falsae Iren. 1/13. falsi nominis uel fallacis [*gr.* ψευδωνύμου] *g.* scientiae *d e g m* Iren. 3/13 Lucif. agnitionis Iren. 5/13. (gnostici Iren. 5/13).

AD TIMOTHEUM II.

CAP. I.

[10] *Euacuauit mortem* uiuificans eum hominem qui fuerat mortificatus. III. xxiii. 1.

dispositum (*C*?)*VM*. [14] Quasi in uase bono eximium quoddam *depositum*.

[Cf. 1 Tim. vi. 20.] III. xxiv. 1.

CAP. II.

[18] Uti *quorundam fidem euerterent*. III. xvi. 1.

CAP. III.

Transducunt sensum eorum qui sunt inexpertiores et [6] *in captiuitatem ducunt* eos falsantes uerba Domini. I. *Praef.* 1.

fallentes *A*[6]. παράγουσι τὸν νοῦν τῶν ἀπειροτέρων καὶ [6] αἰχμαλωτίζουσιν αὐτούς, ῥᾳδιουργοῦντες τὰ λόγια τοῦ Κυρίου. [Epiph.] I. *Praef.* 1.

[6] *In captiuitatem ducunt* a ueritate. I. iii. 6.

[6] αἰχμαλωτίζουσιν ἀπὸ τῆς ἀληθείας. [Epiph.] I. iii. 6.

[6] Multas seduxerunt mulieres. I. xiii. 7.

[6] πολλὰς ἐξηπατήκασι γυναῖκας. [Epiph.] I. xiii. 7.

[7] Homo quidem *semper* inquiret, *numquam* autem inueniet.

[Cf. Matt. vii. 7.] II. xxvii. 2.

[7] Quaerere quidem *semper* in excusatione habent, caecutiunt enim, inuenire uero *numquam* possunt. III. xxiv. 2.

[7] *Semper* quaerentes, et *numquam* uerum inuenientes. V. xx. 2.

II. 18. (euerterent Iren.) subuertunt *d e* Tert. (*Praescr.* 1). subuertunt uel retrouertunt [*gr.* ἀνατρέπουσιν] *g*.

III. 6. in captiuitatem ducunt Iren. 2/2. captiuas ducunt *d e m*. captiuas ducunt -tes [*sc.* ducentes: *gr.* αἰχμαλωτίζοντες] *g*. praedantur Cypr.

CAP. IV.

[3] Enuntiare profunda et inenarrabilia mysteria *prurientibus aures.* II. xxi. 2.

Et ipse autem Paulus manifestauit in epistolis dicens: [10] *Demas me dereliquit et abiit in Thessalonicam, Crescens in Galatiam, Titus in Dalmatiam*; [11] *Lucas est mecum solus.* III. xiv. 1.

– in 1° *Er Fe Ga Gr Ma St.*

[21] Huius Lini Paulus in his quae sunt ad Timotheum epistolis meminit. III. iii. 3.

Thimoteum *C.* *praem* in his (*iterum*) *ante* epistolis *C.*

[21] τούτου τοῦ Λίνου Παῦλος ἐν ταῖς πρὸς Τιμόθεον ἐπιστολαῖς μέμνηται. III. iii. 3.

IV. 3. (prurientibus aures Iren.) (prurientibus auribus Tert.) prurientes aures *de* Lucif. prurientes aurem *g.* prurientes in audiendo scalpentes aures Cypr. 10. in [*ante* Thessalonicam] *g* Iren. *om. de.* Thessalonicam *g* Iren. Thessalonicen *de.* proprium cresces [*sc.* Crescens *nomen est* proprium] *g.* *tr.* solus mecum *g.*

AD TITUM.

CAP. II.

inadalteratam *C**.

Id quod est [8] *sanum et irreprobabile* conuersationis et inadulteratum et incorruptibile sermonis. IV. xxvi. 5.

Adhaerere uero his qui et apostolorum, sicut praediximus, doctrinam custodiunt et cum presbyterii ordine [8] *sermonem sanum* et conuersationem sine offensa praestant ad conformationem et correptionem reliquorum. IV. xxvi. 4.

conuersatione *C*.

[14] Qui redemit nos de apostasia sanguine suo ad hoc ut essemus et nos populus sanctificatus. [Cf. Eph. i. 7, 1 Pet. ii. 9.] III. v. 3.

CAP. III.

[4] Illi non imputabant nobis incontinentias nostras quas operati sumus priusquam Christus in nobis manifestaretur.

[Presbyter ap. Iren.] IV. xxvii. 2.

plasmationem *C*.
hominem est *pro* Adam fuit *A μ, edd. pr.*
factus est *M*.
Siluam *C*.

[5] Et quoniam in illa plasmatione quae secundum Adam fuit, in transgressione factus homo indigebat *lauacro regenerationis* . . . dixit ei: Uade in Siloam et lauare . . . eam quae est per *lauacrum regenerationem* restituens ei. [Cf. Io. ix. 7.] V. xv. 3.

correctionem *PQR*.

[10] Quos Paulus iubet nobis *post primam et secundam correptionem* deuitare. I. xvi. 3.

[10] Οὓς ὁ Παῦλος ἐγκελεύεται ἡμῖν μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτεῖσθαι. [Epiph.] I. xvi. 3.

Quemadmodum et Paulus ait: [10] *Haereticum autem hominem*

II. 8. irreprobabile Iren. inreprehensibilem *d e g* Lucif.

III. 10. Haereticum autem hominem Iren. haereticum hominem *d e g m* Cypr. 2/2 Lucif. unam [*tantum*] *m* Iren. 1/2 Tert. 1/2 Cypr. 2/2 Lucif. primam [*tantum*] Tert. 1/2 Cypr. 1/2 *cod.* A. unam . . . et duo *d e*. unam . . . aut secundam *g*. primam et secundam Iren. 1/2. deuita *d e g m* Iren. (2/2) Cypr. 1/2 *cod.* A Lucif. euita Cypr. 2/2. (recusandum Tert. *allusiue*).

post unam correptionem deuita, [11] *sciens quoniam peruersus est qui est talis et est a semetipso damnatus.* III. iii. 4.

ὡς καὶ Παῦλος ἔφησεν· [10] Αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, [11] εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἁμαρτάνει ὢν αὐτοκατάκριτος. [Euseb.] III. iii. 4.

[11] *Est a semetipso damnatus,* resistens et repugnans saluti suae. III. i. 2.

corruptionem *C.* — est *post* et *PR* μ, *edd. pr.*

11. quoniam *d e m* Iren. Cypr. 1/2 Lucif. quia Cypr. 1/2. quod *g* Tert. subuersus *g.* qui est talis Iren. huiusmodi *d e* Cypr. 2/2. eiusmodi *g m* Tert. *om.* Lucif. et est [*tantum*] Iren. et peccat et est Cypr. 2/2. et peccat [*tr.* 2, 1 *e*] cum sit *d e m* Lucif. et peccat participium cum sit [*sc.* ὤν participium *uerbi* εἶναι *est*] *g.* (et delinquat ut Tert.) a semetipso *d e* Iren. 2/2 Tert. Cypr. 2/2 Lucif. suo iudicio *m.* a semetipso proprio iudicio [*gr.* αὐτοκατάκριτος] *g.*

EPISTULAE CATHOLICAE.

EPISTULA PETRI.

CAP. I.

praestantem *C*.

4 Et apto tempore incorruptelae hereditatem praestante ad perfectionem hominis. IV. xi. 1.

— Et . . . sua *V*. autem *C*: ait *codd. rell. et edd.*

Et Petrus autem in epistola sua: 8 *Quem non uidentes diligitis*, inquit, *in quem nunc non uidentes credidistis, gaudebitis gaudio inenarrabili.* IV. ix. 2.

uideretis *CV*.
diligite *A μ, OPQ*: diligetis *C*: diligitis *V*, *edd.*
nunc quodque *C*.
uidentes credentes *AC μOPQR*: uidentes creditis credentes *V*, *edd.*
quem *pro* quae [*ante* cupiunt] *M*, *edd. pr.*

Hoc est quod et a Petro dictum est: 8 *Quem cum non uideritis diligite, in quem nunc quoque non uidentes, credentes autem, exultabitis gaudio inenarrabili.* V. vii. 2.

12 *In quae cupiunt angeli prospicere.* II. xvii. 9.

12 *In quae concupiscebant angeli intendere.* IV. xxxiv. 1.

Et unum genus humanum, in quo perficiuntur mysteria Dei, 12 quem *concupiscunt angeli* uidere. V. xxxvi. 3.

20 Qui *in nouissimis temporibus* Filium suum manifestauit. IV. xxxv. 4.

20 *In nouissimis temporibus* uisibilis et passibilis factus est. IV. vii. 2.

diebus *pro* temporibus *C**.

20 *In nouissimis temporibus* uidebit eum homo . . . hoc est in eo qui est secundum hominem eius aduentu. IV. xx. 9.

SIGLUM NON ANTEA ADHIBITUM.

s = Codex Bobiensis nunc Vindobonensis 16. saec. v–vi.

I. 8. cum non uideritis *s* Iren. 1/2. non uidentes Iren. 1/2. diligitis Iren. 1/2 (*et* 1/2 *cod. V*). diligetis Iren. 1/2 *cod.* C. diligite [*cf.* exultate *infra*] Iren. 1/2 *codd. om. s.* + quoque [*post* nunc] *s* Iren. 1/2. credentes autem *s* Iren. 1/2. credidistis Iren. 1/2. exultabitis Iren. 1/2. gaudebitis Iren. 1/2. exultate *s*. gaudio Iren. 2/2. laetitiae *s*. 12. concupiscant Iren. 2/3. cupiunt Iren. 1/3. prospicere Iren. 1/2. intendere Iren. 1/2.

CAP. II.

[9] Adaquare genus electum Dei, quod acquisiuit ut uirtutes eius enarrentur. [sed potius ex Esai. xliii. 20, 21 paullo supra ab Irenaeo citatis.]

IV. xxxiii. 14.

Et propter hoc Petrus ait: [16] *Non uelamentum malitiae habere* nos *libertatem.* IV. xvi. 5.

[16] Ut non *ad uelamen malitiae* abutamur *libertate.* libertatem *MM.*

[Cf. 1 Cor. ix. 18.] IV. xxxvii. 4.

[16] ἵνα μὴ εἰς ἐπικάλυμμα κακίας καταχρησώμεθα τῇ ἐλευθερίᾳ.

[Sacra Parallela.] IV. xxxvii. 4.

Alteram dicit Domini carnem a nostra carne quoniam illa quidem [22] *non peccauit neque inuentus est dolus in* anima *eius.* nostram carnem (– a) *C.*

[Cf. Is. liii. 9.] V. xiv. 3.

[22] *Qui peccatum non fecit, neque inuentus est dolus in ore eius.* nec *PR.*

IV. xx. 2.

[23] *Qui cum uapularet non repercutiebat,* qui *cum pateretur non est minitatus.* III. xvi. 9. minatus *APQR* μ, *edd. pr.*

CAP. III.

Arcae autem dispositio in cataclysmo, [20] *in qua octo homines liberati sunt,* manifestissime dicunt ogdoadem ostendere. I. xviii. 3. dispositio *AC, Er*: dispositionem *V, Ma Ha St.*: *om. MM.*

καὶ τὴν τῆς κιβωτοῦ δὲ οἰκονομίαν ἐν τῷ κατακλυσμῷ, [20] ἐν ᾗ ὀκτὼ ἄνθρωποι διεσώθησαν, φανερώτατά φασι τὴν σωτήριον ὀγδοάδα μηνύειν.

[Epiph.] I. xviii. 3.

CAP. IV.

Quoniam noue quidem, sed idem [14] *Spiritus requiescens super* eam ab his qui non recipiunt Uerbum Dei persecutionem patitur.

[Cf. Is. xi. 2.] IV. xxxiii. 9.

II. 16. non Iren. 2/2. non ut *m.* uelamen [*praem.* ad Iren. 1/2] *m* Iren. 1/2. uelamentum Iren. 1/2. **22.** inuentus est dolus Iren. 2/2. dolus inuentus est Cypr. 2/2. **23.** *De hoc uersu uide C. H. Turner* Ecclesiae Occidentalis Monumenta Iuris Antiquissima I i (Oxonii, A. D. 1899) *pp.* xvi, 33: *soli inter graecos clausulam* τυπτόμενος οὐκ ἀντέτυπτε *praebent Canones Apostolici et ipse ut uidetur Irenaeus; e latinis habent S. Ambrosius et Maximus Taurinensis.* est minitatus Iren. minabatur Cypr. 2/2.

III. 20. homines Iren. animae hominum Cypr. 2/2. liberati sunt Iren. saluae factae sunt Cypr. 2/2.

EPISTULA IOHANNIS I.

CAP. I.

pascalem *pro* palpabilem *C**.

Uerbum naturaliter quidem inuisibilem, [1] palpabilem et uisibilem in hominibus factum. IV. xxiv. 2.

conterantur *μ*, conteruntur *Er Fe*.

Quae sunt in hac creatura, quae [1] et contrectantur a nobis et uidentur et sunt nobiscum. II. xxviii. 2.

uidemus et audimus *A μ, edd. pr.*

Per illum enim [3] *uidimus et audiuimus* et *loquimur*. V. xx. 2.

Iesus Christus ueritas [5] *est* et mendacium *in eo non est* . . . non enim communicat mendacium ueritati, sicut non communicant tenebrae luci. [Cf. 1 Io. i. 8, ii. 4, 2 Cor. vi. 14.] III. v. 1.

CAP. II.

Propter quod et in epistola sua sic testificatus est nobis: [18] *Filioli, nouissima hora est, et quemadmodum audistis quoniam antichristus uenit, nunc antichristi multi facti sunt; unde cognoscimus quoniam nouissima hora est.* [19] *Ex nobis exierunt, sed non erant ex nobis; si enim fuissent ex nobis, permansissent utique nobiscum; sed ut manifestarentur quoniam non sunt ex nobis.* [21] *Cognoscite ergo quoniam omne mendacium extraneum est et non est de ueritate.* [22] *Qui est mendax nisi qui negat quoniam Iesus non est christus? Hic est antichristus.* III. xvi. 5.

quis *pro* qui (1°) *Ma Ha St.* — Iesus *C**.

II. 18. Filioli Iren. Pueri *h*. quemadmodum Iren. sicut *h*. quoniam *h* Iren. quia Cypr. 2/2 Lucif. nunc *h* Iren. nunc autem Cypr. 2/2 Lucif. facti sunt *h* Iren. Cypr. 2/2. sunt Lucif. quoniam [*post* cognoscimus] *h* Iren. quia Cypr. 2/2. **19.** exierunt Iren. Cypr. 5/5 (Opt.). prodierunt Tert. erant . . . fuissent Iren. erat . . . fuisset *h*. fuerunt . . . fuissent Tert. Cypr. 5/5. erant . . . essent Opt. nostri *bis* [*pro* ex nobis *bis*] Opt. si enim Iren. Cypr. 5/5. nam si *h*. Opt. si Tert. permansissent Iren. Tert. perm(ansisse)t *h*. mansissent Cypr. 5/5 Opt. utique Iren. Tert. forsitan *h*. *om.* Cypr. 5/5 Opt. manifestarentur Iren. pr(aest)o fiat *h*. + omnes [*ante* ex nobis] *h*. **21.** extraneum est et Iren. *om. h m*. non est de ueritate *m* Iren. ex uerit(ate non est) *h*. **22.** qui Iren. quis *h*. + is [*ante* qui negat] *h*. quoniam Iren. quia *h*. non Iren. *om. h* Tert.

CAP. IV.

Et rursus in epistola ait: [1] *Multi pseudoprophetae exierunt de saeculo.* [2] *In hoc cognoscite spiritum Dei: omnis spiritus qui confitetur Iesum Christum in carne uenisse, ex Deo est;* [3] *et omnis spiritus qui soluit Iesum, non ex Deo sed* [*ex*] *antichristo est.* III. xvi. 8.

Iesum Christum *MPR*.

ex antichristo *A μ PQ R, edd. pr. Ha*: antichristo *C*: de antichristo *V, Ma St.*: *fortasse legendum* antichristus.

CAP. V.

Propter quod rursus in epistola clamat: [1] *Omnis qui credit quia Iesus est Christus, ex Deo natus est.* III. xvi. 8.

διὸ πάλιν ἐν τῇ ἐπιστολῇ φησί· Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς Χριστός, ἐκ τοῦ Θεοῦ γεγέννηται. [Theodoret.] III. xvi. 8.

Qui filios Dei facit [13] credentes *in nomen* suum. III. vi. 2.

IV. 1. exierunt *m* Iren. Lucif. 2/2. prodierunt *r*. processisse Tert. (*allusiue*: *et cf.* 2 Io. 7). de saeculo Iren. in saeculo Lucif. in hoc saeculo *r*. in hunc mundum *m*. in mundum Tert. 2. in hoc Iren. ex hoc Lucif. hinc *r*. cognoscite spiritum Iren. cognoscitur spiritus *r*. intellegite spiritum Lucif. ex deo *r* Iren. Lucif. de deo Cypr. Priscill. 3/3. 3. et omnis spiritus qui *r* Iren. Lucif. qui autem Cypr. soluit Iesum Iren. Priscill. 1/4. destruit Iesum Lucif. non confitetur Iesum *r*. negat Iesum Priscill. 1/4. negat in carne uenisse Cypr. negat Christum in carne uenisse (Tert. 3/4: *sed cf.* 2 Io. 7). negat Iesum Christum in carne uenisse Priscill. 2/4. negat Christum in carne uenisse et soluit Iesum (Tert. 1/4). non ex Deo Iren. ex Deo non est *r* Lucif. de deo non est Cypr. Priscill. 2/2. *om.* Tert. Priscill. 2/4. sed ex antichristo est Iren. *codd.* sed est de antichristi spiritu Cypr. hic antichristus est Tert. Priscill. 2/3. hic est antichristus Priscill. 1/3: *sed cf.* 2 Io. 7. et hoc est illius antichristi *r*. et hoc est quod est antichristi Lucif.

V. 1. omnis qui credit quia Iesus est Christus ex deo natus est (*r*) Iren. omnis qui credit quia Iesus Christus ex Deo natus est deus in ipso est et ipse in deo (+ est *m codd.*) *m*. de deo natum omnem qui crediderit Iesum esse Christum Tert. (*allusiue*).

EPISTULA IOHANNIS II.

Et discipulus eius Ioannes in praedicta epistola fugere eos praecepit dicens: [7] *Multi seductores exierunt in hunc mundum, qui non confitentur Iesum Christum in carne uenisse. Hic est seductor et antichristus.* [8] *Uidete eos, ne perdatis quod operati estis.* III. xvi. 8.

+ id *ante* quod *P.*

Ioannes enim Domini discipulus superextendit damnationem in eos, neque *Aue* a nobis eis dici uolens: [11] *Qui enim dicit*, inquit, *eis Aue, communicat operibus ipsorum nequissimis.* I. xvi. 3.

eorum *A.*

Ἰωάννης δὲ ὁ τοῦ Κυρίου μαθητὴς ἐπέτεινε τὴν καταδίκην αὐτῶν, μηδὲ χαίρειν αὐτοῖς ὑφ' ἡμῶν λέγεσθαι βουληθείς· [11] Ὁ γὰρ λέγων αὐτοῖς, φησί, χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτῶν τοῖς πονηροῖς. [Epiph.] I. xvi. 3.

7. seductores Iren. fallaces *m* Lucif. exierunt Iren. prodierunt *m.* progressi sunt Lucif. in hunc mundum *m* Iren. in saeculo Lucif. + dominum nostrum [*post* Christum *m cod.*: *ante* Iesum *m codd.*] *m.* *tr.* Christum Iesum Priscill. in carne uenisse *m* Iren. Priscill. uenisse in carnem Lucif. hic est Iren. hi sunt Priscill. hii . . . sunt *m.* isti sunt Lucif. seductor et antichristus Iren. seductores et antechristi Priscill. fallaces et antichristi *m* Lucif. 11. eis Iren. ei Lucif. illi *m.* ipsorum Iren. eius *m* Lucif. nequissimis Iren. malignis *m* Lucif.

11. αὐτοῖς . . . αὐτῶν Iren.: αὐτῷ . . . αὐτοῦ *rell.*

APOCALYPSIS IOHANNIS

CAP. I.

5 Ipse *primogenitus mortuorum* factus. [Uid. Col. i. 18.] IV. xx. 2.

8 Quae est Ω et A. [Ualentiniani ap. Iren.] I. xiv. 6.

8 ἥτις ἐστὶν Ω καὶ A. [Hippol. Epiph.] I. xiv. 6.

12 *Conuersus sum*, inquit, *uidere uocem quae loquebatur, et conuersus uidi septem candelabra aurea,* 13 *et inter candelabra similem Filio Hominis indutum poderem et cinctum ad mammas zonam auream:* 14 *caput autem eius et capilli albi, quemadmodum lana alba, quomodo nix, et oculi eius ut flamma ignis,* 15 *et pedes eius similes chalcolibano, quemadmodum in camino succensus* [*est*], *et uox eius quasi uox aquarum;*

+ mecum *post* loqueb. *μ, Ma Ha St*
podere *AMM, edd. pr.*, pondere *Q*, ponderem *O*, podē *P*.
concinctum *M*, adcinctum *M edd. pr.*
— in camino *P*.
cammino *C*.
— est *C*.
— et *ante* uox *μ*.

INDEX SIGLORUM IN EPISTULIS NON ADHIBITORUM

g = Codex Gigas [ut in Actis Apostolorum, uide p. 92 supra].
h = Fragmenta Floriacensia [ut in Actis Apostolorum].
Primas. = Primasii episcopi Hadrumetini in Apocalypsim Commentarius, edentibus I. Haussleiter et Th. Zahn Forschungen zur Geschichte des neutestamentlichen Kanons iv (A.D. 1891).

I. 12. conuersus sum *g* Iren. conuersus respexi *h* Cypr. Primas. uidere Iren. ut uiderem *g h* Cypr. Primas. loquebatur Iren. loquebatur mecum *g*. mecum loquebatur (*h*) Cypr. Primas. conuersus *g* Iren. *om. h* Cypr. Primas. 13. inter candelabra Iren. in medio (+ septem *g*) candelabrorum (+ aureorum *g* Priscill.) *g h* Cypr. Priscill. Primas. indutum Iren. uestitum *g* Cypr. Primas. (Priscill.) poderem (podorem, pudorem Cypr. *codd.*) Iren. Cypr. podere *g h* Cypr. *codd.* Primas. tunica talari Priscill. et cinctum Iren. et praecinctum *g* (Priscill.) et erat praecinctus *h* Cypr. Primas. ad mammas Iren. super mammas Cypr. ad mamillas *g*. super mamillas *h* Cypr. *codd.* AW. supra mamillas Primas. ad ubera Priscill. zonam auream (*h*) Iren. Cypr. Primas. zona aurea *g* Priscill. 14. — caput autem eius Priscill. + eius [*post* capilli] Priscill. Primas. albi Iren. Priscill. erant albi Cypr. candidi erant *g*. erant (*tantum*) *h* Primas. quemadmodum Iren. tamquam *g* Priscill. uelut (*h*) Cypr. Primas. alba *g* Iren. *om.* (*h*) Cypr. Priscill. Primas. quomodo Iren. aut Cypr. ut *h* Primas. et tamquam *g* Priscill. — et [*ante* oculi] Primas. ut *h* Iren. Cypr. Primas. uelut *g*. tamquam Priscill. 15. — et [*ante* pedes] Primas. chalcolibano Iren. auricalco (aurocalco *h*) *g h* Cypr. auricalco libani Primas. aeramento turino Priscill. quemadmodum Iren. sicut [*praem.* et *g*] *g h* Cypr. Primas. *om.* Priscill. in camino succensus [est] Iren. in camino ardenti *g*. de fornace ignea (igneo *h*) *h* Cypr. Primas. eiecto fornace Priscill. eius Iren. 2/2 Cypr. Priscill. Primas. illius *g*. quasi Iren. 2/2. ut Cypr. sicut Primas. Priscill. tamquam *g*. uox *g* Iren. 2/2 Priscill. Primas. sonus *h* Cypr. | aquarum Iren. 1/2. aquarum multarum *g h* Iren. 1/2 Cypr. Priscill. Primas.

—dextera *P.*
dextera manu *C*: *tr.* manu dextera *codd. cett. et edd.*
decore *pro* de ore *A.*
romphea *C*: rumphea *codd. cett.*
et ex utraque *A.*
exiebat *ACQR μ*: exibat *edd.*
et cecidi *μ.*
sum *pro* ego 2° *A*: *om. μ PQR, edd. pr.*
infernorum *PQ.*

[16] *et habet stellas septem in dextera manu sua, et de ore eius romphea ex utraque parte acuta exiebat, et facies eius quemadmodum sol fulgens in uirtute sua.* In his enim aliquid a Patre clarum eius significat ut [14] *caput,* aliquid uero sacerdotale ut [13] *podere* . . . aliquid uero ad finem [15] *quemadmodum chalcolibanum in camino succensum* . . . Iohanne uero non sustinente uisionem ([17] *Cecidi* enim, inquit, *ad pedes eius quasi mortuus*) . . . dicebat *Ego sum primus et ego nouissimus,* [18] *et qui uiuo et fui mortuus, et ecce uiuo in saecula saeculorum, et habeo claues mortis et inferorum.* IV. xx. 11.

[15] *Et uox eius quasi uox aquarum multarum.* Uere enim *aquae multae* Spiritus Dei. IV. xiv. 2.

CAP. II.

Nicolaitae . . . plenissime per Iohannis Apocalypsin manifestantur qui sint, [14] nullam differentiam docentes esse in moechando et *idolothyton edere.* Quapropter dixit et de iis sermo: [6] *Sed hoc habes, quod odisti opera Nicolaitanorum, quae et ego odi.* I. xxvi. 3.

CAP. III.

Et propter hoc idem est iudex uiuentium et mortuorum, [7] *habens clauem Dauid: aperiet, et nemo claudet; claudet, et nemo aperiet.* [Cf. Is. xxii. 22.] IV. xx. 2.

—hoc *PV.*
odis *AMOQ.*
Nicolaitanorum *C*: Nicolaitarum *codd. cett. et edd.*
odio *AOPQR μ, ErGa.*
aperit *MP, edd. pr.*: aperiit *R.*
claudit (1°) *PQ μ, edd. pr.*: *om. A.*
claudit (2°) *ACPQ μ, edd. pr.*
aperit *MP, edd. pr.*

16. habet Iren. habebat *g h* Cypr. Primas. tenet Priscill. in dextera manu sua Iren. *cod.* C Priscill. in manu dextera sua Iren. *codd.* in dextera sua *g* Cypr. Primas. de *g* Iren. Priscill. ex *h* (Tert.) Cypr. Primas. rumphea (romphea) Iren. gladius *g h* Cypr. Priscill. 2/2 Primas. ensis (Tert.). ex utraque parte Iren. Priscill. 2/2. utraque parte *g* Primas. *cod.* utrimque *h* Cypr. *codd.* Primas. *codd.* utrumque Cypr. *cod.* L. Primas. *cod.* bis Tert. quemadmodum Iren. sicut *g* Priscill. ut *h* Cypr. Primas. fulgens Iren. lucens Priscill. lucet *g.* splendebat [*post* facies eius] *h* Cypr. Primas. 17. quasi Iren. tamquam *g* (*h*) Cypr. Primas. et ego nouissimus Iren. *codd.* CV. et sum nouissimus Iren. *cod.* A. et nouissimus *g h* Iren. *codd.* Cypr. Primas. 18. et qui uiuo Iren. et uiuus (*h*) Cypr. Primas. *codd. om. g* Primas. *cod.* et fui *g* Iren. Primas. *codd.* qui fui *h* Primas. *codd.* qui fueram Cypr. uiuo Iren. sum uiuens *g h* Cypr. Primas. inferorum (*h*) Iren. Cypr. Primas. inferni *g* Priscill.

II. 6. tenes [*pro* habes] Tert. + bonum [*post* habes] Primas. *codd.* quod Iren. quia *g.* quoniam Primas. *om.* Tert. opera Iren. facta *g* Primas. Nicolaitanorum Iren. *cod.* C. Nicolaitarum *g* Iren. *codd. cett.* Tert. Nicolaitum Primas. quae *g* Iren. sicut Primas. odi *g* Iren. *codd.* CV. Tert. Primas. *codd.* odio Iren. *codd.* odiui Primas. *codd.*

III. 7. habens Iren. qui habet *g* Primas. claues Primas. + qui *bis* [*post* Dauid, *et post* claud. 1°] *g* Primas. aperiet . . . claudet . . . claudet . . . aperiet Iren. aperit . . . claudit . . . claudit . . . aperit *g* Primas. et nemo *g* Iren. quod nemo Primas.

CAP. IV.

7 *Primum* enim *animal*, inquit, *simile leoni*, efficabile eius et principale et regale significans: *secundum* uero *simile*[*m*] *uitulo*, sacrificalem et sacerdotalem ordinationem significans: *tertium* uero *habentem faciem quasi humanam*, qui est secundum hominem aduentum eius manifeste describens: *quartum* uero *simile*[*m*] *aquilae uolantis*, Spiritus in ecclesiam aduolantis gratiam manifestans. III. xi. 8.

simile*m* *C*: simile *codd. cett. et edd.*
tert. uero animal *V*, *Fe Ha St.*
habens *V*, *Ma Ha St.*
simile*m* *CMMQR*: simile *AV edd.*
uolitantis *M*, *edd. pr.*

τὸ μὲν γὰρ πρῶτον ζῷον, φησίν, ὅμοιον λέοντι, τὸ ἔμπρακτον αὐτοῦ καὶ ἡγεμονικὸν καὶ βασιλικὸν χαρακτηρίζον· τὸ δὲ δεύτερον ὅμοιον μόσχῳ, τὴν ἱερουργικὴν καὶ ἱερατικὴν τάξιν ἐμφαῖνον· τὸ δὲ τρίτον ἔχον πρόσωπον ἀνθρώπου, τὴν κατὰ ἄνθρωπον αὐτοῦ παρουσίαν φανερώτατα διαγράφον· τὸ δὲ τέταρτον ὅμοιον ἀετῷ πετωμένῳ, τὴν τοῦ πνεύματος ἐπὶ τὴν ἐκκλησίαν ἐφιπταμένου δόσιν σαφηνίζον. [Anastasius.] III. xi. 8.

CAP. V.

3 *Nemo* enim alter *poterat neque in caelo neque in terra neque subtus terram aperire* paternum *librum neque uidere eum*, nisi agnus 9 qui *occisus* est *et sanguine* suo redemit *nos*. IV. xx. 2.

alius *μ*, *Ma Ha St.*
nec (*quater*) *Ma H St.*
sub terra *A μ*, *edd. pr.*

6 Et post haec in secunda uisione eundem Dominum uidens: *Uidi enim*, inquit, *in medio throni et quattuor animalium et in medio presbyterorum agnum stantem tamquam occisum, habentem*

tamquam *CV*: quasi *codd. cett., Ma Ha St.*

IV. 7. primum animal Iren. animal primum *g* Primas. secundum Iren. et secundum animal *g* Primas. tertium . . . quartum Iren. tertium animal . . . quartum animal Primas. et tertium animal . . . et quartum animal *g*. habentem (habens Primas.) faciem quasi humanam Iren. Primas. simile homini *g*. aquilae uolantis Iren. aquilae uolanti *g* Primas.

V. 3. nemo *g* Iren. nec quisquam Cypr. Primas. neque [*ante* in caelo] Iren. Cypr. Primas. *om. g*. in terra *g* Iren. super terram Cypr. Primas. subtus *g* Iren. sub Iren. *codd.* Cypr. Primas. terra Iren. *cod.* A Cypr. neque [*post* librum] *g* Iren. sed neque Cypr. Primas. uidere *g* Iren. perspicere Cypr. Primas. eum Iren. Cypr. Primas. illum *g*. 6. —in [*ante* medio 1°] Cypr. *codd. opt.* throni Iren. Cypr. Primas. sedis *g*. *tr.* in medio quattuor animalium et Primas. presbyterorum Iren. seniorum *g* Cypr. Primas. *tr.* stantem agnum *g*. tamquam Iren. quasi *g* Iren. *cod.* A Cypr. Primas.

IV. 7. ἔχον ℵ P *etc.* Iren. *gr.*: ἔχων A B (Iren. *lat.*?) ἀνθρώπου B *etc.* Iren. *gr.* Andreas Arethas: ὡς ἀνθρώπου A Uulg. Iren. *lat*: Primas.: ὡς ὅμοιον ἀνθρώπου ℵ Victorin.: ὡς ἄνθρωπος P *etc.* πετωμένῳ 1 *al. pauc.* Iren. *gr.*: πετομένῳ ℵ A *etc.*

corna *V*: *om. P.*
—et oculos septem *M MOPQR.*
omnem terram *AC*: uniuersam terram *codd. cett., Gr Ma St.*
ait esse *MM.*

cornua septem et oculos septem, qui sunt septem spiritus Dei, dimissi in omnem terram. IV. xx. 11.

[8] Incensa autem Iohannes in Apocalypsi *orationes* esse ait *sanctorum.* IV. xvii. 6.

CAP. VI.

[2] De quo et Iohannes in Apocalypsi ait: *Exiuit uincens, ut uinceret.* IV. xxi. 3.

CAP. VII.

—hoc *A.*
apolypsi *A.*

[5 seqq.] Et propter hoc non adnumeratur tribus haec in Apocalypsi cum his quae saluantur. V. xxx. 2.

CAP. XI.

[10] Quemadmodum Iohannes in Apocalypsi ait: *Et apertum est templum Dei.* IV. xviii. 6.

CAP. XII.

uere *A μ, edd. pr.*
—sunt *AV μ, edd. pr.*
abscidere *CV*: abscedere *codd. cett. et edd.*
faciunt *CV*: faciet *codd. cett. et edd.*
caudam *CV.*
deicere *AV*, deiecere *C*: deiciet *codd. cett et edd.*
eos *prv* eas *A μ.*
existimabat *A.*

[4] Praecursores uero [sunt] draconis eius qui per huiusmodi phantasiam abscidere faciunt in cauda *tertiam partem stellarum* et deicere *eas in terram.* II. xxxi. 3.

[9] Et tunc quidem apostata angelus, per serpentem inoboedientiam hominum operatus, existimauit latere se Dominum, quapropter eandem ei formam et appellationem tribuit Deus.

[Cf. Apoc. xx. 2.] IV. *Praef.* 4.

CAP. XIII.

Deficit per totum hoc comma cod. C.
bestiam *MQ.*
—et *ante* os *A μ.*
—ei *V.*

Cuius aduentum Iohannes in Apocalypsi significat ita: [2] *Et bestia quam uideram similis erat pardo, et pedes eius quasi ursi, et os eius quasi os leonis, et dedit ei draco uirtutem suam et thronum*

6. dimissi' Iren. missi *g* Cypr. Primas. in omnem terram *g* Iren. per orbem terrae Cypr. per orbem terrarum Primas.

VI. 2. exiuit (exiit Primas *codd.*) *g* Iren. Primas. procedens (Tert.). uincens *g* Iren. et uictor exiit (*tr. ad finem uersus*) Primas.

XIII. 2. bestia Iren. bestiam *g* Primas. uideram Iren. uidi *g* Primas. similis erat Iren. Primas. erat similis Priscill. simile *g*. quasi . . . quasi Iren. sicut . . . sicut Priscill. tamquam . . . ut Primas. similes . . . sicut *g*. ei Iren. Priscill. Primas. illi *g*. thronum suum Iren. Primas. sedem suam *g* Priscill.

suum et potestatem magnam, [3] *et unum ex capitibus eius quasi decisum in mortem, et plaga mortis eius curata est, et admirata est uniuersa terra post bestiam;* [4] *et adorauerunt draconem, quoniam dedit potestatem bestiae; et adorauerunt bestiam dicentes: Qui similis bestiae illi, et qui potest pugnare cum ipsa?* [5] *Et datum est ei os loquens magna et blasphemia, et data est ei potestas mensibus XL et duobus.* [6] *Et aperuit os suum ad blasphemium aduersus Deum, blasphemare nomen eius et tabernaculum eius et eos qui in caelo habitant.* [7] *Et data est ei potestas super omnem tribum et populum et linguam et gentem.* [8] *Et adorauerunt eam omnes qui habitant super terram, cuius non est scriptum nomen in libro uitae agni occisi a constitutione mundi.* [9] *Si quis habet aures, audiat.* [10] *Si quis in captiuitatem duxerit, in captiuitatem ibit. Si quis gladio occiderit, oportet eum in gladio occidi. Hic est sustinentia et fides sanctorum.* Post deinde et de armigero eius, quem et pseudoprophetam uocat: [11] *Loquebatur,* inquit, *quasi draco,* [12] *et potestatem*

decisum *V*: occisum *codd. cett., Ma Ha St.*
in morte *V*.
—et ador. . . . bestiam (*per homoeoteleuton?*) *MMOPQ*.
qui (1°) *M*: quis *codd. cett. et edd.*
similis est *V*.
qui (2°) *V*: quis *codd. cett. et edd.*
—ei *M*.
blasfemia *V*: blasphemiam *codd. cett. et edd.*
tr. XL mensibus *V*.
duo *AMMQ*.
ad blasphemium *VA, Gr Ha St*: blasphemum (*sine* ad) *μ OP QR, Ma*.
eum *AMM, Gr Ha*.
inhabitant *A*.
+ audiendi (*ante* audiat) *P*.
—in (*ante* gladio) *AP*.
haec *P*.
—inquit *MM*.

3. +caput [*post* unum] Primas. ex Iren. Primas. de *g*. eius Iren. suis *g*. VII Primas. decisum Iren. *cod.* V (*def. cod.* C) occisum *g* Iren. *codd. cett.* occisum fuerit Primas. in mortem *g* Iren. ad mortem Primas. admirata est uniuersa terra Iren. admiratae sunt gentes inhabitantes terram Primas. ammiracio facta est in terra *g*. post *g* Iren. ad Primas. +illam [*post* bestiam] *g*. **4.** quoniam dedit Iren. qui dedit *g*. eo quod tradidisset Primas. potestatem *g* Iren. omnem potestatem suam Primas. et *g* Iren. iterum Primas. *tr.* bestiam adorauerunt Primas. qui . . . qui Iren. *cod.* V. quis . . . quis *g* Iren. *codd. cett.* Primas. illi Iren. illae Primas. *om. g*. pugnare *g* Iren. belligerare Primas. ipsa Iren. ea *g* Primas. **5.** ei Iren. illi *g*. loquens magna et blasphemia Iren. loquendi magna et blasphemare *g*. data est ei potestas Iren. data est ei potestatem faciendi Primas. datum est illi potestatem facere *g*. mensibus XL et (—et Primas.) duobus Iren. Primas. menses XL et duos *g*. **6.** et aperuit *g* Iren. aperuit autem Primas. ad blasphemium Iren. blasphemum (*scilicet* os) Iren. *codd.* in blasphemia (*tr.* in blasphemia os suum) Primas. in blasphemiam *g*. aduersus Iren. Primas. ad *g*. blasphemare *g* Iren. ad blasphemandum Primas. et eos qui in caelo habitant *g* Iren. qui in caelo habitat Primas. **7.** et datum est illi facere bellum cum sanctis et uincere illos *g*. et data est ei potestas faciendi bellum cum sanctis et uicit eos Primas. *om.* Iren. super Iren. in *g* Primas. **8.** adorauerunt Iren. Primas. adorabunt *g*. eam Iren. eum *g* Iren. *codd.* Primas. qui habitant super terram *g* Iren. inhabitantes terram Primas. cuius non est scriptum nomen [*tr.* nomen non est scriptum Primas.] Iren. Primas. quorum non sunt nomina scripta *g*. —uitae Primas. occisi Iren. occisi qui est Primas. qui occisus *g*. a constitutione *g* Iren. ab origine Primas. **9.** aures Iren. Primas. aurem *g*. **10.** si quis . . . si quis *g* Iren. qui . . . et qui Primas. in captiuitatem duxerit *g* Iren. captiuum duxerit Primas. in captiuitatem ibit Iren. in captiuitatem uadit *g*. et ipse capietur Primas. occiderit Iren. Primas. interficit *g*. oportet eum in (—in *cod.* A) gladio occidi Iren. et ipsum gladio oportet occidi Primas. gladio interficietur *g*. sustinentia Iren. patientia *g*. **11.** loquebatur Iren. Primas. loquitur *g*. quasi Iren. sicut *g*. ut Primas.

terra *V*.
adorarent *V*, *Ma Ha St*: adorent *AOPQR μ*, *edd. pr.*
+et *ante* curata *M*.
tr. et ut *A μ*.
—de caelo *P*.
seducit *AQR μ*, *edd. pr.*
imag. autem *V*.
iubebit *V*, *edd.*: uidebit (*tr.* fieri bestiae uidebit *A*) *AMMOQR*.
adorent *μ*.
ne *pro* ut non *AOQRμ*, *Ha*.
—est sexies centeni *V*.

primae bestiae omnem faciebat in conspectu eius; et facit terram et qui habitant in ea ut ado[*ra*]*rent bestiam primam, cuius curata est plaga mortis eius.* [13] *Et faciet signa magna, ut et ignem faciat de caelo descendere in terram in conspectu hominum;* [14] *et seducet inhabitantes super terram.* . . . Et *imaginem*, ait, iubebit fieri *bestiae*, [15] *et spiritum* dabit *imagini uti et loquatur imago, et eos qui non adorauerint eam faciet occidi.* [16] Et *characterem* autem, ait, *in fronte et in manu dextra* faciet dari, [17] *ut non possit aliquis emere uel uendere nisi qui habet characterem nominis bestiae uel numerum nominis eius:* [18] et esse numerum *sexcentos sexaginta sex*, quod est sexies centeni et deni sexies et singulares sex. V. xxviii. 2.

[18] Congruenter autem et nomen eius habebit numerum *sexcentos sexaginta sex.* V. xxix. 2.

[18] καταλλήλως οὖν καὶ τὸ ὄνομα αὐτοῦ ἕξει τὸν ἀριθμὸν χξς′.

[Sacr. Parallel.] V. xxix. 2.

[18] His autem sic se habentibus, et in omnibus antiquis et probatissimis et ueteribus scripturis numero hoc posito, et testimonium

12. primae Iren. prioris *g* Primas. omnem Iren. *om. g* Primas. faciebat Iren. Primas. facit *g*. in conspectu eius Iren. coram illo *g*. in terra Primas. et facit *g* Iren. *om.* Primas. terram et [+eos *g*] qui habitant in ea (in illa *g*) *g* Iren. inhabitantes terram Primas. adorarent Iren. *cod.* V (*def. cod.* C) Primas. adorent *g* Iren. *codd.* primam *g* Iren. illam priorem Primas. est *g* Iren. erat Primas. —eius Primas. 13. faciet Iren. fecit *g*. facit Primas. ut et Iren. ut etiam *g*. ita ut Primas. faciat de caelo Iren. faceret de caelo (*tr.* 2 3 1 *g*) *g* Primas. descendere *g* Iren. descendentem Primas. —in terram Primas. in conspectu hominum Iren. sub oculis hominum Primas. coram hominibus *g*. 14. seducet Iren. seducit *g* Iren. *codd.* seduxit Primas. inhabitantes Iren. habitantes *g*. eos qui inhabitant Primas. super Iren. in *g*. *om.* Primas. 15. imagini Iren. imagini bestiae *g* imagini illius bestiae Primas. uti et Iren. et ut Primas. ut *g*. loqueretur Primas. imago Iren. imago bestiae *g* Primas. et eos qui non adorauerint . . . faciet occidi Iren. et faceret ut qui non adoraret . . . occideretur Primas. et faciat ut quicumque non adorauerit . . . occidantur *g*. eam Iren. imaginem bestiae *g* Primas. 16 *et* 17. characterem *bis g* Iren. notam *bis* Primas. 16. in fronte et in manu dextra Iren. in dextera manu aut in frontibus Primas. in manu sua dextra aut in frontibus suis *g*. 17. ut non possit aliquis Iren. ne possit aliquis Iren. *codd.* et ut nemo possit *g*. ne quis posset Primas. emere *g* Iren. quicquam mercari Primas. uel Iren. aut *g* Primas. qui habet *g* Iren. habens Primas. nominis Iren. Primas. aut nomen *g*. uel Iren. aut *g*. et Primas. 18. sexcentos sexaginta sex Iren. sexingenti sexaginta sex *g*. DCLXVI Primas.

XIII. 18. χξς′ ℵ A B P *al. plur.* Iren. Hippol. Orig. And. Are. Victorin. Prim.: χις′ C 11 quidam ap. Iren. Tichonius *necnon computatio apud Donatistarum Chronicon quoddam adhibita, uide Mommsen* Chronica Minora (Monumenta Germaniae Historica) i 194.

perhibentibus his qui facie ad faciem Iohannem uiderunt, et ratione docente nos quoniam numerus nominis bestiae secundum graecorum computationem per litteras quae in eo sunt *sexcentos* habebit et *sexaginta* et *sex*, hoc est decadas aequales hecatontasin et hecatontadas aequales monasin: numerus enim . . . custoditus recapitulationes ostendit uniuersae apostasiae eius, quae initio et quae in mediis temporibus et quae in fine erit: ignoro quomodo errauerunt quidam sequentes idiotismum et medium frustrantes numerum nominis, quinquaginta numeros deducentes, pro sex decadis unam decadem uolentes esse. hoc autem arbitror scriptorum peccatum fuisse, ut solet fieri, quoniam et per litteras numeri ponuntur, facile litteram graecam quae sexaginta enuntiat numerum in iota graecorum litteram expansam. V. xxx. 1.

—in *A*.

18 *τούτων δὲ οὕτως ἐχόντων, καὶ ἐν πᾶσι τοῖς σπουδαίοις καὶ ἀρχαίοις ἀντιγράφοις τοῦ ἀριθμοῦ τούτου κειμένου, καὶ μαρτυροῦντων αὐτῶν ἐκείνων τῶν κατ' ὄψιν τὸν Ἰωάννην ἑωρακότων, καὶ τοῦ λόγου διδάσκοντος ἡμᾶς, ὅτι ὁ ἀριθμὸς τοῦ ὀνόματος τοῦ θηρίου κατὰ τὴν τῶν Ἑλλήνων ψῆφον διὰ τῶν ἐν αὐτῷ γραμμάτων* [Eusebius (*qui addit* ἐμφαίνεται, *ut periodum terminet*): Sacr. Parallel.] . . . *οὐκ οἶδα πῶς ἐσφάλησάν τινες ἐπακολουθήσαντες ἰδιωτισμῷ, καὶ τὸν μέσον ἠθέτησαν ἀριθμὸν τοῦ ὀνόματος, ν' ψήφους ὑφελόντες καὶ ἀντὶ τῶν ἓξ δεκάδων μίαν δεκάδα βουλόμενοι εἶναι.* [Sacr. Parallel.] V. xxx. 1.

tr. ἐκείνων αὐτῶν Parallel.
τὸν μακάριον Ἰωάννην Parallel.
—καὶ τοῦ λόγου . . . ἡμᾶς Parallel.
post ὁ ἀριθμός *pergunt* Parallel., οὗτος τῶν χξ' τοῦ ὀνόματός ἐστι τοῦ θηρίου ἐκείνου, οὐκ οἶδα πῶς *etc.*

CAP. XVI.

2 seqq. Si quis autem diligentius intendat his quae a prophetis dicuntur de fine et quaecumque Iohannes discipulus Domini uidit in Apocalypsi, inueniet easdem plagas uniuersaliter accipere gentes quas tunc particulatim accepit Aegyptus. IV. xxx. 4.

18 [Uide Matt. xxiv. 21.]

CAP. XVII.

8 *Fuit, et non est, et ascendet ab abysso, et in perditionem uadit.* V. xxx. 4.

ascendet *CV, Ma Ha St*: ascendit *AOQR μ, Er Ga*: descendit *P.*
—ab (*per homoeoteleuton*) *AOR μ, Er Ga*: *supplet* de *P.*

XVII. 8. Fuit Iren. Primas. erat *g*. et *g* Iren. sed Primas. ascendet Iren. *codd.* CV. ascendit Iren. *codd.* ascensura est *g* Primas. ab Iren. de *g*. ex Primas. uadit Iren. Primas. ibit *g*.

Manifestius adhuc etiam de nouissimo tempore, et de his qui sunt in eo decem regibus in quos diuidetur quod nunc regnat imperium, significauit Iohannes Domini discipulus in Apocalypsi, edisserens quae fuerint decem cornua quae a Daniele uisa sunt, dicens sic dictum esse sibi: [12] *Et decem cornua quae uidisti, decem reges sunt, qui regnum nondum acceperunt, sed potestatem quasi reges una hora accipient cum bestia.* [13] *Hi unam sententiam habent, et uirtutem et potestatem suam bestiae dant.* [14] *Hi cum agno pugnabunt, et agnus uincet eos, quoniam Dominus dominorum est et Rex regum.* Manifestum est itaque quoniam ex his tres interficiet ille qui uenturus est, et reliqui subicientur ei, [11] *et ipse octauus* in eis; [16] et uastabunt Babylonem *et comburent eam igni* [17] et dabunt *regnum suum bestiae* et effugabunt ecclesiam, post deinde ab aduentu Domini nostri destruentur. V. xxvi. 1.

—et *A μ, edd. pr.*
nundi (*sic*) *pro* nondum *A.*
—reges *A.*
—accipient *V.*
habere *MMQR.*
habebunt . . . dabunt *P.*

CAP. XIX.

[11] *Et ecce equus albus, et qui sedebat super eum uocabatur fidelis et uerus, et per iustitiam iudicat et pugnat,* [12] *et oculi eius sicut flamma ignis, et in capite eius diademata multa, habens nomen scriptum quod nemo scit nisi ipse,* [13] *et circumamictus uestimentum aspersum sanguine; et uocatur nomen eius Uerbum Dei.* [14] *Et exercitus caeli*

—albus *V.*
—et *ante* per *V.*
—per *MMOPQR.*
iudicabat *R.*
—multa *C* (*per homoeoteleuton f*).
uocabatur *V**.

12. qui *g* Iren. hii Primas. quasi reges Iren. tamquam reges *g.* regni Primas. accipient *g* Iren. accipiunt Primas. 13. hi *g* Iren. hii omnes Primas. unam sententiam Iren. Primas. unum consilium *g.* habent *g* Iren. habere Iren. *codd.* habebunt Primas. uirtutem *g* Iren. uim Primas. dant *g* Iren. tradent Primas. 14. hii Primas. cum agno *g* Iren. aduersus agnum Primas. quoniam Iren. Primas. quia *g.* 16. eam Iren. ipsam *g* Primas. comburent *g* Iren. cremabunt Primas.

XIX. 11. super Iren. Cypr. 2/2 Primas. supra *g.* eum Iren. Cypr. 2/2 Primas. illum *g.* uocabatur Iren. Cypr. 2/2 Primas. uocatur *g.* et [*post* uerus] *g* Iren. *om.* Cypr. 2/2 Primas. per iustitiam Iren. cum iustitia *g.* aequum iustumque Cypr. 2/2 Primas. iudicat Iren. Cypr. 1/2 Primas. iudicabit *g.* iudicans Cypr. 1/2 (*et* 1/2 *codd.*). pugnat *g* Iren. proeliatur Cypr. 2/2 Primas. 12. et oculi Iren. oculi autem *g* Cypr. Primas. +erant [*post* eius] Cypr. Primas. sicut *g* Iren. tamquam Cypr. ut Primas. in capite *g* Iren. super caput Cypr. Primas. habens *g* Iren. et habens Primas. et portabat Cypr. +magnum [*post* nomen] Primas. quod nemo scit nisi ipse Iren. quod nemo nouit nisi ipse Primas. quod nemo nouit nisi qui accipit [*ex* Apoc. ii. 17] *g.* nemini alii nisi sibi notum Cypr. 13. circumamictus Iren. uestitus *g.* erat coopertus Cypr. 2/2 Primas. *om.* Priscill. uestimentum (+erat Priscill.) aspersum *g* Iren. Priscill. uestem sparsam Cypr. 2/2 Primas. *tr.* sanguine aspersum *g.* uocatur *g* Iren. uocabatur Priscill. dicitur Cypr. 2/2 Primas. uerbum *g* Iren. Cypr. 1/2 Priscill. Primas. sermo Cypr. 1/2. 14. caeli sequebantur eum Iren. sequebantur eum in caelo *g.* qui sunt in caelo sequebantur eum Cypr. Primas.

sequebantur eum in equis albis uestiti byssinum album mundum ; 15 *et de ore eius procedit romphaea acuta, ut in ea percutiat gentes, et ipse pascet eos in uirga ferrea, et ipse calcat lacum* [*uini*] *furoris irae Dei omnipotentis,* 16 *et habet super uestitum et super femus suum nomen scriptum : Rex regum et Dominus dominorum.* IV. xx. 11.

20 Illum quidem et oboedientes ei *in stagnum ignis mittens.*

V. xxx. 4.

20 Quapropter et iuste *in stagnum proicietur ignis.* V. xxviii. 2.

Et propter hoc in bestia ueniente recapitulatio fit uniuersae iniquitatis et omnis doli, ut in ea confluens et conclusa omnis uirtus apostatica 20 *in* caminum *mittatur ignis.* [Cf. MATT. xiii. 42.] V. xxix. 2.

ἀνακεφαλαίωσις γίνεται πάσης ἀδικίας καὶ παντὸς δόλου, ἵνα ἐν αὐτῷ συρρεύσασα καὶ συγκλυδασθεῖσα πᾶσα δύναμις ἀποστατικὴ 20 κατὰ τὴν κάμινον βληθῇ τοῦ πυρός. [SACR. PARALLEL.] V. xxix. 2.

CAP. XX.

2 *Draconem illum serpentem uetustum alligans.*

[Cf. APOC. xii. 9.] III. xxiii. 7.

5, 6 Diligenter ergo praeuidit Iohannes primam iustorum resurrectionem et in Regno terrae hereditatem. V. xxxvi. 2.

6 *Beatus et sanctus qui habet partem in resurrectione prima.*

V. xxxiv. 2.

11 *Uidi,* inquit, *thronum magnum album, et sedentem in eo cuius a*

sequebatur *V.*
—eum *Ma St.*
tr. albis equis *A.*
uestitis *R.*
bissinum *C.*
decore eius *A.*
ronſea *A.*
—ipse *P.*
pascit *V.*
—uini *CV.*
ſemus *scripsi e cod. C* faciem os, *quae lectio e* ſaemos *uidetur mihi fluxisse*: femur *codd. cett. et edd.*
dominantium *R.*
proicietur (*OPQR*),*Gr Ma Ha St*: proicitur *V*: proicientur *A μ.*
ḥonis *pro* omnis 1° *A.*

συγκλυδασθεῖσα (*v. l.* συγκλυδωνισθεῖσα)... βληθῇ *codd.* : συγκλεισθεῖσα ... ὀλισθῇ *edd.*

Deficiunt commata et hoc et tria proxime sequentia in codd. CO QR.
tr. album magnum *Ha St.*

14. + et [*post* albis] Cypr. *codd.* uestiti *g* Iren. induti Cypr. Primas. album mundum Iren. Cypr. *codd.* Primas. mundum Cypr. *codd.* (*cum* L). album Cypr. *cod.* A. album et purpureum *g.* 15. eius Iren. Cypr. Primas. ipsius *g.* procedit *g* Iren. exiebat Cypr. Primas. romphaea acuta Iren. gladius acutus *g* Cypr. *codd. opt.* gladius utrimque acutus [*ex* APOC. i. 16] Cypr. *codd.* gladiusque utrumque acutus (*ut uid.*) Primas. in *g* Iren. ex Cypr. Primas. ea (eo Cypr. Primas.) Iren. Cypr. Primas. ipso *g.* percutiat *g* Iren. percuteret Cypr. Primas. gentes (*praem.* omnes *g*) *g* Iren. nationes Cypr. Primas. et . . . eos Iren. Primas. et . . . illos *g.* quas Cypr. pascet Iren. pasturus est Cypr. aget (*uel* agit) Primas. reget *g.* calcat *g* Iren. calcabit Cypr. Primas. lacum Iren. lazam *g.* torcular Cypr. Primas. —uini Iren. *codd.* CV. furoris irae Iren. irae (*tantum*) *g* Cypr. Primas. + magni [*post* Dei] Primas. 16. et habet *g* Iren. habet etiam Cypr. Primas. super . . . super Iren. in . . . in *g* Cypr. Primas. uestitum Iren. uestimento *g.* ueste Cypr. Primas. femus (*uide p.* 304) suum Iren. *codicis* C *archetypus ut uid.* femur suum Iren. *codd. cett.* femore suo *g* Cypr. Primas. dominorum Iren. Cypr. Primas. dominantium *g.*

XX. 11. thronum magnum Iren. sedem magnam *g.* album Iren. candidam *g.* sedentem Iren. eum qui sedebat *g.* in eo Iren. in illa *g.* cuius a facie Iren. a cuius aspectu *g.*

facie fugit terra et caelum et locus non est eis. Et illa iam quae sunt generalis resurrectionis et iudicii exponit, [12] *uidisse* dicens *mortuos magnos et minores:* [13] *dedit*, inquit, *mare mortuos quos in se habuit, et mors et inferi dederunt mortuos quos apud se habuerunt;* [12] *et libri adaperti sunt.* Sed et *uitae*, ait, *apertus est liber, et iudicati sunt mortui ex iis quae scripta erant in libris, secundum opera sua;* [14] *et mors et inferi missi sunt in stagnum ignis, secundam mortem. . . .* [15] *Et si quis*, inquit, *non est inuentus in libro uitae scriptus, missus est in stagnum ignis.* V. xxxv. 2.

—et *ante* inferi *V.*

CAP. XXI.

Et post haec ait: [1] *Uidi caelum nouum et terram nouam; primum enim caelum et terra abierunt; et iam mare non est.* [2] *Et ciuitatem sanctam Hierusalem nouam uidi descendentem de caelo, praeparatam ut sponsam ornatam uiro suo.* [3] *Et audiui*, inquit, *uocem magnam de throno dicentem: Ecce tabernaculum Dei cum hominibus, et habitabit cum eis, et ipsi populi eius erunt, et ipse Deus cum eis erit eorum Deus.* [4] *Et delebit omnem lacrimam ab oculis eorum, et mors non erit amplius, non luctus, non clamor, neque dolor ulterius erit, quia prima abierunt. . . .* [2] *Nouam* superiorem *Hierusalem* ait Domini discipulus Iohannes descendere *quemadmodum sponsam ornatam uiro suo*, et hoc esse [3] *tabernaculum Dei* in quo *inhabitabit* Deus *cum hominibus.* V. xxxv. 2.

audiuit *V.*

[2] Et ipsam *descendentem* in Apocalypsi uidit Iohannes super terram *nouam.* V. xxxv. 2.

11. est eis Iren. est in illis inuentus *g.* 12. magnos et minores Iren. maiores et minores *g.* pusillos et magnos *m.* adaperti Iren. aperti *g m.* ex iis Iren. ex his *g.* secundum ea *m.* erant *g* Iren. sunt *m.* in libro *m codd.* + et [*post* libris] *m.* 13. quos in se habuit . . . quos apud se habuerunt Iren. qui in eo erant . . . qui in ipsis erant *g.* qui fuerunt in ipso . . . qui fuerunt in ipsis *m.* inferi Iren. infernus *g m.* + suos [*post* mortuos 2°] *g.* 14. et mors et inferi Iren. et inferus et mors *g.* secundam mortem Iren. haec est mors secunda *g.*

XXI. 1. *tr.* caelum primum Tert. terra Iren. terra prima *g* Tert. abierunt Iren. Tert. abiit *g.* et iam Iren. Tert. et *g.* non est Iren. iam non est *g.* hactenus Tert. 2. *tr.* uidi *ante* ciuitatem *g.* + a deo [*post* caelo] *g.* praeparatam Iren. paratam *g.* ut Iren. 1/2. quemadmodum Iren. 1/2. sicut *g.* 3. magnam Iren. *om. g.* throno Iren. caelo *g.* habitabit (*g*) Iren. 2/3. inhabitabit Iren. 1/3. cum eis . . . cum eis Iren. cum illis . . . cum illis *g.* —ipsi *g.* populi Iren. populus *g.* eorum deus Iren. *om. g.* 4. non erit amplius Iren. ultra non erit *g.* hactenus (*tantum*) Tert. non . . . non . . . neque Iren. neque . . . neque . . . neque *g.* ulterius erit Iren. erit amplius *g.* quia prima Iren. pristina enim *g.*

[3] *Ecce* enim, inquit, *tabernaculum Dei*, in quo *habitabit cum hominibus.* IV. xviii. 6.

habitauit *C.*

[5] *Dixit* enim, inquit, *sedens super thronum: Ecce noua facio omnia. Et dicit Dominus: Omnia scribe, quomodo ii sermones fideles et ueri sunt.* [6] *Et dixit mihi: Facta sunt.* V. xxxv. 2.

Peregre nascebantur [12] XII tribus genus Israel, quoniam et Christus peregre incipiebat [14] duodecastylum firmamentum ecclesiae generare. IV. xxi. 3.

CAP. XXII.

Neque percipiunt de corpore Christi [1] procedentem nitidissimum fontem. [Cf. Io. vii. 38, uide p. 222.] III. xxiv. 1.

[17] Uti omnis *quicumque uelit sumat* ex ea *potum uitae.* III. iv. 1.

5. dixit Iren. ait *g*. sedens Iren. qui sedebat *g*. super thronum Iren. in sede *g*. dicit Iren. Primas. ait *g*. dominus Iren. *om. g* Primas. omnia 2° Iren. *om. g* Primas. scribe *g* Iren. *om.* Primas. quomodo Iren. quia *g*. *om.* Primas. ii sermones Iren. haec uerba *g* Primas. fideles (fidelia *g*) *g* Iren. fidelissima Primas. *tr.* sunt et uera Primas. 6. Facta sunt Iren. Factum est *g* Primas.

XXII. 17. quicumque uelit Iren. qui uult Primas. *om. g*. sumat Iren. accipiat *g* Primas. potum Iren. aquam *g* Primas.

APPENDIX I

ADDITAMENTA AD EUANGELIA ET ACTA APOSTOLORUM

[C. H. TURNER]

Asteriscus significat alia auctoris nostri uerba ad eundem S. Scripturae locum supra fuisse laudata

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EUANGELIUM SECUNDUM MATTHAEUM.

CAP. I.

* Posse quae erat uirgo et parere filium et hunc partum [23] *Deum* esse *nobiscum.* III. xix. 3.

CAP. II.

his *pro* is *C.*
hoc est *C*: id est *A*, *edd.*

Is qui secundum carnem natus est Christus a populo quidem habebat [13] *inquiri ut occideretur*, liberari uero [14] *in Aegypto*, hoc est in gentibus. IV. xx. 12.

in *pro* ab *A.*
Herodem *C.*

[14] *In Aegypto* . . . in qua et Dominus noster seruatus est, effugiens eam persecutionem quae erat ab Herode. III. xxi. 3.

CAP. III.

Ipse et in Apostolis adnuntiauit . . . [2] *proximasse regnum caelorum.* III. xxi. 4.

[3] [Uid. Luc. iii. 4.]

* [9] *Ex lapidibus suscitans filios Abrahae.* [Cf. Luc. iii. 8.] V. xxxiv. 1.

Habrahe *C.*

* [9] Uti *ex lapidibus excitaret filios Abrahae.* IV. vii. 2.

hii *A* (*def. C*): hi *edd.*
fide: *fortasse* fidem *cum graeco* (*p.* 228).

* [12] *Paleis* quidem abiectis, quae sunt apostasia, *frumento* autem *in horreum* adsumpto, quod est hii qui ad Deum fide fructificant.

[Cf. Luc. iii. 17: textum graecum habes p. 228 infra.] V. xxviii. 4.

* Cum autem [13] uenisset ipse ad [16] aquam, *descendisse in eum quasi columbam* eum qui recucurrit sursum.

[Cf. Marc. i. 10; Luc. iii. 22.] [Ualentiniani ap. Iren.] I. xv. 3.

recucurrit *AC, Ma St*: recurrit *Fe Ha.*

ἐλθόντος δὲ αὐτοῦ [16] εἰς τὸ ὕδωρ κατελθεῖν εἰς αὐτὸν ὡς περιστερὰν τὸν ἀναδραμόντα ἄνω. [Epiphanius.] I. xv. 3.

CAP. IV.

[2] Nec *xl diebus*, quemadmodum Moyses et Helias, *ieiunans esurisset.* [Cf. Luc. iv. 2.] III. xxii. 2.

xl *C*: quadraginta *edd.* Helyas *A.*

[2] οὐδ' ἂν εἰς τεσσεράκοντα ἡμέρας, ὁμοίως ὡς Μωϋσῆς καὶ Ἠλίας, νηστεύσας ἐπείνησε. [Theodoretus.] III. xxii. 2.

Primo quidem [2] *diebus xl ieiunans*, similiter ut Moyses et Helias, *postea esuriit.* V. xxi. 2.

Helyas *A.*

Tertio [8] *ostendit ei saeculi regna omnia.* [Cf. Luc. iv. 5.] V. xxi. 2.

regna omnia *CV, Ma St*: + et gloriam ipsorum *A, edd. pr. Ha.*

Non enim ipse determinauit [8] *huius saeculi regna*, sed Deus. V. xxiv. 1.

determinabit *C.* regnum *A.*

* Quem enim lex praeconauerat Deum, hunc [Christus] ostendit Patrem, cui et [10] *seruire soli* oportet discipulos Christi . . . lex autem Demiurgum laudare Deum et *ipsi soli seruire* nobis iubet. V. xxii. 1.

Christus *C, Ma St Ha*: spiritus (sps *pro* xps) *Aμ, edd. pr.*: *om. V.* solo *pro* soli 1° *A.* nobis iubet *AC*: *tr.* iubet nobis *edd.*

CAP. V.

* [17] *Non* enim *soluebat sed* et *adimplebat legem*, summi sacerdotis operam perficiens. IV. viii. 2.

et *CV*: *om. A, edd.* opera *M, Gr Ha.*

* Et hoc autem quod praecepit . . . non contrarium est . . . [17] neque *soluentis legem sed adimplentis* et extendentis et dilatantis. IV. xiii. 1.

dilatandis *C.*

* Haec autem [omnia], quemadmodum praediximus, [17] *non dissoluentis* erant *legem sed adimplentis* et extendentis et dilatantis in nobis. IV. xiii. 3.

omnia *AM, edd. pr. Ha*: *om. CV, Ma St.* et dilatantis *AM, edd. pr. Ha*: *om. CV, Ma St.*

* Caelum [34] *thronus Dei* est et terra [35] *subpedaneum eius* . . . nesciunt quid sit 'caelum *thronus* et terra *subpedaneum*.'

[Sed potius Esai. lxvi. 1.] IV. iii. 1.

suppedaneum *bis C.*

CAP. VI.

Hic est [9] *Pater noster*, cuius eramus debitores. V. xvii. 1.

* Ut . . . tamquam Deus misereatur nostri et [12] *remittat nobis debita nostra.* V. xvii. 3.

CAP. VII.

* [7] *Quaerere* quidem semper in excusatione habent, caecutiunt enim, *inuenire* uero numquam possunt. [Cf. II Tim. iii. 7.] III. xxiv. 2.

uerum C^2.

* Secundum hanc rationem homo quidem semper [7] *inquiret*, numquam autem *inueniet.* II. xxvii. 2.

* Semper [7] *quaerentes* et numquam uerum *inuenientes.* V. xx. 2.

* Oleaster . . . quasi infructuosum lignum [19] *exciditur et in ignem mittitur.* V. x. 2.

hiis *A*.

Tacentes autem de iudicio eius et [26] quaecumque prouenient his qui *audierunt sermones* eius *et non fecerunt.* IV. xxviii. 1.

CAP. X.

* Quemadmodum enim [8] *gratis accepit* a Deo, *gratis* et ministrat. II. xxxii. 4.

ὡς γὰρ [8] δωρεὰν εἴληφεν παρὰ Θεοῦ, δωρεὰν καὶ διακονεῖ. [Eusebius.] II. xxxii. 4.

* [15] *Diem iudicii* in quo ait *tolerabilius Sodomis et Gomorris* futurum *quam* [*illi*] *ciuitati* et domui quae non receperit uerbum apostolorum eius. [Cf. Luc. x. 5, 10, 12.] IV. xxxvi. 3.

– illi *CV, Ma St.*
– et domui *A*.

* Quibus et maiorem damnationem quam [15] *Sodomorum et Gomorrae in iudicio* comminatus est. [Cf. Luc. xx. 47, p. 217.] V. xxvii. 1.

– est *A*.

[16] *Serpentis prudentia* deuicta in *columbae simplicitate.* V. xix. 1.

deuicia C^* de uiciis C^2.

[24] [Uid. Luc. vi. 40, pp. 57, 214.]

CAP. XI.

* Iohannes autem et praenuntiauit similiter sicut alii, et aduenientem uidit et demonstrauit et credere in eum suasit multis, ita ut ipse et profetae et apostoli locum habuerit: hoc est enim [9] *plus quam profeta*, quoniam primo apostoli secundo profetae. [Uid. Io. i. 29, p. 220; 1 Cor. xii. 28, p. 139.] III. xi. 4.

aduenientem *CV, Gr Ma St Ha*: aduentum *Aμ, Fe.*
hoc *AC, Ha*: hic *edd. cett.*
secundum *C* secundo autem *A*.

* [27] *Cognoscunt* enim eum hi *quibus reuelauerit Filius.* II. xxx. 9.

* [27] *Cognoscunt* eum hi *quibus reuelauerit Filius.* III. xi. 6.

* [27] *Cognoscunt* enim eum *quibuscumque reuelauerit Filius.* IV. vi. 4

[27] γνώσονται γὰρ αὐτὸν οἷς ἂν ἀποκαλύψῃ ὁ υἱός. [SACR. PAR.] IV. vi. 4.

* Hunc ergo recte ostendimus [27] *a nemine cognosci nisi a Filio et quibuscumque Filius reuelauerit.* IV. vii. 3.

cognuscunt *C* agnoscunt *V.*
— cognoscunt . . . filius *A.*
cognoscant *C.*
in *pro* hi *C.*
cognuscunt *C.*

cognusci *C.*

CAP. XII.

[5] Et *sacerdotes in templo sabbatum profanabant et rei non erant:* quare ergo *rei non erant?* IV. viii. 3.

Leuitae et Sacerdotes sunt discipuli omnes Domini, qui [5] et *sabbatum in templo profanabant et sine culpa sunt.* V. xxxiv. 3.

Non enim prohibebat lex [12] curari homines sabbatis, quae et circumcidebat eos in hac die et [5] pro populo ministeria iubebat sacerdotibus perficere, sed et [11] mutorum animalium curationem non prohibebat. IV. viii. 2.

* Dominus qui [6] *plus quam templum* est. IV. ix. 2.

* Non solum a malis operibus abstinere iubemur, sed ab ipsis cogitationibus et [36] otiosis dictionibus et sermonibus uacuis et uerbis scurrilibus. IV. xxviii. 2.

* [43] *Spiritus inmundus* [45] *habitabat* in nobis. III. viii. 2.

* Credentium et [50] *facientium uoluntatem Patris* eius *qui in caelis est.* [Cf. MATT. vii. 21.] V. xxvii. 1.

tr. iubebat ministeria *edd.*
uidebat *A.*

sed *AC, Ma St*: + etiam *edd. pr. Ha.*
ipsis *AC. Ma St*: + malis *edd. pr. Ha.*
scurilibus C^2.
in mundo *pro* inmundus *C.*
habitat *C.*
in caelis est *A, cf.* MATT. v. 16, p. 8: *def. C*: *tr.* est in caelis *edd.*

CAP. XIII.

* Et qua ratione Dominus [13] *in parabolis loquebatur* et caecitatem faciebat Israel, *ut uidentes non uiderent,* sciens incredulitatem eorum, eadem ratione et cor Pharaonis indurabat. [Cf. Io. xii. 40.] IV. xxix. 2.

* Reliqui enim omnes [17] *profetae* adnuntiauerunt aduentum paterni luminis, *concupierunt* autem digni esse *uidere* eum quem praedicabant. [Cf. Luc. x. 24.] III. xi. 4.

* Quemadmodum igitur [17] *concupierunt* et *audire* et *uidere,* nisi praescissent futurum eius aduentum? IV. xi. 1.

uideant C^2.

concupiuerunt *C.*

Hic enim [24] *in agro suo bonum semen seminauit.* IV. xl. 3.

ὁ μὲν Κύριος [24] ἐν τῷ ἰδίῳ ἀγρῷ καλὸν ἔσπειρε σπέρμα. [CATEN.] IV. xl. 3.

* Et [30] *triticum*, postea quam in stipula corroborauerit, *condit in horreum.* II. xxviii. 1.

filios *C*.
— hic . . . dignos *per homoeoteleuton A*.
praeparauit ignis *C*: *tr.* ignis praeparauit *edd.*
hi *C*: hii *A*, ii *edd.*

* Qui ergo [43] *regnum* praeparauit *iustis Pater* in quod adsumpsit Filius eius dignos, hic et [42] *caminum* praeparauit *ignis* in quem dignos mittent hi qui [41] a Filio hominis missi sunt angeli. IV. xl. 2.

CAP. XV.

* Uere [14] *caeci, caecis ducatoribus* utentes, iuste et *corruunt in* subiacentem ignorantiae profundum. [Cf. LUC. vi. 39.] II. xviii. 7.

CAP. XVI.

Praeparans adinuentionem salutis quae facta est a Uerbo per [4] *signum Ionae.* [Cf. MATT. xii. 39; LUC. xi. 29.] III. xx. 1.

* Hic est [16] *Christus Filius Dei uiui.* III. xix. 2.

* Ipse qui agnitus est a Petro Christus, qui eum [17] *beatum* dixit *quoniam Pater* ei *reuelauit* [16] *Filium Dei uiui*, dixit semetipsum [21] *oportere multa pati et cruci figi*, et tunc [23] Petro increpauit secundum opinionem *hominum putanti* eum esse Christum et passionem eius aduersanti. [Cf. MATT. xx. 19.] III. xviii. 4.

Petrum *AC*^{2}, *Gr.*
putantium . . . auersantium *edd. pr.*
aduersanti *ACV*: auersanti *edd.*, *fortasse recte.*
Isac *C*, *recte*: Ysaac *A*, Isaac *edd.*

* [24] *Tollentes crucem*, quemadmodum ligna Isac, *sequimur eum.* [Cf. MARC. viii. 34; LUC. ix. 23.] IV. v. 4.

[24] ἄραντες τὸν σταυρόν, ὡς καὶ Ἰσαὰκ τὰ ξύλα, ἀκολουθοῦμεν. [CATEN.] IV. v. 4.

Tunc [27] *ueniet* Dominus de caelis in nubibus *in gloria Patris.* [Cf. MATT. xxiv. 30.] V. xxx. 4.

CAP. XVIII.

* Participare te uolo ex mea gratia, quoniam [10] *Pater* omnium *angelum* tuum *semper uidet* ante *faciem* suam. [VALENTINIANI AP. IREN.] I. xiii. 3.

— te C^{2}.
omnem *A*.

μεταδοῦναί σοι θέλω τῆς ἐμῆς χάριτος, ἐπειδὴ [10] ὁ Πατὴρ τῶν ὅλων τὸν ἄγγελόν σου διὰ παντὸς βλέπει πρὸ προσώπου αὐτοῦ. [EPIPHANIUS.] I. xiii. 3.

[12] Errorem ouis et adinuentionem.

[Uide Luc. xv. 4, pp. 67, 216.] [Ualentiniani ap. Iren.] I. xvi. 1.

[13] *τὴν πλάνην τοῦ προβάτου καὶ ἀνεύρεσιν.* [Hippolytus.] I. xvi. 1.

– et *C*.

CAP. XIX.

Deus quidem cum semper sit idem et innatus, quantum ad ipsum est, [26] *omnia possibilia* ei. IV. xxxviii. 1.

τῷ μὲν Θεῷ, ἀεὶ κατὰ τὰ αὐτὰ ὄντι καὶ ἀγενήτῳ ὑπάρχοντι, ὡς πρὸς ἑαυτὸν [26] *πάντα δυνατά.* [Sacr. Parallel.] IV. xxxviii. 1.

ἀγενήτῳ cod. Coisl.: *ἀγεννήτῳ cod.* Rupefucald.

CAP. XXI.

*Ostendit manifeste discipulis suis unum quidem et eundem [33] *patrem familias*, hoc est [unum] Deum Patrem qui per semetipsum omnia facit; uarios uero *agricolas*, quosdam quidem contumeliosos et superbos et infructuosos et Domini interfectores, quosdam uero cum omni obaudientia [41] *reddentes fructus temporibus suis*; et eundem hunc patrem familias aliquando quidem [34] *mittentem seruos* aliquando quidem [37] *filium* suum. A quo igitur Patre missus est Filius ad eos [38] *colonos* qui [39] *interfecerunt eum*, ab hoc et serui. . . . [33] *Plantauit* enim Deus *uineam* humani generis primum quidem per plasmationem Adae et electionem patrum; *tradidit* autem *colonis* per eam legis dationem quae est per Moysen; *sepem* autem *circumdedit*, hoc est circumterminauit eorum culturam; et *turrim aedificauit*, Hierusalem elegit; et *torcular fodit*, receptaculum profetici Spiritus praeparauit: et sic [34] profetas *misit* antequam esset in Babylonem transmigratio, et post transmigrationem [36] *alteros iterum plures quam priores*, [34] expetentes *fructus* . . . Haec praeconantes profetae *fructum* petebant iustitiae: non credentibus autem illis [37] *nouissime misit Filium suum*, misit Dominum nostrum Iesum Christum, quem [39] *cum occidissent* [41] *mali coloni* [39] *proiecerunt extra uineam*. Quapropter [41] *tradidit* eam Dominus Deus, non iam circumuallatam sed expansam in uniuersum mundum, *aliis colonis reddentibus fructus temporibus suis;* [33] *turre* electionis exaltata ubique et speciosa, ubique enim praeclara est Ecclesia; et ubique *circumfossum torcular*, ubique enim sunt qui suscipiunt Spiritum. Quoniam enim Filium Dei reprobauerunt et [39] *proiece-*

– unum 2° *C, Ma St.*
semetipsum *AC*: seipsum *edd.*
facit *AC, Ma St*: fecit *Fe Ha.*
in temporibus *A*.

primum *C*: primo *A, edd.*

+ eam *post* autem *A*.

hoc est *AC*: id est *edd.*

torcolar *C*.

– spiritus *C**.

alteros *AC, Ma St*: alios *Fe Ha.*

misit 1° *CV, Ma St*: *om. A, Fe Ha.*

+ et *post* quapropter *A, edd.*: *om. CV.*

+ enim *post* ubique 2° *A*.
torcolar *C*.

runt eum cum eum occidissent extra uineam, iuste reprobauit eos Deus, et extra uineam exsistentibus gentibus dedit fructificationem culturae. . . . Unus ergo et idem Deus Pater qui [33] *plantauit uineam*, qui populum eduxit, qui [34] profetas *misit*, qui [37] *Filium suum misit*, qui [41] *uineam dedit aliis colonis, his qui reddunt fructus in temporibus suis.* [De uersu 39 uide p. 250.] IV. xxxvi. 1, 2.

— eum 1° *A*.
— iuste . . . uineam 2° *per homoeoteleuton C*.

propheta *C*.

hiis *A*.

CAP. XXII.

* Unus [2] *rex* et Dominus omnium Pater . . . ab initio *nuptias praeparauit Filio suo*, et propter inmensam benignitatem [3] per *seruos suos uocabat* priores *ad conuiuium nuptiarum, et* ubi illi *noluerunt* obaudire [4] *rursus alios seruos misit* conuocans eos; [5] neque sic obaudierunt ei, [6] sed et eos qui uocationem adnuntiabant lapidauerunt *et occiderunt;* [7] *illos* quidem *perdidit mittens exercitus suos, et ciuitatem illorum succendit;* [9] ex omnibus autem *uiis*, hoc est ex uniuersis gentibus, *ad conuiuium nuptiarum* Filii sui *conuocauit*. . . . Adhuc etiam manifestauit oportere nos cum uocatione et iustitiae operibus adornari, uti requiescat super nos Spiritus Dei, hoc est enim [11] *indumentum nuptiarum*. . . . Manifeste ostendens quod idem ipse *rex* qui *conuocauerit* undique fideles *ad nuptias* Filii sui et incorruptibile conuiuium donauerit, iubeat [13] *mitti in tenebras exteriores* eum [12] *qui non habet indumentum nuptiarum.* IV. xxxvi. 5, 6.

— Filio suo *A*.
— per *C*.
uacabat *C**.

et ex omnibus *C*.
hoc est *AC*: id est *edd.*

tr. oportere manifestauit *A*.
— nos *A*.
eum *pro* cum *C, edd. pr.*
uos *pro* nos *A*.
— hoc *CV*.
manifeste autem *A*.

Omnes enim acceperunt singulos [19] denarios [20] *imaginem et inscriptionem* regis. [Cf. Matt. xx. 9, p. 30.] IV. xxxvi. 7.

πάντες γὰρ ἔλαβον ἀνὰ δηνάριον, ἔχον εἰκόνα καὶ ἐπιγραφὴν τοῦ βασιλέως. [Caten.] IV. xxxvi. 7.

habent *C** habeat *edd. pr.*

discriptionem *A*.

* Significans illos quidem [23] *nescire uirtutem scripturae* et dispositionem *Dei*. IV. xi. 3.

nescirent *C**.

[32] [Uid. Luc. xx. 36–38, p. 217.]

* Neque apostatae fierent a Deo, sed [37] *toto corde* discerent *diligere* eum. IV. xv. 2.

* Patrem scire Deum et [37] *diligere* eum *ex toto corde*. IV. xvi. 5.

te ipsum *A*.
domo *pro* homo *A*.
homines proximos *C*, hominis proximos *A*, homini proximus *edd.*

* Adsentire enim Deo, et sequi eius Uerbum, et [37] super omnia *diligere* eum et [39] *proximum sicut se ipsum* (homo autem hominis

proximus), et abstinere ab omni mala operatione, et quaecumque talia communia utrisque sunt, unum et eundem ostendunt Deum. IV. xiii. 4.

– abstinere *C*.
et unum et *C*.

*In lege igitur et in euangelio cum sit [38] *primum et maximum praeceptum* [37] diligere *Dominum Deum ex toto corde*, [39] dehinc *simile illi*, diligere *proximum sicut se ipsum*, unus et idem ostenditur legis conditor et euangelii. IV. xii. 3.

euuangel. (*item infra*) *C*.
ille *C** illud C^2.
te ipsum *A*, *edd. pr. tr.* et euangelii conditor *A*, *edd.*

CAP. XXIII.

* Et discipulis dicebat: Ante duces et reges stabitis propter me, et [34] *ex* uobis *flagellabunt et interficient et persequentur a ciuitate in ciuitatem*: sciebat igitur et eos qui persecutionem passuri essent, sciebat et eos qui *flagellari* et *occidi* haberent propter eum. [Cf. Matt. x. 17, 18, p. 15.] III. xviii. 5.

erant *edd. pr.*

CAP. XXV.

* Quoniam quidem transgressoribus [41] ignis aeternus praeparatus est, et Dominus manifeste dixit. I. xxviii. 7.

*[41] *Angelos* quosdam dixit *diaboli*, quibus aeternus ignis praeparatus est. IV. xli. 1.

diabolos *edd. pr.*

* Qui [41] ignem aeternum praeparauit omni apostasiae. V. xxvi. 2.

* Satanas . . . discens manifeste quoniam [41] ignis aeternus ei praeparatus est. V. xxvi. 2.

– ei *A*.

ὁ Σατανᾶς . . . μαθὼν ἀναφανδὸν ὅτι [41] πῦρ αἰώνιον αὐτῷ ἡτοίμασται. [Caten.] V. xxvi. 2.

CAP. XXVI.

* Et quoniam [24] *expediebat* eis *si non essent nati.* [=Marc. xiv. 21.] IV. xxviii. 1.

CAP. XXVII.

[32] [Uid. Marc. xv. 21.]

Eum occasum solis qui cruci fixo eo [45] *fuit ab hora sexta.* [Cf. Luc. xxiii. 45.] IV. xxxiii. 12.

cum *pro* eum *C*.
occassum *C**.

Neque enim sol medio die occidit aliquo de ueteribus mortuo, neque [51] *scissum est uelum templi*, neque *terra mota est*, neque *petrae disruptae sunt*, neque [52] mortui *resurrexerunt*. IV. xxxiv. 3.

resurrexerunt C^2V, *Ma St Ha*: resurrexunt *C** surrexerunt *A*, *Gr.*

EUANGELIUM SECUNDUM MARCUM.

CAP. IV.

et effluunt fontes et terra dat *CV, Ha*: defluunt fontes dat *A* et defluunt fontes et terra dat *Fe Gr Ma St.*

Uerbum eius per quod lignum fructificat et effluunt fontes et [28] *terra* dat *primum* quidem *foenum, post deinde spicam, deinde plenum triticum in spica.* IV. xviii. 4.

CAP. X.

praestructi *V, Ma St*: prestricti *C* praeinstructi *AMM, Gr Ha.* — nec fornicari *MM.* non *pro* nec 2° *MM, edd. pr.*

Etsi non faciebant qui erant ex circumcisione sermones Dei, quod essent contemtores, sed erant praestructi [19] *non moechari nec fornicari, non furari nec fraudare,* et quaecumque in exterminium proximorum fiunt mala esse et odiri a Deo.

[Uide p. 251 infra.] IV. xxiv. 1.

CAP. XIII.

demittere *C**. ita *pro* itaque *A.*

* Dimittere itaque oportet agnitionem hanc Deo, quemadmodum et Dominus [32] *horae et diei.* II. xxviii. 7.

et horam et *edd. pr.* — a *A.*

* *Pater . . . solus* scire *horam et diem* a Domino manifestatus est. II. xxviii. 8.

CAP. XV.

Neque passum eum sed [21] *Simonem quendam Cyrenaeum angariatum portasse crucem eius* pro eo. I. xxiv. 4.

EUANGELIUM SECUNDUM LUCAM.

CAP. I.

*Id uero quod est secundum Lucam, quoniam quidem sacerdotalis characteris est, [5] a Zacharia sacerdote [9] *sacrificante* Deo inchoauit. III. xi. 8.

– a *C, edd. pr.* (*pro* est a *habet* ē·sai *A*).
sacrificanti *A*.

τὸ δὲ κατὰ Λουκᾶν, ἅτε ἱερατικοῦ χαρακτῆρος ὑπάρχον, [5] ἀπὸ τοῦ Ζαχαρίου τοῦ ἱερέως [9] θυμιῶντος τῷ Θεῷ ἤρξατο. [Anastasius.] III. xi. 8.

* Cui ergo [17] *populum praeparauit*, et [15] *in* cuius *Domini conspectu magnus* factus est? . . . qui et *populum praeparabat* ad aduentum Domini . . . Et propter hoc [16] *conuertens* eos *ad Dominum eorum* [17] *praeparabat Domino populum perfectum in spiritu et uirtute Heliae*. III. x. 1.

agnus *pro* magnus *CV*.
– ad *ante* aduentum *C*.
Helye *A*.

[64] Zacharias desinens [20] mutus esse, quod propter infidelitatem passus fuerat, nouello [67] *Spiritu adimpletus* noue [68] benedicebat Deum. III. x. 2.

nouum *pro* noue *AM*.

* Haec enim est [77] *salutis agnitio* quae deerat eis, quae est Filii Dei. . . . *Agnitio salutis* erat agnitio Filii Dei. . . . Hanc igitur *agnitionem salutis* faciebat Iohannes paenitentiam agentibus. III. x. 3.

Filius *A*.
sciebat *pro* faciebat *A*.

CAP. II.

* Quem [28] portans Symeon *benedicebat* Altissimum. III. xvi. 4.

Symeon *AC*: Simeon *edd*.

* Illud quod ad matrem suam [42] *duodecim annorum* existens respondit. I. xx. 2.

quonlam (q$\overline{\text{m}}$) *pro* quod *C**.

τὴν πρὸς τὴν μητέρα αὐτοῦ [42] δωδεκαετοῦς ὄντος ἀπόκρισιν. [Epiphanius.] I. xx. 2.

ait iterum *AC*: *tr.* iterum ait *edd*.
Matheus *AC*: Mattheus *edd*.

CAP. III.

De quo ait iterum Matheus, similiter autem et Lucas: Hic enim est qui dictus est a Domino per profetam; [4] *Uox clamantis in deserto, Parate uiam Domini, rectas facite semitas Dei nostri.*

hinc *pro* hic *V*.
etenim *A*.
de quo *pro* qui *A**.
Domino *pro* Domini *MMOQR*.
Domini *pro* Dei *CV*.

adimplebitur *AC*: implebitur *edd.*
directum *ACV*: directa *edd.*

[5] *Omnis uallis adimplebitur, et omnis mons et collis humiliabitur, et erunt tortuosa in directum et aspera in uias planas:* [6] *et uidebit omnis caro salutare Dei.* [Cf. Matt. iii. 3, p. 4 (totum comma forsitan apud Matthaeum legit Iren. cum codd. *a b*); Esai. xl. 3.] III. ix. 1.

CAP. IV.

eam *C*, *recte*: ea *A*, *edd.*

* Mentitur diabolus dicens: [6] *Mihi tradita sunt et cui uolo do eam.* V. xxiv. 3.

CAP. V.

[20, 24] [Uid. Matt. ix. 2–8, p. 14.]

Nemo [21] *potest remittere peccata nisi solus Deus.* V. xvii. 3.

CAP. VI.

[1] *Vellentes spicas manducabant.* [Cf. Matt. xii. 1.] IV. viii. 3.

[39] [Uid. Matt. xv. 14, pp. 25, 208.]

– nemo . . . est *C**.

* Nemo enim [40] *super magistrum est.* [Cf. Matt. x. 24.] I. x. 2.

οὐδεὶς γὰρ [40] ὑπὲρ τὸν διδάσκαλον. [Epiphanius.] I. x. 2.

* Nemo enim [40] *super magistrum est.* II. xxviii. 6.

* Erimus autem et [40] *super magistrum*, dum patimur et sustinemus quae neque passus est neque sustinuit magister. III. xviii. 6.

* Non enim sumus diligentiores Deo neque [40] *super magistrum* possumus esse. [Presbyter ap. Iren.] IV. xxxi. 1.

est *C** *ut uid.*

consumatus *C*.
discipulatus *C**.

* Et [40] *erit consummatus discipulus.* IV. xxvi. 1.

CAP. VIII.

tr. sanguinis profluuium (profluum *A*) passa est *A*, *Ha*.

* Quaerant igitur iam amodo alias causas ostendere . . . duodecadis apostolorum et [43] eius quae est *sanguinis profluuium* passa. [Cf. Matt. ix. 20; Marc. v. 25.] II. xii. 8.

et *pro* in *A*.
fluxum *ACMV*, *Ma St* (*cf. Mt.* ix. 20 *b d k*): profluuium *edd. pr. Gr Ha*.

* [43] In illa quae fluxum *sanguinis* patiebatur manifeste dicunt ostensum; *duodecim* enim *annis* passa est mulier, et [44] *tangens fimbriam* Saluatoris consecuta est sanitatem [46] ab illa *uirtute* quae

egressa est a Saluatore, quam praeesse dicunt. Illa enim quae passa est uirtus . . . cum tetigisset primam quaternationem, quae per *fimbriam* significatur, [44] *stetit* et a passione cessauit.

[Ualentiniani ap. Iren.] II. xx. 1.

CAP. X.

* Quomodo autem [1] *septuaginta* praedicabant, nisi ipsi prius ueritatem praedicationis cognouissent? III. xiii. 2.

– ipsi *A*.

Diem iudicii in quo ait [12] *tolerabilius Sodomis* et Gomorrhis futurum quam [*illi*] *ciuitati* et [5] *domui* quae [10] *non receperit* uerbum apostolorum eius. [Cf. Matt. x. 15, p. 206.] IV. xxxvi. 3.

uirtutem *CV, Ma St.*

– illi *CV, Ma St.*
– et domui *A*.

* Quibus si quis non adsentit, [16] *spernit* quidem participes Domini, *spernit* autem et ipsum Dominum, *spernit* uero et Patrem. III. i. 2.

– quidem *A**.
– spernit 2° . . . Dominum *CV**.
+ Christum *ante* Dominum *edd.*
+ ipsum *ante* Patrem *A*.

[24] [Uid. Matt. xiii. 17, pp. 22, 207, 208.]

CAP. XII.

* Et [58] *aduersarium* dicunt unum ex angelis qui sunt in mundo, quem diabolum uocant, dicentes factum eum ad id ut *ducat* eas quae perierunt animas a mundo *ad principem*, et hunc dicunt esse primum ex mundi fabricatoribus; et illum alterum angelo ei qui *ministrat* ei *tradere* tales animas uti *in* alia corpora *includat*, corpus enim dicunt esse *carcerem*. . . . quasi [53] *non exeat* quis a potestate angelorum eorum qui mundum fabricauerunt, sic transcorporatum semper *quoadusque* in omni omnino operatione quae in mundo est fiat; et cum nihil defuerit ei, tunc liberatam eius animam [58] *eliberari* ad illum Deum qui est supra angelos mundi fabricatores: sic quoque saluari et omnes animas . . . et [59] *reddentes* debita liberari. [Cf. Matt. v. 25, 26.] [Carpocratiani ap. Iren.] I. xxv. 4.

in mundo *V, Fe.*

alterum (*A**?) *CMV, Ma St*: altero *A, Ha.*
ei 1° *A*: et *CV*; *om. edd.*
includunt *A*.

sic *ACM, Ma St*: sed sic *Ha*: sed sit *V, Fe Gr.*
quam *pro* cum *A*.
tunc *C*: tum *A, edd.*
et liberari *A*, eleuari *V, Fe Gr Ma.*
credentes *C**.

εἰς τοσοῦτον δὲ μετενσωματοῦσθαι φάσκουσι τὰς ψυχάς, ὅσον πάντα τὰ ἁμαρτήματα πληρώσωσιν· ὅταν δὲ μηδὲν λείπῃ, τότε ἐλευθερωθεῖσαν [58] ἀπαλλαγῆναι πρὸς ἐκεῖνον τὸν ὑπεράνω τῶν κοσμοποιῶν ἀγγέλων Θεόν· καὶ οὕτως σωθήσεσθαι πάσας τὰς ψυχάς. . . . [59] ἀποδοῦσαι τὰ ὀφλήματα ἐλευθερωθήσονται. [Hippolytus.] I. xxv. 4.

CAP. XV.

ad dextra *Fe.*

* Saluatorem uenisse ad [6]*ouem perditam* ut eam transferat ad dexteram, hoc est ad illas quae sunt salutis [4]*nonaginta et nouem oues*, [7]*quae non* perierunt sed in ouili permanserunt.

[Cf. etiam MATT. xviii. 12, 13.] II. xxiv. 6.

hoc est *AC*: id est *edd.* XC et VIIII *C*, CX et VIIII *A*.

* Saluator exiuit extra Pleroma [4]ad inuestigationem [6]*perditae ouis.* II. v. 2.

– ipsam *A, St.* uenit *e Gr conicit St.*

* [6]Illam ipsam *quae perierat ouem* inuenit Dominus exquirens.

V. xii. 3.

[6] ἐκεῖνο τὸ ἀπολωλὸς πρόβατον ἦλθεν ὁ Κύριος ἀναζητῶν.

[SACR. PARALLEL.] V. xii. 3.

exquesiuit *C.* umeros *C.*

* Perditos exquisiuit nos, suam lucrifaciens et [5]*super humeros adsumens* [6]*ouem perditam* et cum gratulatione in cohortem restituens uitae. V. xv. 2.

* Iam enim [23]*saginatus* parabatur *uitulus* qui [24]pro *inuentione* [13]*minoris filii* inciperet [23]*mactari.* III. xi. 8.

ἤδη δὲ ὁ σιτευτὸς ἡτοιμάζετο μόσχος ὑπὲρ τῆς ἀνευρέσεως τοῦ νεωτέρου παιδὸς μέλλων θύεσθαι. [ANASTASIUS.] III. xi. 8.

CAP. XVI.

Eleazaro C^2: Lazaro *codd. cett. et edd.* refrigerabat *codd. cf. Rönsch* It. u. Vulg. *p.* 378: refrigerabatur *edd. pr.* Elazarum C^2 *bis*: Lazarum *codd. cett. et edd. bis.* non equidem *pro* ne quidem *A.* micas *C.* Habrahe *C.* resurgeret *A, Gr*: resurgerit *C*, resurrexerit *V, Ma St Ha.* cathecizacio *C* cathezizatio *A.* – qui ... audiebant *C.*

* Dominus ... de diuite et [de] Eleazaro eo qui refrigerabat [22]*in sinu Abrahae* ... ait *diuitem* [23]cognoscere *Elazarum* post mortem et *Abraham* autem similiter, et manere in suo ordine unumquemque ipsorum, et [24]postulare *mitti* ei ad opem ferendam *Elazarum*, cui [21]ne quidem *de mensae suae micis* communicabat; et [25]de Abrahae responso qui non tantum ea quae secundum se sed et quae secundum diuitem essent sciebat, et [29]praecipiebat *Moysi* adsentire *et profetis* [28]eos qui non mallent *peruenire in illum locum poenae*, et [31]recipientes praeconium eius qui *resurgeret a mortuis.* II. xxxiv. 1.

* Illis enim facilis catechizatio fuit ... qui [29]*Moysen et profetas audiebant.* IV. xxiv. 1.

CAP. XVIII.

Quoniam autem lex praedocuit hominem sequi oportere Christum, ipse facit manifestum ei qui [18] *interrogauit eum quid faciens uitam aeternam hereditaret.* [Uid. Matt. xix. 16, p. 28.] IV. xii. 5.

– eum *Ha.*

Accucurrerunt ei . . . [35] qui erant *in uiis mendici sedentes* surdi et *caeci.* [= Marc. x. 46.] II. xix. 7.

et cucurrerunt *C* accurrerunt *edd.*

CAP. XIX.

[10] *Exquirens id quod perierat.* [Cf. Ezech. xxxv. 16.] V. xiv. 2.

it *pro* id *C*: *om. A.*

[41] In eo quod *adpropinquans* ad Hierusalem *plorauerit super eam et dixerit.* [Cf. Luc. xix. 42, p. 71.] [Ualentiniani ap. Iren.] I. xx. 2.

adpropinquauit *A.*

[41] ἐν τῷ προσσχόντα αὐτὸν τῇ Ἱερουσαλὴμ δακρῦσαι ἐπ' αὐτὴν καὶ εἰπεῖν. [Epiphanius.] I. xx. 2.

CAP. XX.

Et cessabunt utrique [34] iam *generare et generari et ducere uxorem et nubere.* II. xxxiii. 5.

καὶ παύσονται ἑκάτεροι τοῦ [34] γεννᾶν ἔτι καὶ γεννᾶσθαι καὶ γαμεῖν καὶ γαμεῖσθαι. [Sacra Parallela.] II. xxxiii. 5.

[38] *Omnes enim ei uiuunt.* Per haec utique manifestum fecit quoniam [37] is qui de *rubo* locutus est Moysi et manifestauit se esse patrum Deum, hic est [38] *uiuentium Deus.* Quis enim est *uiuorum Deus*, nisi qui est Deus super quem alius non est Deus? . . . Qui igitur a profetis adorabatur Deus uiuus, hic est *uiuorum Deus*, et Uerbum eius, qui et locutus est Moysi, qui et Sadducaeos redarguit, qui et resurrectionem donauit. . . . Si enim *Deus mortuorum non est sed uiuorum*, hic autem dormientium patrum Deus dictus est, indubitate *uiuunt* Deo et [36] non perierunt, *cum sint filii resurrectionis.* . . . Ipse igitur Christus cum Patre [38] *uiuorum est Deus.* [Uid. Matt. xxii. 29–32, pp. 34, 35 supra.] IV. v. 2.

hi *pro* ei *CV.*

his *pro* is *C.*

patrum Deum *AC*: *tr.* Deum patrum *edd. praem.* et *ante* super *M, Fe Ha.*

– donauit *A.*

si *pro* sed *C.*

et *pro* est *A.*

Quibus et [47] *maiorem damnationem* quam Sodomorum et Gomorrae in iudicio comminatus est.

[= Marc. xii. 40; cf. Matt. x. 15.] V. xxvii. 1.

– est *A* (*def. C*).

CAP. XXI.

* Dominus ait: [33]*Terra et caelum transiet.*

[= Matt. xxiv. 35; Marc. xiii. 31.] V. xxxv. 2.

CAP. XXII.

gutta *C*.
sudauit sanguinis *AC*: *tr.* sanguinis sudauit *edd.*

* Ubi [44]*guttas sudauit sanguinis*, et reliqua quaecumque Domino acciderunt, de quibus dixerunt profetae? IV. xxxv. 3.

CAP. XXIII.

cum *pro* eum *C*.
occassum *C**.

[45] Eum *occasum* solis qui cruci fixo eo fuit [44]*ab hora sexta.*

[Cf. Matt. xxvii. 45.] IV. xxxiii. 12.

Neque enim [45]*sol* medio die *occidit* aliquo de ueteribus mortuo.

IV. xxxiv. 3.

CAP. XXIV.

superueniente spu sco *A*: superuenientes sps sco *C* superuenientis spiritus sancti *V*, *Fe Gr Ma St Ha.*

Postea enim quam surrexit Dominus noster a mortuis et [49]*induti sunt* superueniente Spiritu sancto *uirtutem ex alto.*

[Cf. Act. i. 8, p. 224.] III. i. 1.

EUANGELIUM SECUNDUM IOHANNEM.

CAP. I.

* Cum euangelium manifeste dicat quoniam [3] *per Uerbum* quod [2] *in principio erat apud Deum*, [3] *omnia sunt facta.* III. xi. 2.

dicant *C**.

* Iohanne enim unum Deum exponente et unum unigenitum Christum Iesum adnuntiante, [3] *per* quem *omnia facta* esse dicit, hunc [1] *Uerbum* Dei, hunc [18] *unigenitum*, hunc [3] factorem omnium, hunc [9] *lumen uerum inluminans omnem hominem*, hunc [10] mundi fabricatorem, hunc [11] *in sua uenisse*, hunc eundem [14] *carnem factum et inhabitasse in nobis.* I. ix. 2.

Iohannem *A*.

τοῦ γὰρ Ἰωάννου ἕνα Θεὸν παντοκρατόρα καὶ ἕνα μονογενῆ Χριστὸν Ἰησοῦν κηρύσσοντος, [3] δι' οὗ τὰ πάντα γεγονέναι λέγει, τοῦτον υἱὸν θεοῦ, τοῦτον [18] μονογενῆ, τοῦτον [3] πάντων ποιητήν, τοῦτον [9] φῶς ἀληθινὸν φωτίζοντα πάντα ἄνθρωπον, τοῦτον [10] κόσμου ποιητήν, τοῦτον [11] εἰς τὰ ἴδια ἐληλυθότα, τοῦτον [14] σάρκα γεγονότα καὶ ἐνεσκηνωκότα ἐν ἡμῖν.

[Epiphanius.] I. ix. 2.

* Praedicatio ueritatis ubique [5] *lucet* et [9] *inluminat omnes homines.* I. x. 2.

τὸ κήρυγμα τῆς ἀληθείας πανταχῆ [5] φαίνει καὶ [9] φωτίζει πάντας ἀνθρώπους.

[Epiphanius.] I. x. 2.

* [11] *In sua propria uenientem* Dominum. V. xix. 1.

ueniente *C*, *Fe*.

* [11] *In sua* inuisibiliter *uenit* et [14] *caro factum est* ... [11] *et sui proprii illum non receperunt* homines. . . . Qui igitur *non receperunt illum*, non acceperunt uitam: [12] *quotquot autem receperunt illum, dedit illis potestatem filios Dei fieri.* V. xviii. 3.

uenit *C*: ponit *A*.
quia *pro* qui *C*.
regerunt *C** regecerunt C^2 *pro* receperunt 2°.
quodquod *C*.
eis *pro* illis *A*.

* [13] *Non ex uoluntate uiri* erat *qui nascebatur.* III. xxi. 5.

uolumptate *C*.

* Uti [13] *non ex uoluntate uiri sed ex uoluntate Dei* aduentum eius qui secundum hominem est intellegamus. III. xxi. 7.

tr. est secundum hominem *St*.

* Nisi [14] *Uerbum* eius communicasset nobis *caro factum.* III. xviii. 7.

* Iesus, qui passus est pro nobis, qui [14] *inhabitauit in nobis*, idem ipse est *Uerbum* Dei; si enim alius ex aeonibus pro nostra salute *caro factus est*, aestimandum erat de altero dixisse apostolum. I. ix. 3.

praem. et *ante* Uerbum *Ma St.*
extimandum *C.*

Ἰησοῦς ὁ παθὼν ὑπὲρ ἡμῶν, [14] ὁ κατασκηνώσας ἐν ἡμῖν, οὗτος αὐτός ἐστιν ὁ Λόγος τοῦ Θεοῦ· εἰ μὲν γὰρ ἄλλος τις τῶν αἰώνων ὑπὲρ τῆς ἡμῶν αὐτῶν σωτηρίας σὰρξ ἐγένετο, εἰκὸς ἦν περὶ ἄλλου εἰρηκέναι τὸν ἀπόστολον. [Epiphanius.] I. ix. 3.

\+ uel *post* hereticorum *C.*

* Secundum autem nullam sententiam hereticorum [14] *Uerbum* Dei *caro factum est.* III. xi. 3.

totum comma om. C.

* Si enim non haberet caro saluari, nequaquam [14] *Uerbum* Dei *caro factum esset.* V. xiv. 1.

fit *pro* fuit C^2.

* Quod fuit qui perierat homo, hoc [14] salutare *factum est Uerbum.* V. xiv. 2.

* Quando autem [14] *caro Uerbum Dei factum est*, utraque confirmauit. V. xvi. 2.

ὁπότε δὲ σὰρξ ἐγένετο ὁ Λόγος τοῦ Θεοῦ, τὰ ἀμφότερα ἐπεκύρωσε. [Sacr. Parallel.] V. xvi. 2.

inennarrabilis *C.*

* Et Patrem quidem inuisibilem . . . cum sit inenarrabilis, [18] *ipse enarrat* eum nobis. IV. vi. 3.

intelligetur transtulerant *A.*
Deum *C*: Dei *codd. cett. et edd.*
etiamnunc *ACMV cum graeco* ὃ δὴ καί: etiam Nun (*sc.* νοῦν) *edd. post Erasmum.*
deum *ACV*: domini *codd. cett. et edd.*
υἱὸν καὶ μονογενῆ Θεόν *Cod. Ven.* [*et Holl*]: *tr.* υἱὸν μονογενῆ καὶ Θεόν *edd. pr.*

* Id quod ab omnibus intellegitur transtulerunt in [18] *unigenitum Deum* Uerbum. II. xxviii. 6.

* Principium quoddam subiecit quod primum factum est a Deo, quod etiamnunc uocat et Filium et [18] *unigenitum Deum.* [Ualentiniani ap. Iren.] I. viii. 5.

Ἀρχήν τινα ὑποτίθεται τὸ πρῶτον γεννηθὲν ὑπὸ τοῦ Θεοῦ, ὃ δὴ καὶ Υἱὸν καὶ [18] Μονογενῆ Θεὸν κέκληκεν. [Epiphanius.] I. viii. 5.

suauit C^*.

Iohannes autem et praenuntiauit similiter sicut alii, et [29] *aduenientem uidit* et demonstrauit et credere in eum suasit multis. III. xi. 4.

* Hanc igitur agnitionem salutis faciebat Iohannes paenitentiam agentibus et credentibus in [29] *agnum Dei qui tollit peccatum mundi.* III. x. 3.

sciebat *pro* faciebat *A*.
peccata *A*.

Ab initio assuetus Uerbum Dei [51] *ascendere et descendere.* IV. xii. 4.

CAP. III.

[6] Quod enim ex Deo *natum est* Deus *est.* [Ualentiniani ap. Iren.] I. viii. 5.

[6] τὸ γὰρ ἐκ Θεοῦ γεννηθὲν Θεός ἐστιν. [Epiphanius.] I. viii. 5.

Et propter hoc [36] is *qui credit ei habet uitam aeternam, qui autem non credit Filio non habet uitam aeternam sed ira Dei manebit super eum.* IV. xxxvii. 5.

his *pro* is *C*.
eum *AC*: ipsum *edd.*

CAP. IV.

Dehinc [3] *iterum* subtrahens se [5] inuenitur in Samaria, quando et [9] cum Samaritana disputabat. II. xxii. 3.

* [36] *Uti et qui seminat et qui metit simul gaudeant* in Christi regno. IV. xxv. 3.

* Hic autem est Dominus noster et [37] *in hoc est Sermo uerus*, quoniam ipse est qui aratrum fecit et falcem intulit, hoc est, hominis primam seminationem, quae fuit secundum Adam plasmatio, et in nouissimis temporibus per Uerbum collectam fructificationem. IV. xxxiv. 4.

CAP. V.

[18] *Aequalem se* iudicans *Deo.* III. xx. 1.

Inquirant enim hi qui omnia [39] *scrutari* dicuntur. IV. x. 2.

* Quomodo autem [39] *scripturae testificantur de* eo? IV. xi. 1.

CAP. VI.

Assueti [56] *manducare et bibere* Uerbum Dei et [51] eum qui est inmortalitatis *panis*, qui est [63] *Spiritus* Patris, in nobis ipsis continere possimus. IV. xxxviii. 1.

+ eum *post* ipsis *A*.

ἐθισθέντες [56] τρώγειν καὶ πίνειν τὸν Λόγον τοῦ Θεοῦ [51] τὸν τῆς ἀθανασίας ἄρτον, ὅπερ ἐστὶ τὸ πνεῦμα τοῦ Πατρός, ἐν ἡμῖν αὐτοῖς κατασχεῖν δυνηθῶμεν. [SACR. PARALLEL.] IV. xxxviii. 1.

CAP. VII.

Sed et [23] Dominum arguebant in sabbatis curantem, quod quidem, sicut praediximus, lex non prohibebat: etenim ipse secundum aliquid curabat, [22] *circumcidens hominem in sabbato.* IV. xii. 1.

ipse . . . curabat circumcidens (*sc.* ὁ νόμος) *AC*: ipsi . . curabant circumcidentes *edd.*

Non enim prohibebat lex curari homines sabbatis [22] quae et circumcidebat eos in hac die. IV. viii. 2.

Qui non participant eum [*sc.* Spiritum] neque a mammillis matris nutriuntur in uitam neque percipiunt [38] de corpore Christi procedentem nitidissimum fontem.

[Cf. APOC. xxii. 1.] [Uide p. 252 inf. a.] III. xxiv. 1.

CAP. VIII.

uiderunt *C.*

Profeta ergo cum esset [56] *Abraham* et *uideret* in Spiritu *diem* aduentus Domini . . . *exsultauit* uehementer: non incognitus igitur erat Dominus Abrahae, cuius *diem* concupiuit *uidere.*

[Cf. ACT. ii. 30.] IV. v. 5.

CAP. IX.

Saluatorem symbolum mysterii huius ostendisse in eo qui [1] *a natiuitate caecus* fuit. [VALENTINIANI AP. IREN.] II. xvii. 9.

a natiuitatem *C.*

Ei autem qui [1] *caecus* fuerat *a natiuitate* iam non per sermonem sed per operationem praestitit uisum. . . . [2] *Interrogantibus eum discipulis* qua ex causa *caecus natus esset*, utrumne sua an *parentum* culpa . . . [3] *opera* autem *Dei* plasmatio est hominis. . . . [6] Quapropter et Dominus *exspuit in terram et fecit lutum et superliniuit* illud *oculis* . . . [3] *uti manifestarentur opera Dei in ipso.* . . . Cum ergo in uentre a Uerbo plasmemur, id ipsum Uerbum ei qui [1] *a natiuitate caecus* fuerat formauit uisionem. . . . Postquam [6] *liniuit lutum* [*super*] *oculos eius*, [7] *dixit ei* . . . et propter hoc *lotus uenit uidens.*

plasmationem *pro* plasmatio est *C.*
manifestarentur *AC*, *edd.*: *forte legendum* manifestaretur, *uide p.* 85 *supra.*
posteaquam *A.*
— super *C.*
uentoidens C^a uentuidens C^2 *pro* uenit uidens.

[Uid. pp. 85, 86 supra.] V. xv. 2, 3.

CAP. X.

Haec est enim [9] uitae introitus: [8] *omnes* autem reliqui *fures sunt et latrones.* III. iv. 1.

tr. enim est (*C*)*V*, *St.* — reliqui *CV*.

CAP. XI.

Et propter hoc ait Dominus: [44] *Soluite illum et dimittite abire.* V. xiii. 1.

CAP. XII.

[24] *Granum tritici decidens in terram* et dissolutum multiplex surgit per Spiritum Dei. V. ii. 3.

[24] ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν καὶ διαλυθεὶς πολλοστὸς ἠγέρθη διὰ τοῦ πνεύματος τοῦ Θεοῦ. [SACR. PARALLEL.] V. ii. 3.

CAP. XVIII.

[13, 24] *Caiaphas summus sacerdos* et *Anna.* II. xix. 7.

Cayphas *A*.
Anna *C*: Annas *edd.*

CAP. XIX.

[14] In sexta die quae est in *caena pura* . . . *Sextam horam* in qua affixus est ligno. [VALENTINIANI AP. IREN.] I. xiv. 6.

[14] ἐν τῇ ἕκτῃ τῶν ἡμερῶν ἥτις ἐστὶ παρασκευή . . . τὴν ἕκτην ὥραν ἐν ᾗ προσηλώθη τῷ ξύλῳ. [HIPPOLYTUS, EPIPHANIUS.] I. xiv. 6.

— in sexta die *A*.
VI *pro* sextam *AC*.

Ubi enim sursum Christus . . . [34] *punctus* est, *et exiuit sanguis et aqua*? IV. xxxv. 3.

susum *C*.

CAP. XXI.

Iohannes [20] *discipulus* Domini *qui et supra pectus eius recumbebat.* III. i. 1.

Ἰωάννης [20] ὁ μαθητὴς τοῦ Κυρίου ὁ καὶ ἐπὶ τὸ στῆθος αὐτοῦ ἀναπεσών. [EUSEBIUS.] III. i. 1.

ACTA APOSTOLORUM.

CAP. I.

Postea enim quam surrexit Dominus noster a mortuis et induti sunt [8] *superueniente Spiritu sancto uirtutem* ex alto.

superueniente spu sco *A*: superuenientes sps sco *C*, superuenientis spiritus sancti *edd.*

[Cf. Luc. xxiv. 49, p. 218.] III. i. 1.

Quomodo potest in similitudinem comparari [25] Iudas qui eiectus est de numero duodecimo neque restitutus est in locum suum? Aeon enim, cuius typum Iudam dicunt esse, separata eius Enthymesi, restituta est siue reuocata: Iudas autem abdicatus est et eiectus et in *locum* eius [26] *Mathias* ordinatus est. II. xx. 2.

+ alium prolatum *post* locum eius *C.*

Iudas autem semel eiectus numquam reuertitur in discipulorum numerum: alioquin numquam alius [25] in *locum* eius [26] *adnumeraretur*.... Hic enim Iudas eiectus est, et *Mathias* pro eo ordinatus. II. xx. 5.

Marthias *C**.

CAP. II.

[16] Hunc enim promisit per profetas [17] *effundere* se *in nouissimis* temporibus [18] *super seruos et ancillas ut profetent.*

effecundere *C.* se *AC*: *om. edd.*

[Cf. Ioel ii. 29.] III. xvii. 1.

Ut donum Spiritus frustrentur quod [17] *in nouissimis* temporibus secundum placitum Patris *effusum* est *in* humanum genus. III. xi. 9.

* [30] *Profeta ergo cum esset* Abraham. [Cf. Io. viii. 56.] IV. v. 5.

CAP. III.

Ipse primatum tenens in omnibus, [15] *princeps uitae.*

[Cf. Col. i. 18.] II. xxii. 4.

Facile recipiebant primogenitum mortuorum et *principem uitae* Dei. [Cf. Col. i. 18.] IV. xxiv. 1.

* [18] Omnia *quae* profetae *adnuntiauerunt* de passione Christi haec *adimpleuit Deus.* III. xii. 3.

[18] ὅσα οἱ προφῆται κατήγγειλαν περὶ τοῦ πάθους τοῦ Χριστοῦ, ταῦτα ἐπλήρωσεν ὁ θεός. [CATEN.] III. xii. 3.

CAP. IV.

[2] *In Iesu resurrectionem quae est a mortuis adnuntians.* III. xii. 3. in ihm̄ *C.*

[2] ἐν Ἰησοῦ τὴν ἀνάστασιν τῶν νεκρῶν κηρύσσων. [CATEN.] III. xii. 3.

Ecclesia . . . [32] quasi *unam animam* habens *et* unum *cor*. I. x. 2.

ἡ ἐκκλησία . . . [32] ὡς μίαν ψυχὴν καὶ τὴν αὐτὴν ἔχουσα καρδίαν. [EPIPHANIUS.] I. x. 2.

CAP. VIII.

Solum aduentum ignorabat [37] *Filii Dei*, quem [35] cum breuiter cognouisset [39] *agebat iter gaudens.* IV. xxiii. 2.

CAP. X.

* [42] *Iudex uiuentium et mortuorum.* IV. xx. 2.

CAP. XV.

* Qui ergo [26] usque ad mortem *tradiderunt animas propter* euangelium *Christi*, quomodo poterant secundum insitam opinionem hominibus loqui? III. xii. 13.

CAP. XVII.

* [26] *Unum genus humanum fecit inhabitare super omnem* terram. III. xii. 9.

APPENDIX II

DE EPISTULA AD HEBRAEOS

[C. H. TURNER]

Hanc epistulam S. Irenaeum neque ipsi apostolo tribuisse neque inter libros Noui Testamenti canonicos adnumerauisse certum est: testimoniis enim ex ea haustis uel numquam uel saltem rarissime utitur, immo si Stephano cognomine Gobaro credendum est (cuius capitula de rebus apud antiquos ecclesiae patres in quaestionem uocatis rettulit Photius cod. CCXXXII), Ἰωσήλιπος καὶ Εἰρηναῖος τὴν πρὸς Ἑβραίους ἐπιστολὴν Παύλου οὐκ ἐκείνου εἶναι φασι. *Et cognouisse tamen epistulam et in usum quantulumcumque recepisse testatur Eusebius* H. E. v. 26: *librum enim exstare* διαλέξεων διαφόρων ἐν ᾗ τῆς πρὸς Ἑβραίους ἐπιστολῆς καὶ τῆς λεγομένης Σολομῶντος Σοφίας μνημονεύει, ῥητά τινα ἐξ αὐτῶν παραθέμενος. *Quae cum ita sint, oportuit et omnes locos adducere qui quouis modo epistulam ad Hebraeos sapere uideantur, et causas nonnumquam reddere cur alia S. Irenaei uerborum origo iure sit quaerenda.*

CAP. I.

Solus omnipotens et solus Pater condens et faciens omnia . . . [3]*uerbo uirtutis suae.*

II. xxx. 9.

CAP. III.

tr. dicitur dei *A.* —et *C.*

[3] Fidelis Moyses famulus et seruus Dei dicitur a Spiritu. III. vi. 5.

[*Si librorum Christianorum auctoritatem quaeras, conferas fortasse* 1 CLEM. ad COR. xliii ὁ μακάριος πιστὸς θεράπων ἐν ὅλῳ τῷ οἴκῳ Μωυσῆς *et* APOC. xv. 3 τὴν ᾠδὴν Μωυσέως τοῦ δούλου τοῦ θεοῦ. *reuera tamen libros prophetico spectant uerba* dicitur a Spiritu, *ut ex initio eiusdem S. Irenaei capituli claret*: Neque igitur Dominus [*sc. euangelia*] neque Spiritus sanctus [*sc. uetus testamentum*] neque Apostoli [*sc. epistulae*] eum qui non esset Deus definitiue et absolute Deum nominassent aliquando nisi esset uere Deus. *Confer igitur* NUM. xii. 7 οὐχ οὕτως ὁ θεράπων μου Μωυσῆς· ἐν ὅλῳ τῷ οἴκῳ μου πιστός ἐστιν *et* IOS. xiv. 7 Μωυσῆς ὁ παῖς τοῦ θεοῦ.]

[5] Moysem quidem excusans quasi fidelem seruum. IV. xv. 2.

[5] Fideli famulo Dei Moysi et profetae. II. ii. 5.

CAP. IV.

[4–10] Sabbata . . . manifestabatur autem et tamquam de ea quae facta sunt requietio Dei, hoc est regnum in quo requiescens homo ille qui perseuerauerit Deo adsistere, participabit de mensa Dei. IV. xvi. 1.

CAP. VI.

[1] Quoniam autem et apostoli et discentes ipsorum sic docebant quemadmodum ecclesia praedicat, et sic docentes perfecti fuerunt, propter quod et euocabantur ad perfectum. III. xii. 13.

descendentes *pro* discentes *V*.
–et 2° *MM*.

Confer potius MATT. v. 48.

CAP. X.

[1] Quae in figuram futurorum traditae erant, uelut umbrae cuiusdam descriptionem faciente lege atque delineante de temporalibus aeterna, de terrenis caelestia. IV. xi. 4.

quod *C*.
legi *C*.
delirante *A*

Confer potius ROM. v. 14 *τύπος τοῦ μέλλοντος*, I COR. x. 6 *ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν*, COL. ii. 17 *ἅ ἐστιν σκιὰ τῶν μελλόντων*.

[26 seqq.] Sic et poena eorum qui non credunt Uerbo Dei et contemnunt eius aduentum et conuertuntur retrorsum adampliata est, non solum temporalis sed et aeterna facta. IV. xxviii. 2.

–et *AC* μ.

CAP. XI.

[5, 6] Naturalia legis . . . quae etiam ante legisdationem custodiebant qui fide iustificabantur et placebant Deo. IV. xiii. 1.

[5] Sed et Enoch sine circumcisione placens Deo, cum esset homo, legatione ad angelos fungebatur et translatus est. IV. xvi. 2.

Dei legat. *A* μ, *edd. pr.*

[5] Quandoquidem Enoch placens Deo in quo placuit corpore translatus est, translationem iustorum praemonstrans. V. v. 1.

[5] *δ̔πουγε Ἐνὼχ εὐαρεστήσας τῷ θεῷ μετετέθη ἐν σώματι, τὴν μετάθεσιν τῶν δικαίων προμηνύων* [SACR. PARALLEL.]. V. v. 1.

Confer potius GEN. v. 24 *καὶ εὑηρέστησεν Ἐνὼχ τῷ θεῷ· καὶ οὐχ ηὑρίσκετο διότι μετέθηκεν αὐτὸν ὁ θεός*.

Confer etiam librum Enoch xii. 4 *sqq.* (*secundum editionem R. H. Charles, p.* 342) *Ἐνώχ, ὁ γραμματεὺς τῆς δικαιοσύνης, πορεύου καὶ εἰπὲ τοῖς ἐγρηγόροις τοῦ οὐρανοῦ, κ.τ.λ.*

[13] Et non accepit in illa hereditatem nec uestigium pedis (= ACT. vii 5) sed semper peregrinus et aduena in ea fuit. V. xxxii. 2.

Confer potius GEN. xxiii. 4 *πάροικος καὶ παρεπίδημος ἐγώ εἰμι μεθ' ὑμῶν*.

APPENDIX III

EXCERPTA DE ORIGENIS *IN APOCALYPSIM* SCHOLIIS

St. Matthew—II Thessalonians—Apocalypse.

In the newly discovered Scholia on the Apocalypse (*Der Scholien-Kommentar des Origenes zur Apokalypse Johannis nebst einem Stück aus Irenaeus lib.* v *graece*, entdeckt und herausgegeben von Constantin Diobouniotis und Adolf Harnack; Texte und Untersuchungen xxxviii 3, Leipzig, 1911) a long passage extending, with omissions, from the middle of the twenty-eighth to the middle of the thirtieth chapter of the fifth book of the *adv. Haereses* has been incorporated in the original Greek. Unfortunately for our purpose, though very naturally for the purpose of the catenist, the actual text of the Apocalypse quotations has been omitted; the fragment is therefore useful only for the text of other New Testament passages cited in illustration.

Matt. iii 12 (p. 204 *supra*) τοῦ μὲν ἀχύρου ἀποσκευαζομένου, ὅπερ ἐστὶν ἡ ἀποστασία, τοῦ δὲ σίτου εἰς ἀποθήκην ἀναλαμβανομένου, ὅπερ ἐστὶν οἱ πρὸς θεὸν πίστιν [πίστει edd.] καρποφοροῦντες.

xxiv 21 (p. 38 *supra*) καὶ διὰ τοῦτο ἐν τῷ τέλει ἀθρόως ἐντεῦθεν τῆς ἐκκλησίας λαμβανομένης, ἔσται [εστε cod.], φησίν, θλῖψις οἵα οὐκ ἐγένετο ἀπ' ἀρχῆς οὐδὲ μὴ γένηται.

II Thess. ii 3–11 (pp. 179, 180 *supra*) ὁ ἀπόστολός φησιν· [10]ἀνθ' ὧν τὴν ἀγάπην τοῦ θεοῦ οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς, [11]διὰ τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει. τοῦ μὲν γὰρ ἐρχομένου καὶ γνώμῃ [3]τὴν ἀποστασίαν ἀνακεφαλαιουμένου πρὸς ἑαυτὸν . . . καὶ [4]εἰς ναὸν τοῦ θεοῦ καθίσαντος [καθησαντος cod. edd.] ἵνα ὡς Χριστὸν αὐτὸν προσκυνήσωσιν [προσκυνησουσιν cod.] . . . [11]εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει.

Apoc. xiii 14 (p. 196 *supra*) οὗ τὴν παρουσίαν Ἰωάννης ἐνταῦθα οὕτως ἐμήνυσεν [the actual quotation of Apoc. xiii 2–10 is omitted]. ἵνα οὖν μή τις αὐτὸν θεϊκῇ δυνάμει δόξῃ ποιεῖν τὰ σημεῖα, ἀλλὰ μαγικῇ ἐνεργείᾳ, ἔφη· καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

APPENDIX IV

NOTES, ADDITIONS, AND CORRECTIONS TO THE TEXT OF THE GOSPELS AND ACTS

[C. H. TURNER]

ST. MATTHEW.

p. 1 (etc.). For Matthaeus (Matthaeum etc.) read, with the constant tradition of the Latins, Mattheus; even in the Vulgate, where St. Jerome did his best to assimilate the orthography of proper names to the standard of the Greek, Mattheus appears to have been allowed to stand. The only doubt in the Latin Irenaeus is whether we should not follow the spelling of C, which substitutes a single for the double t, Matheus.

p. 1 l. 3 Matt. i 1: III xi 8. Throughout this volume the references have been given to the chapter and section divisions of Massuet's text, as being in general use. If we had been preparing a new edition of the *aduersus Haereses* as a whole, we should probably have felt bound to abandon Massuet's system for that of Harvey: Harvey has in this matter followed C, and there can be little doubt that C correctly represents the original arrangement of the work. [See also p. xiv n.]

l. 8. Iechoniae] Hyechonie C.

l. 13. praeuidens] prouidens C, and this word is quite classical in the sense of 'foresee'. Cf. Gal. iii 8 (p. 155 ll. 1, 11).

p. 2 l. 13 i 22. impleretur] inpleretur C, and generally the unassimilated preposition seems to be preferred by the MS.

l. 16 i 19. Ioseph] Iosep C (in IV xxiii 1 only), and so cod. Cav. of the Vulgate *ad loc.*

l. 20 i 21. Iesum] Iesus AC, and this appears to be the reading of *k*, and may be right in Iren-lat. It is also read by R* of St. Cyprian both in Matt. i 21 and Luc. i 31 (*Testim.* ii 7, ii 11), and R has sometimes a quite first-rate text, as in Ep. iv (Hartel pp. 472–478).

p. 3 l. 2 i 22. propheta] profeta C (and so in Matt. iii 3, v 12, xi 9, xxiii 34; Marc. i 2; Luc. vi 26, xxiv 25; Act. ii 16, iii 18–25, xv 15). The spelling

'profeta' is universal in *k e* and the Lyons Heptateuch, and is found on the only occurrence of the word in *h* of Acts: *a* and *d* vary between 'profeta' and 'propheta'; *ff* has predominantly, and *b* almost exclusively, 'propheta'. 'Profeta' is, I have no doubt, the older spelling, corrected always by St. Jerome into accordance with the Greek; and we ought to have adopted it throughout in Iren-lat.

p. 3 l. 3 i 23. concipiet] so C, but *in rasura*, and in the other three quotations of the verse Iren-lat gives accipiet.

l. 4 i 23. The two marginal notes (et *pro* ecce C, concipiet μ) have by error been transposed from the last quotation on p. 2.

l. 5 i 23. Emmanuel] Emmanuhel C (and so p. 2 l. 15, but not l. 24). It was a general tendency of the early Latin translators to avoid, as alien to the genius of their language, the double vowel so common in Hebrew names, either (but this only where the two successive vowels were the same) by dropping one of them, or by inserting h between them. So we have Aron Aharon; Bal Bahal; Bethlem Bethlehem; Belzebul; Isac; Emmanuhel, Samuhel, Gabrihel, etc. The Vulgate goes back to the Greek orthography, Aaron, Bethleem, and so on.

l. 9. martyres] martyras C, and this should no doubt be read in the text, like prophetes and prophetis. That is to say, the translation of Irenaeus retains the Greek declension of words which soon acquired a normal Latin declension, and this is one of the most salient proofs of its high antiquity. The particular word martyr was treated in one of three ways. (1) There are traces of a formation according to the second declension, martyrus martyra. This may perhaps have been in part suggested by the convenience of being able to distinguish masculine and feminine: at any rate the feminine martyra remained in use, e. g. in the Gelasian Sacramentary, long after any masculine other than martyr had disappeared. Two inscriptions, from Milan and Cirta respectively, give martyrorum (marturorum), C. I. L. V 6186, VIII 7924; and the same form is found in the Gallican epitome of can. 20 of the canons of Gangra (*Eccl. Occ. Mon. Iur. Ant.* II 149). (2) In the third declension, it was open to the creators of Church Latin to treat the word as far as possible as Greek, or (3) to Latinize it completely; and naturally,

in a word which became at once an essential and regular element of Christian vocabulary,[1] the vernacular Latin soon ousted the hybrid Graeco-Latin form. It is in the accusative plural that the alternative forms are most easily contrasted, martyras martyres. Hartel, rightly I have no doubt, prints 'martyras' throughout St. Cyprian's letters; e.g. 481. 12, 483. 8, 502. 19, 520. 17, 660. 4, 794. 22: it may be accidental, or it may correspond to a real difference between the Roman and African use of that day, that in letters from the Roman clergy and confessors his text gives 'martyres', 561. 7, 573. 20. And Tertullian's treatise was addressed 'Ad martyras'.

p. 3 l. 10 ii 1. Bethlehem] Betlem C, rightly, as far as the vowels go; see note on p. 3 l. 5. In this verse *a k* also have Bethlem.

Iudae] read Iudeae with C; so the Old Latins generally. St. Jerome in his *Comm. in Matt.* says, on verse 5, that 'Iudaea' is a blunder of the copyists, and that 'Iuda' must be right: I think it not improbable that in the Vulgate text of both verses we ought to read 'Iudae' or perhaps better 'Iuda', treating 'Iudeae' as an Old Latin survival propagated by Cassiodorus.

l. 13 ii 2. in oriente] read in orientem with C and most of the Old Latins.

l. 14. a stella] ab stella C* *ut uid.* For the insertion of *b* between *a* or *o* and *st* or *sc*, compare obsculabatur (note to p. 58 l. 7, *infra* p. 243) and abscultabant (note to p. 102 l. 12, *infra* p. 249).

l. 16 ii 11. myrrham] read murra with C: so too *a* (murram *b k*).

p. 4 l. 10 iii 7. fugere] fugire C, and there is plenty of Low Latin authority, in one place or another, for conjugating fugio in the fourth declension: see Neue-Wagener *Formenlehre der lateinischen Sprache*[3] iii 244. But then C also has dicire on p. 9 l. 11.

p. 5 l. 7 iii 9. Abrahae] Habrahae C, and so on p. 50 l. 20 (Luc. i 55) Habrahe C. But this addition of the aspirate is only occasional and exceptional in the MS.

[1] Dr. E. W. Watson is (in my view) mistaken in supposing that St. Cyprian uses 'martyr' and 'confessor' indifferently; on the contrary I believe that the distinction between the 'confessor' who had confessed Christ before the magistrate, and the 'martyr' who had suffered torture or death for the Name, is quite regularly maintained throughout the Cyprianic writings. I call attention to this point because Dr. Watson's *Style and Language of St. Cyprian* is the final authority on its subject, and any error there, if uncorrected, will have far-reaching effect. The reference is to *Studia Biblica* iv 290

p. 5 l. 21 iii 12. emundare] A cross-reference should have been given in the text to Luc. iii 17; for the infinitive διακαθᾶραι has no support in St. Matthew, but in St. Luke is read by ℵB and the best Old Latin MSS (not the Sinai Syriac) and is doubtless right. Note that the Greek has the ordinary reading διακαθαριεῖ: the Latin version is in ninety-nine cases out of a hundred a better witness to the text of St. Irenaeus than the quotations in the Greek fathers.

p. 6 l. 10 iii 16, 17. In the later sheets of the text I have been careful to include with each quotation any introductory words that fix its source: so here there should be prefixed the words 'Adhuc ait in baptismate Mattheus'.

A papyrus fragment (*Oxyrhynchus Papyri*, ed. Grenfell and Hunt, vol. iii No. 405 and vol. iv appendix 2 p. 264) gives us here an almost contemporary piece of the Greek Irenaeus; the identification was due to Dr. Armitage Robinson; ἀνεώ[χθησαν οἱ οὐρανοὶ] καὶ εἶδεν τ[ὸ πνεῦμα τοῦ θεοῦ κατα]βαῖνον ὡς π[εριστερὰν καὶ] ἐρχόμενον ε[ἰς αὐτόν. καὶ] ἰδοὺ φων[ὴ ἐκ τῶν οὐρανῶν] λέγουσα Σὺ [εἶ ὁ υἱός μου ὁ ἀγα]πητὸς ἐν ᾧ [εὐδόκησα].

Here the Greek has σὺ εἶ, the Latin 'hic est'. Either reading can be explained as an assimilation; for St. Mark and St. Luke give σὺ εἶ in the Baptism, while all accounts of the Transfiguration have οὗτός ἐστιν. In this passage ℵB and the Greek authorities with the Diatessaron are for οὗτός ἐστιν, the Old Syriac for σὺ εἶ; while the Old Latin is divided, D (Greek and Latin) *a* Hilary and Augustine going with the Old Syriac, *b h* Optatus with the Greek. Probably this is the hundredth case where the Latin version is wrong: but I am not quite convinced on the point. See Burkitt *Evangelion da-Mepharreshe* ii 266, 267.

p. 6 l. 15 iv 3. dic] *om* C, rightly, for the agreement with *k* is decisive.

l. 21 iv 6. tollent] tollant C, and the subjunctive is read by all Old Latin authorities save *d*. But then they construct with 'ut', and in Irenaeus 'et' is read by C as well as the other MSS.

p. 7 l. 1. quod] *om* C, probably rightly; we may suppose that the original ran τὸ γὰρ Τοῖς ἀγγέλοις αὐτοῦ. If quod is retained, it should be printed as part of the quotation, since the N.T. has ὅτι τοῖς ἀγγέλοις.

l. 13 iv. 22. derelinquentes nauiculam et patrem] Only Tertullian has here the verb derelinquere; *a b d* have relinquere, *k* remittere. Nauicula for

nauis is peculiar to Iren-lat; it may be an example of a general fondness in later Latin for diminutives, or it may indicate that Irenaeus himself had written some other word than πλοῖον, whether πλοιάριον or no. The Armenian has strangely 'mother'.

p. 7 l. 19 v 5 [4]. possidebunt] C* with V anticipated the entry of the meek into their inheritance, and read possederunt.

l. 21 v 8. mundo corde] read mundi corde with C (so *k* Cyprian), in spite of the unanimous testimony of the MSS in the next line. The Vulgate text of verses so well known as the Beatitudes was bound to exercise an influence over scribes.

p. 8 l. 20 v 18. iota unum] iotam unum CVMM. In spite of the strong MS authority, it is hardly possible to accept iotam for the nominative; we must rather suppose it a reminiscence (helped out perhaps by an unconscious desire to avoid the hiatus iota unum) of the preceding line 'decem autem aeonas similiter per iotam [so C] litteram . . . significari dicunt'. Properly speaking iota ought to be indeclinable throughout, and so Cicero uses 'iota litteram' (Neue-Wagener i 860); but in the Gelasian decree *de libris recipiendis* the phrase about the Tome of St. Leo is thus given in one good MS (Monac. 6243, saec. viii–ix) 'de cuius textu quispiam si ad unum iotam disputauerit'. In vi 24 (p. 12 ll. 11, 12) Iren-lat has 'mamonam' in the accusative, though C ½ gives mamona: and the dative is mamonae in the Vulgate as well.

p. 9 l. 8 v 22. irascitur] pascitur C, and so also *k*. The coincidence in so odd a blunder between a fifth-century MS of the Gospels and a ninth-century MS of Irenaeus is really quite extraordinary. It must apparently go back to some form of cursive writing with a very long i ſ which might be read as the long stroke of p.

p. 10 ll. 4, 6 v 26. exies *bis*] exeas *bis* C, and it is very tempting to suppose that a Latin translator wrote 'non exeas' as the most literal translation of οὐ μὴ ἐξέλθῃς. The reading of C would save us from the incorrect form 'exies', though in fact that form was so persistent in Latin Gospel texts that even St. Jerome did not alter it here. Compare Neue-Wagener[3] iii 327.

l. 18 v 35. scabellum] sc̄am illum (*sc.* sanctam illum) C, no doubt from scamillum, which should be replaced in the text. Wordsworth reads scabellum in the Vulgate here, but his three oldest MSS give

scabillum (scabyllum), and in xxii 44 he puts scabillum in the text. *b* has scabillum. *h* has here scamillum; so has *d*, wherever it uses the word at all, Marc. xii 36, Act. ii 35, vii 49.

p. 11 l. 8. nostra] *om* C, possibly from a misunderstanding of the early abbreviation $\bar{N}$ = noster, in all cases and in both singular and plural, which (in the phrase dominus noster) has at more than one point actually been replaced by non in our MS: see Traube *Nomina Sacra* pp. 208 sqq.

l. 11. The marginal note should run '— malos [*not* bonos] . . . super C'. It is a simple omission by homoeoteleuton.

l. 14 v 45. pluit] If C is rightly quoted for pluet here, the agreement of AC would probably warrant pluet in the text: note that C is defective at this point in the preceding quotation of the verse. Of course pluet, which is the reading of *a d f m* and three good Vulgate MSS is not the future, but must be an alternative form of the present.

p. 12 ll. 10–14 vi 24. mammonae, mammonam] C $^{3}/_{4}$ spells with a single m in the middle of the word: so *a b d k*, the best MSS of the Vulgate (with Wordsworth), and the Greek uncials. This orthography should therefore be restored to the text of Irenaeus.

l. 16 vii 2. de] *om* C*.

l. 19 vii 5. festucam] fistucam C.

p. 13 l. 7. ἐπιβουλήν] ἐπιβολήν, conjectured by Stieren and (independently) by Prof. Souter, should of course stand in the text, corresponding to the Latin superindumentum. It is actually the reading of the Venice MS. of Epiphanius, and is adopted in the editions of Oehler and Holl (399. 21).

l. 18 vii 26. arenam] harenam rightly C; and in the next quotation (l. 20) C for arenae has corone, which possibly conceals the aspirate. harenam is the spelling of *b k* (*def. a d*) and the best Vulgate MSS. Compare eremo, heremo, on Marc. i 3 *infra*, p. 240.

p. 14 l. 14. remissioni] remissionem C* or C^{2}.

l. 17 ix 6. grabbatum] grabatum C; and in Jo. v 8 (p. 82 l. 11) C* has grabatum, C^{2} grabattum. That grabbatum is wrong is quite certain: I have examined the witness of *a b d e ff* Vulg. in the Gospels, and grabb. is never found save once in *a* (Marc. vi 55)—probably an editorial slip—and very occasionally in inferior Vulgate MSS. There is more room for doubt between grabatum (grauatum) and

grabattum: *a b d e* favour the latter, *ff* the former. For the Greek evidence see Moulton *Grammar of New Testament Greek* vol. ii (1919) p. 102, and Moulton and Milligan *Vocabulary* s.v.

p. 15 l. 18, p. 206 l. 16, x 15. Gomorris $^1/_3$, perhaps directly from the Greek *Γομόρρων*.

p. 16 l. 13 x 32. coram patre suo] *om* suo C, as well as V.

p. 17 l. 3 xi 11. baptistore] baptizatore, the reading of CV, has, I am now sure, the better claim to stand in the text. It is the reading of Tertullian and practically of *k* (baptidiatore; di = z, as zabolus = diabolus). I know of no parallels for baptistor. 'Iohannes baptizator' for 'John the Baptist' is, in effect, one of the most archaic phrases of Latin Christianity, shared by Iren-lat with *k* and Tertullian (*bapt.* 12, *anim.* 50) alone; *a b d e* and the *de Rebaptismate* §§ 2, 15 all give 'Iohannes baptista'. The *Thesaurus* quotes Augustine as using the word, but to him it means 'a baptizer', e.g. 'de Iohanne *baptista* dici potest, prius . . . *baptizator* quam baptizatus' (*quaest. hept.* iii 84): compare also *Serm.* ccxcii 4 (a reference I owe to Prof. Souter) 'non se extulit baptizator sed subdidit baptizando', and Ps. Aug. *Serm.* cxxxvii 1 'baptizatur a seruo . . . et sanctior est baptizatore suo', for in all of these references we get the phrase 'Iohannes baptista' side by side with 'baptizator', e.g. 'Iohannis ergo non euangelistae sed baptistae natalem hodie celebramus' 'ad Iohannem baptistam ut in Iordane baptizaretur aduenit'. Thus St. Augustine and his imitators, though they speak of 'a baptizer,' never speak of 'John the Baptizer'; it is this latter use which forms so marked a tie between *k*, Tertullian, and Iren-lat. With baptizator for baptista compare Tertullian's use of euangelizator for euangelista, 'the evangelist,' e.g. *de corona militis* 9 'apostolus aut euangelizator aut episcopus', *adv. Praxean* 21 'praefatio Iohannis euangelizatoris'.

p. 19 l. 2. id est] hoc est C, as well as A. So again p. 24 l. 6 hoc est C, as well as A: id est of the editors seems systematically wrong.

beneplacito] bona placita C, bono placito A. I am inclined to think that the reading of A is right, and that we have here an archaic variant on the ordinary Latin rendering of *εὐδοκία*.

ll. 10, 12. Hos. vi 6 misericordiam uolo plus quam sacrificium.
Matt. xii 7 misericordiam uolo et non sacrificium.

Neither C nor A is correctly represented in the marginal ap-

paratus: C has in both places (I gather) misericordiam uolo et non sacrificium, A has certainly in both places misericordiam uolo quam sacrificium. Since the Greek of Hosea has ἔλεος θέλω ἢ θυσίαν, I do not doubt that 'quam [*not* plus quam] sacrificium' is the right reading in the first quotation; and as it is the reading in St. Matthew of *b f h k*, I think it is very probably right on the second occasion also, and that 'et non' has come in from the Vulgate. But the Armenian Irenaeus represents καὶ οὐ θυσίαν.

p. 19 l. 14 xii 7. innocentes] inmerentes, the reading of A, is extremely attractive, because it is so difficult to see why it should have been substituted for the normal innocentes.

l. 19 xii 20. linum] note the coincidence of *k* with a group of Irenaeus MSS (not including AC) in the reading lignum.

p. 21 l. 8 xii 42. Salomon] Solomon apparently C, and as this is the normal form in Old Latin MSS (apart from *k*), I think it is probably right in Irenaeus.

xii 41. Iona] I had admitted Iona into the text on the strength of the agreement of A with Iren-lat in other places, with *k*, and with Cyprian: it now appears that C has the same reading, as also Anna for the high priest in Jo. xviii. 24 (p. 223 *supra*) in agreement with *a* (*d e l* being there defective).

ll. 13–16 xii 42. Several words in this passage should have been italicized as quotations from the Gospel text, '*regina austri . . . in iudicio resurrecturam cum* eorum *natione . . . et adiudicaturam* eos . . . *a finibus terrae ueniebat*.' Here 'regina austri resurget in iudicio' is common to all our main Old Latin authorities, save that *d* has 'exsurget in iudicium'. 'Adiudicare' is peculiar to Iren-lat; the rest have either 'damnare' (*k*) or 'condemnare' (*a b d ff*) or 'decernere in' (Tertullian, but quite allusively). There remain two significant agreements with *k*; the one with *k* only against all others, 'natio' instead of 'generatio' for γενεά; the second with *d k* Vulg. against *a b ff*, 'a finibus terrae' instead of 'ab ultimis partibus terrae' for ἐκ τῶν περάτων τῆς γῆς. The extent of the 'African' element in Iren-lat has not hitherto I think been duly recognised. It is not predominant, but it is very definitely there.

l. 23. dictoaudientiam] Editors of patristic texts have stumbled over this group of words, dictoaudiens, dictoaudientia, indictoaudiens,

indictoaudientia. Hartel in Cyprian's *Testimonia* has boldly altered 'indictoaudiens' (Jo. iii 36) to 'non dicto audiens'; it is to the credit of Harvey and Stieren that they have done nothing worse than print one word as two 'dicto audientia' IV xli 2, 'indicto audientes' IV xli 3. The use of these words in Irenaeus is, so far as it goes, some indication of early date, for they are commoner in the third century than in the fourth. See further references in *Eccl. Occid. Mon. Iur. Ant.* I 151: and cf. chapter iv *supra*, p. lxxxiii.

The symbol F in the margin should be removed, here and wherever else it has been (by oversight) left standing; see p. xxvi *supra*.

p. 22 l. 6 xiii 14. erga nos] a misprint for erga eos.

l. 7 xiii 15. incrassatum est cor] so C with *b d f ff h* Vulg. But I have no doubt that the more difficult and unusual reading of A, incrassa cor, shared only with *a k*, should have been placed in the text. What Iren-gr wrote is another thing: cf. p. 292 *infra*.

l. 13 xiii 17. cupierunt] read concupierunt with CV, in agreement with *k* Cypr.

p. 23 l. 5 xiii 25. in eo quod dormiant homines] should be italicized; it is a literal rendering of the Gospel text ἐν τῷ καθεύδειν τοὺς ἀνθρώπους, just as 'inseminat' of ἐπέσπειρεν. For dormiunt, attributed to C in the marginal apparatus, our second collation gives dormicorum; does this represent an ancestral dormitarent?

l. 22. in zizaniorum et in tritici parabola] *om* in 2° C, no doubt rightly, 'in the parable of tares and wheat.'

p. 24 l. 2 xiii 42. eos] omitted by C as well as V.

p. 25 l. 12. et cum laudatus esset] et conlaudatus esset C, perhaps rightly.

l. 15 xvi 21. discentibus] a very ancient and significant variant for discipulis as a rendering of μαθηταί, and again, as it seems to me, suggestive rather of the third century than the fourth. *k* has failed us by this point; but all our other authorities give 'discipuli'. The phrase was so archaic that it puzzled scribes as it now puzzles editors: CV write 'dicentibus', just as in the Vienna edition of St. Augustine *contra Felicem* we find the MSS giving for Act. i 15 'in medio dicentium' and the editor 'in medio audientium', where St. Cyprian's quotation in ep. lxvii 4 could have helped him to the true reading 'in medio discentium'. On a couple of occasions the word retained its place in the Vulgate Gospels: Wordsworth and White rightly print 'omnes turbae discentium' Luc. xix 37,

'nemo audebat discentium' Jo. xxi 12, on the authority of two and three MSS respectively. It may be significant that in both these cases the word is used in the genitive after 'nemo' 'turbae': I do not think St. Jerome would have left for instance 'discentes ipsorum' of Iren-lat III xii 13, quoted on Heb. vi 1 above, p. 226. [See also p. ci.]

p. 26 l. 24 xvii 3. Helia] Elia C (IV xx 9), but not in the passage quoted immediately above from II xxiv 4.

p. 28 l. 13 xix 19. sicut te ipsum] so C. But as sicut is the reading of most Old Latin MSS and the Vulgate, it is more likely to have been substituted for tamquam, the reading of A, than *vice versa*. Read therefore tamquam, with *e* Cypr.

l. 15 xix 21. uade uende] By the same process of reasoning 'uade uende' (C with *a b* etc. Vulg.) is less likely than 'uade et uende' (A with *e* Cypr).

p. 30 l. 22. introeunte eum] so CV. Read the simpler and better 'introeunte eo' of A.

p. 31 l. 2 xxi 16. lactentium] C has lactantium, and that reading should probably be adopted in the text: lactentium may have come in from quite late Vulgate MSS.

l. 6. *καὶ διὰ τὸ μὴ ἀποκριθῆναι*] Cod. Ven. of Epiphanius *διὰ τοῦ*. 'Et propter hoc non respondisse' Iren-lat, from which Prof. Souter restores *καὶ διὰ τοῦτο*.

l. 10 xxi 30. quando nihil profuit ei poenitentia] Prof. Burkitt, *Evangelion da-Mepharreshe* ii 239 n., points out that these words imply that the son who said 'I go not' but afterwards repented and went, was not the one who 'did the will' of his father, and that therefore Irenaeus, with D *a b e ff* and an enormous preponderance of the best MSS of the Vulgate, as well as the Old Syriac, read *ὁ ἔσχατος* in Matt. xxi 31.

l. 16 xxi 33. fodit] fodiuit C, and this may be right; Neue-Wagener[3] iii 243 (see also the index volume *s.v.*) quotes several instances from the Old Latin of fodiit, and fodiuit also occurs, though not so frequently.

p. 33 l. 1. obedire] obaudire C, and this MS has the same spelling elsewhere, e.g. p. 50 l. 6 'Maria uirgo obaudiens inuenitur', p. 68 l. 17 (Luc. xvi 31) 'si Moysi et prophetis non obaudiunt', p. 101 l. 10 (Act. vii 39) 'cui noluerunt obaudire patres uestri'. It should be adopted in the text.

p. 34 ll. 9, 13. coena, coenam] C has the better spelling caena, caenam.

p. 35 l. 20 xxiii 4. humeros] humoros C.

p. 36 l. 5 xxiii 24. This again should be italicized, *liquantes culicem* et *camelum transglutientes*. The first three words reappear in our other authorities without variation save that *f* has 'excolantes'; 'transglutientes' agrees with *a* 'tragluttientes', against 'gluttientes' *e ff*, 'deuorantes' *d*.

l. 6 xxiii 24. *τὸν δὲ κάμηλον*] Holl's text of the *Sacra Parallela*, p. 62, gives *τὴν δὲ κάμηλον* with N. T. (codex Bezae alone has *τὸν δὲ κ.*).

p. 37 l. 5 xxiii 34. occidetis] occidebitis C*.

l. 9 xxiii 35. a sanguine Abel] a sanguinem Abhel C.

p. 38 l. 2 xxiv 15. per Danielem] per Danihel C

l. 7. a Daniele] a Danihelo C

l. 9. per Danielem] per Danihelo C*, per Danihelum C²

On the declension of the name Daniel in the oblique cases, see the evidence collected in *Journal of Theological Studies* ix 62–7; it is there shown that, apart from the doubtful evidence of Tertullian, two methods of treating the proper name, and two only, are to be found in early Latin writings—either the word is treated as indeclinable, or the oblique cases are given in the second declension. With that induction the evidence of C entirely coheres (Danihelo also in IV. xxvi 1 *bis*), and it ought to have been followed in our text. To the authorities for Danihelo(-lum) I can now add Jerome's *Commentary* on St. Matthew, and Prof. Souter tells me he finds it in Pelagius' commentary on the Pauline epistles.

p. 40 l. 5 *τὴν τῶν οὐρανῶν βασιλείαν*] Holl's text of the *Sacra Parallela* (p. 79). *τὴν τοῦπατρὸς βασιλείαν*, brings Iren-gr into agreement with Iren-lat.

l. 17 xxv 41 diabolo] diabulo C; so l. 23; p. 41 ll. 1, 8; p. 61 l. 5; p. 106 l. 12.

p. 42 l. 17 xxvi 38 quid tristis] It will be noticed that Iren-gr, as guaranteed by Theodoret, had *ὅτι περίλυπος*, and whether or no St. Irenaeus himself meant the *ὅτι* to be part of the quotation, it seems that the Latin translator must have so taken it. Thus it becomes exactly like the *ὅτι πλατεῖα καὶ εὐρύχωρος ἡ ὁδός, ὅτι στενὴ . . . ἡ ὁδός* of Matt. vii 13 14, which St. Cyprian's Bible rendered by 'quid lata et spatiosa uia est', 'quid arta et angusta uia est'. Was *ὅτι* in these cases understood as the indirect interrogative, *ὅ τι*, a construction of which *e.g.* St. Mark (in spite of the English Revisers) is fond, ii 6 (BΘ), 16, ix 11, 28? [See also chap. i *supra*, p. xxxiii.]

p. 43 l. 5 xxvii 46. Deus meus Deus meus] Deus Deus meus Deus meus C. This seems to me to point to an original reading Deus Deus meus, which is found in four good MSS of the Vulgate, and is perhaps borne out by the ὁ θεός μου of Iren-gr. But whether or no it is the true reading in Irenaeus, it is not the true reading in St. Matthew, but is due to the influence of Ps. xxii (xxi) i. In St. Mark (xv 35) the reading is not quite certain.

St. Mark.

p. 44 l. 10 i 1. Filii Dei] Fili Dei C.

l. 14 i 3. eremo] heremo C, and so I think always, e.g. Act. vii 42, p. 101 l. 17, and in IV xxx 1 'tabernaculum factum est in heremo'. Rönsch *Itala und Vulgata* p. 242 cites no instance of eremus from the Old Latin of N.T. save *d* in Act. xxi 38; but it should be replaced in the text of the *Testimonia* for Is. xl 3 (Hartel 69. 1), Jo. iii 14 (88. 17), Ps. lxvii (lxviii) 8 (96. 3)—in each case as heremus. The word appears to be a favourite with Sulpicius Severus. Cf. harena on Matt. vii. 26 *supra*.

p. 46 l. 2 ix 23. omnia possibilia sunt credenti] *om* sunt C as well as A, rightly; so *a b d k*, with the Greek *πάντα δυνατὰ τῷ πιστεύοντι*.

p. 47 l. 5 xiii 32 (= Matt. xxiv 36). de die autem illa et hora] illa should perhaps be omitted with CV. There is Latin patristic authority for the omission: Sabatier quotes Ambrose *in Luc.* and Foebadius of Agen; I can add a commentary on the Nicene Creed written about 400 A.D., printed among the *spuria* of St. Jerome, and now also in my *Ecclesiae Occidentalis Mon. Iur. Ant.* i 354–368 (see p. 358 col. *a*).

l. 13 xvi 19. sedet] The reading of C, sedit, should I think be in the text, for it agrees with the Greek of the Gospel, and the influence of the Creed will sufficiently account for the intrusion of the present tense into the other MSS. Quite similarly 'sedet' has made its way into the text of the *Quicumque*, though all the older MSS have 'sedit'.

St. Luke.

p. 48 ll. 7, 11. Iohannis for the nominative, instead of Iohannes, is not uncommon; but the inversion by which Iohannes appears in the genitive is quite curious.

p. 48 l. 13. Tiberii] Tiberi C.

l. 17. Elisabeth] Elisabet C here, but elsewhere Elisabeth.

p. 50 l. 14 i 46. Maria] Elisabeth of CV should of course have stood in the text (with the Armenian Irenaeus).

l. 18 i 54. Israel] Iherusalem C. The mistake has doubtless arisen from confusion of the *compendia* for the two names. In Io. i 47 (p. 79 l. 5) C has ihlita for israhelita, in Act. iv 8 (p. 98 l. 3) ihlte for israhelitae; and as we find side by side with these in C israhelites and isrlite, it is natural to conclude that the more unusual abbreviations are not the scribe's own but are taken over from his exemplar. If then the exemplar had in this passage ihl for Israhel (on this abbreviation see Traube *Nomina Sacra* p. 109), a confusion with ihlm = Iherusalem is not difficult to suppose.

l. 21 i. 68. Benedictus Dominus Deus] Dominus, omitted by CM, should have been omitted in the text also, in agreement with *a b* Cypr.

p. 51 l. 12 i 69. erexit cornu salutis] This should have been in italics, and, instead of 'cornu', 'cornum' should have been read with C, in agreement with *b d e f* Cypr. 'Cornu' is one of Jerome's linguistic improvements in the Vulgate.

p. 52 l. 8 11. Dauid] Dauit C.

p. 53 l. 2 ii 24. turturum] turtorum C*.

p. 53 l. 3 columbarum] columbarum is the Vulgate reading, and so I should now prefer to reinstate in the text the reading of A and the earlier editors 'columbinos', in agreement with *e*.

l. 6 ii 28. in manu sua] in manus suas A μ. This is supported (1) by the Greek of Epiphanius and N. T. εἰς τὰς ἀγκάλας, and (2) by the periphrasis 'manibus accipiens' on p. 53 l. 20; and I should prefer it in the text, in agreement with *e f*.

l. 14 ii 29. dimittis] dimitte AMMPQR, and if there were any authority for the imperative in the three other quotations of this verse it might be tempting to consider it. But 'remittis' of I viii 4 (p. 53 l. 7) and IV vii 1 (p. 54 l. 4, where by an inexplicable blunder dimittis has been put into the text against the authority of AC* μ) is a peculiar rendering not likely to be other than original; and its testimony to the indicative is practically final. [See Prof. Souter's Oxford edition of the Greek Testament *ad loc.*]

p. 53 l. 15 – p. 54 l. 5 ii 30. salutare] salutarem in two quotations (out of three) C, and as it has

the support of *b e*, it was possibly the reading of Iren-lat. But the evidence is conflicting; in III x 2 the MSS appear to give without variant 'qui per legem et prophetas promisit salutarem suum facturum se omni carni uisibilem', while in III x 3 we have a similar unanimity for the neuter 'salus quidem sic . . . saluator quidem sic . . . salutare autem sic Notum fecit Deus salutare suum . . . salutare autem, quoniam spiritus'. The data on the whole suggest that Iren-gr used *σωτήριον* (neuter) in both chapters, which on the first occasion the translator mistakenly took as accusative masculine.

p. 54 l. 17 ii 36. prophetissa] prophetis C* with *d e* Tert., and this should certainly have been in the text. Cyprian probably read 'prophetin' in Apoc. ii 20 (so cod. L of ep. lv § 22, p. 639 l. 19) and again in the version of Firmilian's letter, ep. lxxv § 10, p. 817 l. 4 (so cod. Q)—though in both cases Hartel gives 'propheten'. In the same way C gives support to prophetes for the masculine, see p. 103 l. 17 (prophetes or prophete C*), l. 22 (profetes C), and also III xi 4 'Helias autem rursus, cuius Dei seruus et profetes fuit?' 'Propheta' and 'prophetissa' are of course very early creations of Latin Christianity, and the use of the transliterated Greek forms perhaps suggests again the third century rather than the fourth, though they do occur in the Vulgate of the Old Testament, and even in St. Jerome's latest work, the *Commentary on Jeremiah*. I was unable to find any support in the MSS of the Old Latin N. T. for any form of the nominative masculine but 'propheta': but I was sure that there must be some authority for 'prophetes', and I have at last detected it in some passages of the Lyons Heptateuch: Deut. xiii 1 'si autem surrexerit in te profetes', xiii 5 'et profetis [doubtless for profetes] ille', xviii 19 'quae locutus fuerit profetes', 20 'nam profetis qui . . . morietur profetis ille', 22 'quaecumque locutus fuerit profetes . . . in impietate locutus est profetis ille'. 'Prophetes' is also found in the older or vulgate Version of the *Shepherd* of Hermas (vol. i p. 98 of Cotelier-Le Clerc's *Patres Apostolici*), *Mand.* xi, *Sim.* ix § 15: the MSS. differ, but there can I think be no doubt as to the right reading in the singular, though prophetae prophetarum is without variant in the plural. Cf. p. lxxxviii *supra*.

p. 56 l. 4 v 4. retia] reciam C, and retiam should certainly have been in the text, for it is the predominant usage in the Old Latin, and St. Jerome so carefully restored the neuter forms in all four Gospels (Matt. iv 20, 21; Mc. i 18, 19; Luc. v 2–6; Jo. xxi 6–11) that Vulgate influence will not account for the reading of C. Of our chief MSS, *a d* have retia fem. in all four Gospels, *e b ff* vary between neuter and feminine, *k* alone (but of course it is only extant in the Matthew passage) is constant to the neuter. It is, however, just possible to reconcile the evidence of *k* and *e* by supposing that the word was used in the African text in a hybrid declension, feminine in the singular (retia retiae) and neuter in the plural (retia retium).

p. 57 l. 1 vi 24. percepistis] percipitis A, and it now appears that C has not percepistis but percepitis. As the Greek is ἀπέχετε, I think that we ought probably to read the present in Iren-lat. A somewhat similar case is Jo. v 43, where for λαμβάνετε C* has recipitis, C² and the other MSS recepistis: but in that case the evidence is stronger for the perfect, both in O.L. and in the Irenaeus MSS.

p. 58 l. 6 vii 36. Phariseum] fratris eum (for Fariseum) C.

l. 7 vii 38. osculabatur] obsculabatur C, and so too codex O of the Vulgate. The six words 'osculabatur pedes eius et ungebat unguento' should have been italicized.

l. 8. ungebat unguento] unguebat unguento C, and both words or neither should have the u. The Old Latin MSS support ungue-.

l. 14. liberauit] eliberauit C, no doubt rightly. Eliberare is a word which had a curious vogue in primitive times as a Latin rendering for 'save', 'deliver', and I suspect that there are a good many places in early Christian authors where it should be replaced in the text: cf. p. 215 l. 22, and Victorinus of Pettau *in Apoc.* v 11 'eliberationis hominum de clade mortis'.

l. 24. quum] an oversight of course for cum: quum is purely a peculiarity of Spanish MSS. C* has com, C² cum.

p. 59 l. 18 viii 51. Petrum et Iacobum] Both the Greek MSS and the MSS of the Vulgate are divided here as to the order of the names of the Apostles. In St. Mark v 37 (St. Matthew omits the names) the evidence is without variant for 'Peter and James and John the brother of James'; and the same order is given for St. Luke—omitting 'the brother of James'—by ℵAL and the Old Syriac.

I believe that the Vulgate ought to be ranked on the same side, against Wordsworth's text, for the best MSS have 'Petrum [et] Iacobum et Iohannem', and Wordsworth has shown how constantly Jerome's alterations reproduce the text of ℵ. On the other hand BCD and the Old Latin read 'Petrum et Iohannem et Iacobum'. Either then the latter reading is correct, and the former an assimilation to the usual order; or the Latin Irenaeus points to a third and shorter reading 'Petrum et Iacobum', as the original out of which the two other readings grew respectively, according as 'Iohannem' was inserted before or after 'Iacobum'.

p. 63 l. 2 xii 42. dandam eis cibariam] danda eis cibaria A. Cibaria neuter plural is good Latin, cibaria feminine singular is very rare, though it is found in the Lyons Heptateuch (Gen. xliii 24) and in *h* of Matt. xxiv 45 (*Thes. Ling. Lat.* s. v.); and as C does not give a whole-hearted support to the text reading (it has danda eis cibariam), it is possible that the neuter plural ought to be preferred here, in agreement with *e*. But the noun in the Greek is singular, not plural.

p. 65 l. 3 xiii 16. Satanas] Sathanas C.

ll. 13, 18 xiii 34. ascellas] This word, read by us in the first passage on the authority of A, in the second of ACV (and Massuet), is found also in a quotation in the pseudo-Cyprianic *ad Vigilium de Iudaica incredulitate* (Hartel appendix 120. 15). Perhaps it should have been spelt 'ascillas'. [The *Thes. Ling. Lat.* gives many examples from late authors.] Compare Dr. Sanday's reference to this (and the next) passage, p. xxxii *supra*.

l. 19 xiii 35. deserta] There should have been no doubt about the reading of either the Latin Irenaeus (in this passage) or Cyprian. In Cyprian *Test.* ii 6 the word is omitted by six MSS (BL*PVX *b*); and Irenaeus should follow suit with Cyprian and *e*. The Armenian version of Irenaeus omits the word in both Irenaeus passages.

p. 66 l. 4 xiv 7. discubitus] read discubitos with C*. In the Vulgate Wordsworth is presumably right in accubitus, for the change from the form in -os to the form in -us is quite in Jerome's style; the Old Latin MSS have discubitos or accubitos, and Iren-lat doubtless went with them.

l. 12 xiv 21. claudos] clodos C. The investigation of the orthography of this word is instructive. Three times besides the present passage we have printed claudos in our text, p. 66 l. 8 where C is defective,

p. 95 l. 11 (clodus C*), p. 107 l. 10 (clodum C). Of the Old Latin MSS *k e* always spell clodus, *d* with only one exception, *a* with two exceptions, *b* and *ff* with three exceptions each; and the Latin Irenaeus should now certainly be added. The evidence for the Vulgate is curiously complicated; but here again I think it may be assumed that St. Jerome intended to introduce the better orthography, claudus, even if he or the scribes who copied the Vulgate text did not carry out that intention quite consistently.

p. 67, ll. 4, 6 xv 4. This reference to the wandering sheep ought to have been placed under Matt. xviii 12 (*τὸ πλανώμενον*: Lc. *τὸ ἀπωλωλός*).

ll. 9, 12 xv 8. drachmam *bis*] dragmam *bis* C, and this should, I believe, be read in the text. Of the O. L. MSS *b ff* have dragm-, *d* (probably from its Greek column) drachm-, *a* drachm- dracm-. Ambrosiaster *Quaest.* lxxix wrote didragma in Matt. xvii 24. In the Vulgate the great majority of witnesses stand for dragm-: but I suspect this to be another case where a popular orthography was too strong for Jerome's efforts to restore a pure standard from the Greek, and indeed four of his best MSS (JMOZ) do have the c in one form or another.

l. 17 xv 13. luxuriose] luxoriose C, rightly, as I imagine, though I have not found authority for it here outside some of the less important Vulgate MSS. But it is the commoner form in early MSS generally.

p. 68 l. 9 xvi 19. uestiebatur . . . iocundabatur] C has to be added to A in favour of 'uestitur . . . iocundatur'. Perhaps Iren-gr had in this passage not only *εὐφραινόμενος* but *ἐνδυόμενος*.

purpura] C as well as V has the accusative, and it should be read in this passage (as it is already in the subsequent quotation from IV ii 4) with *a b d e ff*. C in the first passage spells purporam, in the second porpuram.

l. 9 xvi 20. Lazarum] Elazarum of C should undoubtedly have been placed in the text; see the next note, and for a fuller treatment of the variation *Journal of Theological Studies* II (1901) pp. 600–602: add also Prof. Souter both in *Expositor* viii (10), 1915, and in his translation of Tertullian *Concerning the Resurrection of the Flesh* (London, 1921) p. 166.

l. 11. Lazaro] Eleazaro C*.

p. 69 ll. 7, 9 xvii 28, 29. Loth] We have followed C in spelling Loth against the Lot of A. In view, however, of the strong Vulgate testimony to Loth, it is perhaps more likely to have crept in from outside than Lot. Certainly Lot appears to be the oldest Latin spelling (*a d e* Cypr.).

p. 70 l. 1 xviii 2. quoniam] qui C; perhaps rightly, as part of the quotation.

l. 7 xviii 8. cum filius hominis uenerit] *tr* filius hominis cum uenerit C as well as V; perhaps rightly, for they agree with *e* Cypr. ½ and with the Greek order in St. Luke *ὁ υἱὸς τοῦ ἀνθρώπου ἐλθών*.

l. 14. exhomologesin] exumologesim C.

l. 19 xviii 27. impossibilia] + sunt C.

. 20. possibilia sunt] *om* sunt C (as in the previous passage, IV xx 5). It looks as though Iren-lat had in all three places 'Quae impossibilia sunt apud homines, possibilia apud Deum'.

p. 71 l 1 xix 2. ad Zacchaeum] omitted (a blank space being left) in C. In line 7 (IV xii 5) C spells Zacheus; this may be right, for it seems to be the correct spelling in Cyprian *de op. et el.* 8 (379. 17)—in ep. lxiii 4 (704. 3) Hartel again reads it in the text but this time against almost all his MSS.

xx 34. The following passage should have been in the text [see now p. 217]: II. xxxiii 5 'Et cessabunt utrique iam *generare et generari et ducere uxorem et nubere*'; together with the corresponding Greek from the *Sacra Parallela*, *καὶ παύσονται ἑκάτεροι τοῦ γεννᾶν ἔτι καὶ γεννᾶσθαι καὶ γαμεῖν καὶ γαμεῖσθαι*. This implies a reading of Luc. xx 34 in exact agreement with both MSS of the Old Syriac, and in substantial agreement with *a* of the Old Latin (*b* is defective) 'generant et generantur, nubunt et nubuntur', and with D *γεννῶνται καὶ γεννῶσιν, γαμοῦσιν καὶ γαμοῦνται*. But the African text, represented by *e l* Cypr., has only the first pair of words 'generant et generantur', just as the Greek MSS (apart from D) have only the second pair. See Burkitt *Evangelion da-Mepharreshe* ii. 299.

p. 72 l. 1 xxi 2, 3 uidua illa et paupera] Both words should have been italicized; our text in fact for the first time brings Irenaeus into connexion with the small group that gives *paupera* in this passage. So *a* in xxi 3 'uidua paupera haec', *d* in xxi 2, 3 'quandam uiduam pauperam' 'uidua haec paupera'. Neue-Wagener[3] ii 24, 25, cites a fair number of examples of paupera *fem.*, but wrongly includes Mc xii 43 Vulg.: in the index volume s.v. he refers also to ps.-Cypr. *de*

aleat. 6 'manus inops et paupera' (Wölfflin *Archiv fur lat. Lexicographie* v 490).

p. 72 l. 5 xxi 34. in crapula et] C is not quite correctly represented by the mere statement of omission of these words; C* only omits in crapula, C^2 omits et as well, in order to make the sentence run better.

p. 73 l. 16 xxiv 39. σάρκα] Holl's text of the *Sacra Parallela* (p. 69) has σάρκας with Iren-lat.

p. 74 l. 3 xxiv 47. in nomine] C (as well as V) reads in nomen, and it repeats the accusative in this phrase with so much persistency that the hypothesis of accident at any rate is inadmissible. See Act. ii 38 'baptizetur . . . in nomen Iesu' (p. 95 l. 6), iii 6 'in nomen Iesu Christi Nazareni surge' (p. 95 l. 13), iv 10 'in nomen Iesu Christi Nazarei . . . in hoc hic adstat' (p. 98 l. 6; and compare p. 98 l. 15 'quemadmodum fiducialiter egissent in nomen Iesu'), xiv 8 'a natiuitate clodum in nomen domini nostri Iesu Christi ambulare' (p. 107 l. 10).

St. John.

p. 75 l. 15 Jo. i 3. sine ipso] sine ipsum C*; and similarly in III viii 3 (p. 76 l. 23) sine eum for sine ipso.

l. 23. iis qui post eum sunt] *om* sunt C*, and this is no doubt right as the literal translation of τοῖς μετ' αὐτόν. In Act. iv 24 (p. 99 l. 3) we have followed C in the text 'omnia quae in eis'. Compare *Old Latin Biblical Texts*, II p. cxxii.

p. 76 l. 2. syzygias] synzigias C, probably rightly as far as the *n* is concerned.

p. 77 l. 7 i 10. mundus . . . mundus] mondus . . . mondus C.

p. 79 l. 20 ii 1. Cana] Chana C.

p. 80 l. 11 iii 19. lucem] 'lūmen C, *Ha St.*' But C is defective for this passage, and ought not to have been cited at all. The absence of C makes the evidence for crediderit in verse 18, three lines higher up (AOPQRμ), as against the credidit of our text (which is the Vulgate reading), much stronger.

p. 81 l. 2 iv 6. fatigatus] faticatus C*.

l. 10 iv 14. saliens] salicens C.

p. 82 l. 10 v 5. XXXVIII] XXX et VIII C.

p. 83 l. 8 v 43. recepistis] recipitis C*, see above on Luc. vi 24, p. 243.

p. 85 l. 8. de eo] de ipso C.

p. 85 l. 10 viii 56. gauisus] gauissus C, and similarly in l. 14 (IV vii 1).

l. 12. per spiritum prophetiae] per spiritum propheticae (*sc.* prophetice) C, which agrees with the Armenian, and is doubtless right. For prophetice in the Latin Irenaeus see p. lxxxix *supra*.

p. 88 l. 1 xiv 7. cognoscitis] cognuscetis C*. Compare the rendering of *d*, 'cognouistis . . . scietis.'

ll. 3, 4. Philippo . . . Philippe] Filippo . . . Filippe C; similarly in Act. viii (p. 103 l. 20) 'Filippus', and so even of the colony in Act. xvi (p. 111 l. 10) 'usque ad Filippus'.

p. 89 l. 14 xvii 24. ut 2°] et CV, and as this reading agrees with Cypr. $^{3}/_{9}$, it is not improbably right.

p. 90 l. 2 xix 11. datum] data CPQRμ. But 'datum' is the Vulgate reading: 'data' has the authority of *a b e ff* Cypr.; and being supported by C, it must certainly also be the true reading in Iren-lat.

l. 3 xix 15. Caesarem] Cessarem C; and similarly in Matt. xxii 21 (p. 34 l. 20) C gives 'Cesari . . . Cessaris'.

ACTS.

p. 93 l. 1. ascensum] adscensum C.

ll. 8–10 Act. ii 17. erit in nouissimis . . . qui per prophetam] *om per homoeoteleuton* C, so that its testimony is lost for the whole of verse 17.

l. 11. adnuntiatur] anuntiatur C.

l. 19 ii 22. per] *om* C.

l. 21 ii 23. iniquorum] inicorum C.

p. 94 l. 3 ii 25. a dextris meis] seeing that C reads ad dextris mei, and MMP mihi, the reading meis (which is also that of Wordsworth's Vulgate) ought not to have been given in the apparatus without some note of hesitation. Since the Greek is ἐκ δεξιῶν μου, I have little doubt that the older editors of Irenaeus are right, and that we ought with C to give 'mei' as the true reading of Iren-lat.

l. 6 ii 27. neque] nec C.

p. 95 l. 6 ii 38.
l. 13 iii 6.
p. 98 l. 6 iv 10.
l. 15. } in nomine] in nomen C; see on Luc. xxiv 47, p. 247.

p. 95 l. 10. Ioanne] this should doubtless have been spelt Iohanne, as elsewhere.

p. 98 l. 2. rursus] sursus C, and the same blunder recurs on p. 103 l. 20 (III xii 8); r and s in some (non-uncial) ancestor of C must have been similar.

l. 3. iv 8. israelitae] ihlte C, see on Luc. i 54, p. 241.

p. 100 l. 6 v 42. in templo et in domo] in templo et domo C. As the Greek is *ἐν τῷ ἱερῷ καὶ κατ' οἶκον*, I think domo (or domi) probably right.

l. 10 vii 3. demonstrabo tibi] the reading of CV tibi demonstrabo (compare both the Greek and the other O.L. authorities) is no doubt correct.

p. 101 l. 15 vii 42. eos] *om* C.

p. 102 l. 1 vii 43. Rempham] Remfam C.

l. 3. Stephanus] Stefanus C.

l. 11 viii 9. magicam exercens] magiam exercens C; and as OQ also read magiam and M magia, I have no doubt at all that the reading of C should be placed in the text. The word was rare enough in Latin for scribes to be tempted to alter it.

l. 12 viii 10. auscultabant] abscultabant C.

p. 103 l. 9 viii 17. *ἐπετίθουν χεῖρας*] *ἐπετίθουν οἱ ἀπόστολοι τὰς χεῖρας* Holl. Once more an improved text of a fragment of the Greek Irenaeus is found to bring it into accord with the Latin version.

l. 15 viii 37. Christum Iesum] Iesum Christum C.

l. 21 viii 26. a Hierosolymis] ab Hierusolimis C: ab is doubtless right.

l. 22 viii 34. propheta] profetes C, no doubt rightly: see on Luc. ii 36, p. 242.

p. 104 l. 9 ix 10 ff. Ananiae] Annaniae C. So too in l. 15 Annaniam C^2.

p. 105 ll. 7, 9 x 2, 4. eleemosynas . . . eleemosynae] elimosinas . . . elimosine C (so also p. 106 l. 6).

p. 106 l. 2. Petrus] *praem* et C, as well as V.

ll. 16–19 x 41, 42. qui cum eo . . . praedestinatus a Deo] C* omits these three lines by *homoeoteleuton*, but they are supplied possibly by the first hand.

p. 107 l. 10 xiv 8. claudum] clodum C, see on Luc. xiv 21, p. 244.

l. 10. Domini nostri Iesu Christi] domini Iesu Christi C; probably rightly, for it was more natural to scribes to insert the 'nostri' than to omit it.

p. 108 l. 9. Antiochiam] Anthiochiam (-ia C*) C.

p. 110 l. 3 xv 23. Antiochia] Anthiocia C.

p. 111 l. 5 xvi 8. in Troadem] in Troadam C, as well as Aμ, and this form should have been put in the text; compare p. 113 l. 2 (xx 6).

l. 5. per somnium] per somnum C.

p. 112 l. 2 xvii 26. feceritque] C has apparently feceritq;—in other words, the reading of our text—and not fecerit qui as recorded in the margin.

p. 113 l. 4 xx 17. Epheso] Effeso C.

l. 5 xx 16. Hierosolymis] Hyrosolimis C* Hyerosolimis C^2; and so Hyrosolimam p. 114 l. 3.

l. 11 xx 28. episcopos] epŝ C*; similarly dŝ for deos *passim* C*; in both cases an early type of abbreviation, which the later system dropped because dŝ epŝ stood also for deus, episcopus, and no abbreviation ought to be ambiguous.

p. 114 l. 3. Paulo] the marginal 'Paulicon C' is a misprint for 'Paulum C'.

ADDITIONAL NOTE ON MATT. XXI 39 (pp. 32, 209, 210)

THE reading of the parallel passages in the other Synoptic versions of this parable is not in doubt: Mc. xii 8 *καὶ λαβόντες ἀπέκτειναν αὐτὸν καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος*, Lc. xx 15 *καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν*. According to St. Mark, that is to say, the murder was committed inside the vineyard, and the body was cast outside: according to St. Luke the murderers first took their victim outside and then put him to death. In St. Matthew the great majority of MSS and all editors give *καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν*, thus agreeing in the main point with Luke while keeping a good deal nearer than Luke to the structure of the sentence in Mark. But D and all the best Old Latin authorities (*a b d e h* Lucif., see p. 32) give in St. Matthew a text which agrees with St. Mark not only in general structure but in placing the murder first and the casting out of the vineyard after it. And these authorities are now reinforced by Θ *καὶ λαβόντες ἀπέκτηναν αὐτὸν καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος*.

So far as the continuous quotation of the parable, given on pp. 31 32, is concerned, Iren-lat. took his stand with the mass of Greek authorities and *f m* Vulg. among the Latins, and Lachmann, Tregelles, Tischendorf cite him with them. But has it been noticed that, after the continuous quotation in IV xxxvi 1, Irenaeus goes on to point the moral of the parable as establishing the unity of the two Testaments, 'a quo Patre missus est Filius . . . ab hoc et serui', and in doing so twice alludes to *v.* 39 'quem cum occidissent mali coloni proiecerunt' 'proiecerunt eum cum eum occidissent'? Even in the continuous quotation the newly discovered Armenian (see pp. 258 f., 294 *inf.*) has 'killed and cast'. It is as clear as daylight that Irenaeus' text after all was the text of D Θ and the earlier stratum of the Old Latin: and the apparent variation in his testimony serves to remind us that a continuous quotation is much more liable to be assimilated to the familiar text than an allusion. How the variation arose, is another matter. The Latin translator may have had recourse, for so considerable a piece of Scripture, to his own Latin Bible: or, more probably as I think, the Latin version may itself have suffered depravation at the hands of scribes familiar with the Vulgate phrasing of the verse.

I suspect indeed that D Θ the Old Latin and Irenaeus restore to us the true text of St. Matthew: I think, that is, that Mt. reproduced Mc.'s text pretty exactly, and that scribes have assimilated Mt. to the perhaps more obvious order given in Lc.

ADDITIONAL NOTE ON MC. X 19 (p. 212)

IN Book IV chapter xxiv section 1 of the Benedictine text (IV xxxviii 1 in Harvey) occur the words 'erant praestructi non moechari nec fornicari, non furari nec fraudare'. So the text could have been established with fair certainty, though cod *C* reads 'praestricti', while the Mercer MSS (and earlier editions before Feuardent) omit 'nec fornicari': *homoeoteleuton* accounts easily enough for the latter variation in an inferior pair of authorities, and 'praestructi' and 'praestricti' are not uncommonly confused in MSS. And now the Armenian version comes to make assurance doubly sure (I owe the English rendering of it to Dr. Armitage Robinson): 'yet they were before instructed as-to-the-not to commit adultery and to commit fornication and to steal and to defraud.' Obviously Irenaeus wrote something like *ἀλλ' ἦσαν προκατηχημένοι τὸ μὴ μοιχεῦσαι μηδὲ πορνεῦσαι, μὴ κλέψαι μηδὲ ἀποστερῆσαι.*

Now although Irenaeus is here speaking of the moral instruction which Jews, unlike Gentiles, had already received through the Old Testament, yet it seems beyond question that the two English editions, those of Grabe and Harvey, were right in indicating at this point a reference to Mc. x 19, since the insertion of 'fraud' among the greater sins against one's neighbour finds, so far as I know, its only Scriptural precedent in this passage.

But the mention of fraud is not the only singular feature of this epitome of the second half of the Decalogue. In place of 'thou shalt not murder' we have 'thou shalt not commit fornication': and just as the mere inclusion of 'fraud' directed us straight to St. Mark, so this second feature of the Irenaeus-allusion directs us to the earliest Western text of St. Mark. None of the modern critical editors of the New Testament, neither Tregelles nor Tischendorf nor Hort, has noticed that in Irenaeus we have not only a reminiscence of St. Mark but a reminiscence of St. Mark as represented to us by D and *k* alone: *μὴ μοιχεύσῃς, μὴ πορνεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, μὴ ἀποστερήσῃς* D, 'ne adulterium ammiseris, ne fornicatus fueris, ne furatus fueris, ne falsum testimonium dixeris, ne abnegaueris' *k*. No other witness omits murder, only one other inserts fornication.[1] It is of the more interest therefore to record that Irenaeus, as guaranteed by both Latin and Armenian versions, ranges himself with the oldest representatives of the Western tradition. That he omitted all reference to the Ninth Commandment may be pure accident, or it may be an outcome of the special purpose of his citation.

But the reference to St. Mark, just as it escaped the notice of—or perhaps, since Grabe before them gave it, we ought rather to say, was deliberately rejected by—some modern editors of St. Irenaeus, so it appears to have escaped the notice of the Latin translator. 'Fraudare' as a rendering of *ἀποστερῆσαι* is unique: the Latin texts are divided between 'fraudem facere' (*b d f ff l q* Vulg.) and 'abnegare' (*a c k*). 'Abnegare' has the support of Pliny the Younger (*Ep. ad Traianum* 96. 7) 'ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent', and the Latin Hermas (*Mand.* viii 5) *πολλά ἐστιν ἀφ' ὧν δεῖ τὸν δοῦλον τοῦ θεοῦ ἐγκρατεύεσθαι,*

[1] *c* by combining the ordinary reading with that of D *k* produces 'non occides non adulterabis non fornicaberis'. Even the Latin of codex Bezae (*d*) deserts its Greek.

κλέμμα, ψεῦδος, ἀποστέρησις, ψευδομαρτυρία, πλεονεξία κτλ, Latin 'a furto, ab abnegatione,[1] a falso testimonio, a cupiditate' etc., and was obviously the older, and indeed in the second century probably the only, rendering. If the translator had written 'fraudem facere', we might have put it down to his recollection of his own Latin Bible, and that would so far have been an argument against a very early date for the translation. But in fact he was no doubt as unconscious as Massuet and Stieren of the particular scriptural basis of the list of sins, and his version came straight out of his own head.

ADDITIONAL NOTE ON JO. VII. 38 (p. 222)

THE punctuation of this verse in our Greek Testaments has caused the true exegesis of a good many passages in the early Fathers to be misunderstood or overlooked. Before Origen, who first set the fashion of the present punctuation, and in several writers after him, verses 37 and 38 were thus pointed: *Ἐάν τις διψᾷ ἐρχέσθω πρός με, καὶ πινέτω ὁ πιστεύων εἰς ἐμέ· καθὼς εἶπεν ἡ γραφή, Ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος. τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν.* Believers on Christ drink of the Spirit, so much is common to both interpretations: but, as here punctuated, it is from Christ and not from the believer that the river of the Spirit flows, and this exegesis seems alone to do justice to the context. It is possible that in the later Greek Church the thought of the Spirit flowing out of Christ was intentionally or instinctively avoided, as giving support to the Western doctrine of the Procession of the Holy Spirit.

Anyhow, in the matter of the punctuation and interpretation of this verse the tradition of the earliest ages of the Western Church is quite constant. Dr. Armitage Robinson, *Passion of S. Perpetua* (in the Cambridge *Texts and Studies* I 2) p. 98, has shown that the Old Latin Version, as represented by the Latin of codex Bezae (*d*) and by codex Palatinus (*e*), connected 'qui credit in me' with the preceding 'bibat'. So did St. Cyprian, *Testimonia* ii 22, when he quoted only the words 'Si quis sitit ueniat, et bibat qui credit in me'. So did the author of the *de Rebaptismate* (§ 14) 'ut omnis qui sitit ueniat et bibat . . . ut impleatur Spiritu sancto quicumque credens biberit ex utroque flumine', with the whole context. So certainly did the author of the *de montibus Sina et Sion* (§ 9), when he too connected the water and blood which flowed from the side of Christ at the Passion with the 'rivers of living water' of Jo. vii 38. So, among later Fathers, did St Ambrose (*de Spiritu sancto* III 154, quoted by Swete, but apparently with a wrong reference, *History of the Doctrine of the Procession of the Holy Spirit*, 1876, p. 8 n. 2) 'hic est utique fluuius de sede Dei procedens, hoc est Spiritus sanctus, quem bibit qui credit in Christum'.

St. Ambrose here combines Apoc. xxii 1 and Jo. vii 38. I do not think it is open to doubt that St Irenaeus, in the passage before us, is doing exactly the same.

[1] A few lines earlier in the same Mandate the Latin has 'ab abnegantia' where the present Greek text contains nothing to correspond.

APPENDIX V

CITATIONS OF THE NEW TESTAMENT IN THE OLD ARMENIAN VERSION OF IRENAEUS *ADV. HAER.* IV, V

[F. C. CONYBEARE]

Tisch = Tischendorf, Editio octava critica maior.

𝔄 = Armenian Version, as printed at San Lazzaro, 1888, or by the Bible Society.

The references to Irenaeus are to Harvey's division of chapters.

In general the Armenian translator adhered to the language of his own Version in rendering Irenaeus' citations of the N. T. In order to enable the reader to discount the influence of this Version on the translator's text, all words or parts of words in respect of which the translator departs therefrom are, except in Revelation, printed in a special type. Such departure was due to one of two causes. The translator of Irenaeus either had before him in the citations the same text of the N. T. as the Version involves, but used other equivalents; or he had another text.

The translation of Irenaeus almost certainly belongs to the fifth century, and was made from the original Greek. At that time the Armenian text of the N. T., especially of the Epistles and Revelation, was not definitely fixed.

MATTHEW

Mt $1^{20,21}$ Μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου, ὃ γὰρ ἔχει ἐν γαστρὶ ἐκ πνεύματός ἐστιν ἁγίου. τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. IV. xxxvii. 1.

The words 'which she has in her womb' may be a paraphrase of τὸ γὰρ ἐν αὐτῇ γεννηθέν which 𝔄 renders literally.

Mt $1^{22,23}$ τοῦτο ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ Ἡσαίου τοῦ προφήτου· Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ. IV. xxxvii. 1.

Mt 3^{9} ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων ἐγεῖραι τέκνα τῷ Ἀβραάμ. IV. xiii and IV. lxiv. 3.

𝔄 retains τούτων after λίθων.

Mt 3^{10} See Mt 7^{19}.

Mt 3^{10} ἤδη ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται. V. xvii. 4.

Mt $3^{11,12}$ αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί. Τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ τὸν σῖτον συνάξει εἰς ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει ἀσβέστῳ πυρί. IV. vii; also I and Iv, in identical terms, though less fully.

Mt 4^{3} εἰ υἱὸς εἶ τοῦ θεοῦ. IV. xi. 4.

εἰ υἱὸς εἶ τοῦ θεοῦ εἶπε ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. V. xxi. 2.

Mt 4^4 γέγραπται· Οὐκ ἐπ' ἄρτῳ ζήσεται ὁ ἄνθρωπος. V. xxi. 2.

Mt 4^6 εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις ἐντέταλται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσιν, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. V. xxi. 2.

𝔄 adds ἐντεῦθεν before κάτω, αὐτοῦ after ἀγγέλοις and σέ after ἀροῦσιν.

Mt 4^7 πάλιν ἐγέγραπτο (*sic*)· Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου. V. xxi. 2.

οὐκ . . . θεόν. V. xxii. 1.

Mt 4^{10} ὕπαγε, Σατανᾶ· γέγραπται γάρ· Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις. V. xxi. 2.

Mt 4^{23} ἀφέντες τὴν μητέρα καὶ τὸν πατέρα ἠκολούθησαν τῷ λόγῳ. IV. x. 1.

A loose citation. The Latin has *nauiculam* τὸ πλοῖον.

Mt 5^3 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν. V. ix. 3 and (loosely) V. xxxii. 2.

Mt 5^8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται. IV. xxxiv. 5.

Mt 5^{10} δεδιωγμένοι ἕνεκεν δικαιοσύνης. IV. liv.

Mt 5^{12} οὕτως γὰρ ἐδίωξαν τοὺς πρὸ ὑμῶν προφήτας. IV. liv.

𝔄 sets προφήτας after ἐδίωξαν.

Mt 5^{14} ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου. IV. xiii.

Mt 5^{16} λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν ἐν τοῖς οὐρανοῖς. IV. lx. 1.

𝔄 has the order τὰ ἔργα ὑμῶν τὰ καλά and adds τόν before ἐν τοῖς.

Mt $5^{17, 18}$ μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον καὶ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. IV. lvi. 1.

The first καταλῦσαι is rendered by *khaphavel*, 'to make void,' the second literally by *loudzavel*, which 𝔄 uses in both cases.

Mt 5^{20} ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ τῶν Φαρισαίων οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. IV. xxiv. 1.

Mt 5^{21} οὐ φονεύσεις. IV. xxiv. 1.

Mt 5^{22} ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ ἔνοχος ἔσται ἐν τῇ κρίσει. IV. xxiv. 1.

ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ ἔνοχος ἔσται ἐν τῇ κρίσει. IV. xxviii.

ἐγὼ λέγω ὑμῖν. IV. lviii. 1.

ἀντὶ τοῦ μὴ φονεῦσαι τὸ μὴ ὀργίζεσθαι. IV. xxiv. 2.

Mt $5^{23, 24}$ ὅταν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον καὶ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἄφες τὸ δῶρον ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. IV. xxxi. 1.

Mt $5^{27, 28}$ ἐρρέθη τοῖς ἀρχαίοις· οὐ μοιχεύσεις. ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. IV. xxiv. 1.

ὁ βλέπων εἰς γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς ἤδη ἐμ. αὐτὴν ἐν τῇ κ. αὐτοῦ. IV. xxviii.

Mt 5^{33} ἐρρέθη· οὐκ ἐπιορκήσεις. IV. xxiv. 1.

Mt 5^{34} ἐγὼ δὲ λέγω ὑμῖν, μὴ ὀμόσαι ὅλως. IV. xxiv. 1.

Mt 5^{37} ἔστω δὲ ναὶ ναὶ καὶ οὒ οὔ. IV. xxiv. 1.

Mt 5^{41} καὶ ἐάν τίς σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ' αὐτοῦ ἄλλα ἔτι δύο. IV. xxiv. 2.

𝔄 has the order ἀγγαρ. σε.

Mt 5^{45} ὃς τὸν ἥλιον ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. IV. xxiv. 2.

𝔄 has αὐτοῦ after ἥλιον.

τὸν ἥλιον αὐτοῦ ἀνατ. κτλ. (as above). IV. lviii. 8 and V. xxvii. 1.

τὸν ἥλ. αὐτοῦ ἀνατ. καὶ βρέχων. V. ii. 2.

Mt 6^{3} σοῦ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου. IV. xlvi. 3.

𝔄 has order ἐλ. ποι.

Mt 6^{12} ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν. V. xvii. 1.

Mt 7^{1} μὴ κρίνετε ἵνα μὴ κριθῆτε. IV. xlvi. 3.

In the Armenian text the quotation does not extend to verse 2.

Mt 7^{5} ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. IV. xlvi. 3.

Mt 7^{15} ἔσωθεν λύκοι. IV. xxvi. 2.

Mt 7^{19} πᾶν γὰρ δένδρον μὴ ποιοῦν καρπὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. IV. xvii and IV. lviii. 4.

𝔄 omits γάρ and adds καλόν after καρπόν.

ἐκκόπτεται κτλ. V. x. 1.

Mt 8^{5} (cf. Mc 5^{22}) Dicant enim nobis hi qui contraria dicunt, id est qui contradicunt suae saluti, centurionis mortua filia . . . in quibus resurrexerint corporibus? V. xiii. 1.

Mt 8^{11} (cf. Lc 13^{29}) ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. IV. xv.

πολλοὶ ἀπὸ ἀν. κ. δ. ἥκοντες ἀνακλ. μετὰ Ἀβ. κ. Ἰσ. κ. Ἰακώβ. V. xxx. 4.

Mt 8^{11} πολλοὶ ἀπὸ ἀν. κ. δ. ἥξουσιν καὶ ἀνακλ. . . . . οὐρανῶν. IV. lviii. 10.

Mt 8^{13} ὕπαγε, ὡς ἐπιστεύσας γενηθήτω σοι. IV. lx. 2.

Mt 9^{2} ἀφέωνταί σοι αἱ ἁμαρτίαι. V. xvii. 1.

Mt 9^{6} Non credentibus quae ab eo fiebat remissioni Pharisaeis dicebat ἵνα εἰδῆτε καὶ ἴδητε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας· et hoc dicens iussit paralyticum hominem tollere grabatum super quem iacebat et ire in domum suam. V. xvii. 2.

Mt 9^{8} (Διότι ἰαθέντος τοῦ παραλυτικοῦ) Ἰδόντες (φησίν) οἱ ὄχλοι ἐδόξασαν τὸν θεὸν τὸν δόντα τοιαύτην ἐξουσίαν τοῖς ἀνθρώποις. V. xvii. 2.

Mt 9^{17} νέον οἶνον qui εἰς καινοὺς ἀσκούς confisus est fidem etc. IV. lv. 5.

Mt 9^{29} κατὰ τὴν πίστιν σου γενηθήτω σοί. IV. lx. 2.

Mt 10^{6} πορεύεσθε dicit apostolis πρὸς τὰ πρόβατα τὰ ἀπολωλότα τοῦ οἴκου Ἰσραήλ. IV. iv. 2.

Apostoli πρόβατα colligentes τὰ ἀπολωλότα τοῦ οἴκου Ἰσραήλ. IV. xxxvii. 2

Mt 10^{10} ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. IV. xvii.

Mt 10^{15} ἀνεκτότερον Σοδομαίοις καὶ Γομορραίοις ἔσται ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ. IV. xliv. 1 and IV. lviii. 3.

Mt 10^{29} Deinde quoniam dominatur omnibus et ei ipsi deus et ἄνευ τοῦ πατρὸς ἡμῶν οὐρανίου οὐδὲ στρουθίον πεσεῖται ἐπὶ τὴν γῆν. V. xxii. 2.

Perhaps for οὐρανίου we should render τοῦ ἐν οὐρανοῖς.

Mt 10^{35} ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς καὶ νύμφην κατὰ τῆς πενθερᾶς. V. xxvii. 1.

Mt 11^{12} Dominus uiolentum dixit regnum caelorum, καὶ βιασταί dicit ἁρπάζουσιν αὐτήν. IV. lxi. 1.

Mt 11^{19} ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων. IV. xlviii. 2.

Mt $11^{23, 24}$ καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως Ἅιδου καταβήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμειναν ἂν μέχρι τῆς σήμερον. πλὴν λέγω ὑμῖν, Σοδόμοις ἀνεκτότερον ἔσται ἐν τῇ ἡμέρᾳ κρίσεως ἢ ὑμῖν. IV. lviii. 3.

Mt 11^{25} ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς. IV. ii.

Mt 11^{27} πάντα παρεδόθη μοι ὑπὸ τοῦ πατρός μου. IV. xxxiv. 2.

οὐδεὶς γινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις γινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. IV. xi. 1.

οὐδεὶς γινώσκει τὸν π. εἰ μὴ ὁ υἱός. IV. xiv.

οὐ γινώσκει τὸν πατέρα εἰ μὴ ὁ υἱός, οὐδὲ τὸν υἱὸν εἰ μὴ ὁ πατὴρ καὶ οἷς ἐὰν ὁ υἱὸς ἀποκαλύψῃ. ἀποκαλύψῃ enim, etc. IV. xi. 5.

οὐδεὶς γιν. τὸν π. εἰ μὴ ὁ υἱός, οὐδὲ τ. υ. εἰ μὴ ὁ π. καὶ οἷς ἐὰν ὁ υἱὸς ἀποκαλύψῃ. IV. xi. 2.

Mt 12^{6} ὅτι μεῖζόν ἐστιν ὧδε τοῦ ἱεροῦ. IV. xix. 1.

𝔄 has the usual order of words.

Mt 12^{7} εἰ γὰρ ἐγνώκειτε τί ἐστιν· ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. IV. xxix. 5.

Mt 12^{20} κάλαμον συντετριμμένον οὐ κατέαξεν οὐδὲ λίνον τυφόμενον ἔσβεσεν. IV. xxxiv. 9 (*libere*).

Mt 12^{25} πᾶσα βασιλεία μερισθεῖσα καθ' (? ἐφ') ἑαυτὴν ἐρημοῦται καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' (? ἐφ') ἑαυτὴν οὐ σταθήσεται. V. xxvi. 1.

Mt 12^{29} Nemo enim δύναται εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἁρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ. V. xxi. 3.

Mt 12^{36} πᾶν ῥῆμα ἀργὸν ὃ λαλήσουσιν οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. IV. xxviii.

Mt 12^{40} ὥσπερ Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς. V. xxxi. 1.

Mt 12^{41} πλεῖον Ἰωνᾶ. IV. xix. 1 and IV. lii. 1.

Mt 12^{42} πλεῖον Σολομῶνος. IV. xix. 1 and IV. lii. 1.

Mt 13^{8} Eorum qui ἑκατόν fructus ferant et ἑξήκοντα et τριάκοντα. V. xxxvi. 1.

Mt 13^{10-16} (cf. Lc 8^{18}) In euangelio ubi discipulis quia dixerunt Domino Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; ἀπεκρίθη Dominus· ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν· ἐκείνοις δὲ ἐν παραβολαῖς λελάληκεν (or λελάληται), ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ ἀκούωσι,

ἵνα ἀναπληρῶται ἐπ' αὐτοῖς ἡ προφητεία Ἡσαίου λέγουσα· Incrassa cor populi huius et aures eius obtura et oculos eorum graua. ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν ἃ βλέπετε καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν ἃ ἀκούετε. IV. xlv. 1.

Of the larger variations from 𝔄 in the way of omission, change of order and the wording of the prophecy, I take no notice in the above.

Mt 13[17] πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. IV. xxi. 1.

πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν καὶ ἀκοῦσαι ἃ ὑμεῖς βλέπετε καὶ ἀκούετε. IV. xxxvi. 1 (? *libere*).

Mt 13[24] Hic enim ἐν τῷ ἰδίῳ ἀγρῷ καλὸν σπέρμα ἔσπειρεν. IV. lxvi. 2.

Mt 13[25] ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν ὁ ἐχθρὸς καὶ ἔσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν. IV. lxvi. 2.

ἐν τῷ καθεύδειν τοὺς ἀνθρώπους, ὁ ἐχθρὸς ἐπισπείρει materiam ζιζάνια. V. x. 2.

Mt 13[30] Ad finem iubere messoribus συλλέξατε πρῶτον τὰ ζιζάνια et fasciculatim comburere igni inextinguibili, τὸν δὲ σῖτον εἰς τὴν ἀποθήκην. V. xxvii. 1.

Mt 13[38] ὁ δὲ ἀγρός ἐστιν ὁ κόσμος. V. xxxiii. 3.

τὰ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ. IV. lxvi. 2.

Mt 13[40-3] ὥσπερ γὰρ συλλέγεται τὰ ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος. ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντας τοὺς τὰ σκάνδαλα καὶ τὰς ἀνομίας ποιοῦντας, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται κλαυθμὸς καὶ βρυγμὸς ὀδόντων. τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. IV. lxvi. 1.

Mt 13[44] θησαυρὸς κεκρυμμένος ἐν ἀγρῷ. IV. xl. 1.

Mt 13[52] διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν ὁμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά. IV. xviii.

ὅστις ἐκ τ. θ. αὐ. ἐκβ. κ. καὶ π. IV. xl. 1.

Mt 15[3] διὰ τί ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; IV. xxii. 1.

Mt 15[3, 4] διὰ τί ὑμεῖς ἀκυροῦτε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ὁ γὰρ θεὸς εἶπε· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα καὶ ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. IV. xix. 2.

Mt 15[6] καὶ ἠκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. IV. xix. 2.

Mt 16[6] ὁρᾶτε enim inquit προσέχετε ἀπὸ τῆς ζύμης τῶν Σαδδουκαίων καὶ τῶν Φαρισαίων. IV. lxviii. 1.

𝔄 has the order τ. Σ. καὶ τ. Φ.

Mt 17[27] Iubens pro se et pro Petro dare tributum. V. xxiv. 1.

Mt 18[8, 9] Similiter et hic oculus euulsus proicitur qui scandalizauit et pes et manus, ne reliquum pariter pereat corpus. IV. xliii. 2.

Mt 19[7, 8] τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι τὴν γυναῖκα; dicens αὐτοῖς· τοῦτο ὑμῖν Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν. ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. IV. xxvi. 2.

𝔄 has as follows: M. οὖν τί ἐνετ. ἡμῖν δ. β. ἀποστ. καὶ ἀπ.; λέγει αὐτοῖς· M. πρὸς τ. σκλ. ὑμ. ἐπέτ. ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· κτλ.

Mt 19[16-22] Quoniam autem praedocuit lex hominem sequi Christum, ipse fecit manifestum ei qui interrogauit eum, quid faciens aeternam uitam **haereditaret**, sic respondens: εἰ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς. Illo autem interrogante ποίας; rursus Dominus: τὸ Οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις καὶ οὐ ψευδομαρτυρήσεις. τίμα τὸν πατέρα καὶ τὴν μητέρα. ἀγαπήσεις τὸν πλησίον ὡς σεαυτόν . . . Ille autem cum dixisset omnia fecisse (et forte non fecerat, ubi, si non, non dictum erat τήρησον τὰς ἐντολάς), arguens Dominus cupiditatem eius: εἰ θέλεις inquit τέλειος εἶναι, ὕπαγε πώλησον τὰ ὑπάρχοντα καὶ διάδος πτωχοῖς, καὶ δεῦρο ἀκολούθει μοι. IV. xxiii. 2.

Mt 19[21] Et pro eo quod est decimare πάντα τὰ ὑπάρχοντα πτωχοῖς διαδοῦναι. IV. xxiv. 2.

Mt 19[29] ὅστις ἀφῆκεν ἀγροὺς ἢ οἰκίας ἢ γένος ἢ τέκνα ἕνεκα ἐμοῦ, ἑκατονταπλασίονα λήμψεται ἐν τῷ αἰῶνι τούτῳ καὶ ἐν τῷ ἐρχομένῳ ζωὴν αἰώνιον κληρονομήσει. V. xxxiii. 2.

𝔄 has πᾶς ὅστις ἀφ. οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ γυναῖκα ἢ τέκνα ὑπὲρ τοῦ ἐμοῦ ὀνόματος ἑκατονταπλ. λ. καὶ ζ. αἰ. κλ.

Mt 20[16] (? 22[14]) πολλοὺς κλητοὺς ὀλίγους δὲ ἐκλεκτούς. IV. xxvi. 2.

πολλοὶ κλητοὶ ὀλίγοι δὲ ἐκλεκτοί. IV. xliii. 1.

Mt 21[8, 9] Et propter hoc Ierusalem introeunte eo, omnes iuxta uiam . . . cognouerunt suum regem et substrauerunt (=ὑπεστρώννυον) ei uestimenta et laetissimis ramis adornauerunt uiam, cum magna laetitia et exultatione clamabant: ὡσαννὰ τῷ υἱῷ Δαυείδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. ὡσαννὰ ὑψίστοις. IV. xxi. 3.

Mt 21[12, 13] Uere uindicabat suam domum, proiciens ex ea τῶν κολλυβιστῶν qui uendebant et emebant, dicens eis: γέγραπται· Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ ἐποιήσατε (or ? πεποιήκατε) αὐτὸν σπήλαιον λῃστῶν. IV. iv. 1.

Mt 21[16] εἶπαν αὐτῷ· ἀκούεις τί οὗτοι λέγουσιν; ait Dominus, οὐδέποτε ἀνέγνωτε· Ἐκ στόματος νηπίων καὶ θηλαζόντων καταρτίσω αἶνον; IV. xxi. 3.

Mt 21[19] Infructuosam uero fici arborem arefacit statim (= παραχρῆμα). IV. lviii. 4.

Mt 21[28] Et duorum filiorum parabola eorum qui in uineam mittuntur: alter contradixit patri, et postea poenituit, quando nihil profuit ei poenitentia; alter autem pollicitus est abire, statim promittens patri, non autem abiit. IV. lviii. 10.

Mt 21[31] οἱ τελῶναι καὶ αἱ πόρναι προάξουσιν ὑμᾶς ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. IV. xxxiv. 12.

𝔄 has εἰς τὴν βασιλείαν τῶν οὐρ.

Mt 21[33-43] ἦν τις οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν περιέθηκεν καὶ ὤρυξεν ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησεν πύργον, καὶ ἐξέδετο γεωργοῖς καὶ ἀπεδήμησεν. ὅτε δὲ ἤγγισεν ὁ χρόνος τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τὸν καρπὸν αὐτοῦ· καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ὕστερον ἀπέστειλεν αὐτοῖς τὸν υἱόν, λέγων· ἴσως ἐντραπήσονται τὸν υἱόν μου. οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον· οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ. καὶ λαβόντες ἀπέκτειναν

αὐτὸν καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος. Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; ἀπεκρίθησαν οἱ Ἰουδαῖοι· κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα δώσει ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. τε πάλιν ὁ Κύριος· οὐδέποτε ἀνέγνωτε· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, ὅτι θαυμαστὴ ἦν ἐν ὀφθαλμοῖς ἡμῶν; διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τὰ δικαίωματα (or ? τὰς δικαιοσύνας) αὐτοῦ. IV. lviii. 1.

𝔄 adds 'in their minds' after εἶπον in verse 38, and omits αὐτούς after ἀπολέσει in verse 41. It also has the common order of words in verse 39. where the Armenian text of Irenaeus has the order of D and the old Latin codices.

Mt 22[1-14] Ait enim simile esse regnum τῶν οὐρανῶν βασιλεῖ ὅστις γάμους ποιεῖ τῷ υἱῷ αὐτοῦ καὶ ἀποστέλλει τοὺς δούλους καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους. Et illis nolentibus audire, πάλιν, ait, ἄλλους δούλους ἀπέστειλεν λέγων· εἴπατε τοῖς κεκλημένοις· ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἕτοιμά ἐστιν. δεῦτε εἰς τοὺς γάμους. 5. οἱ δὲ ἀπῆλθον, ἀμελήσαντες αὐτοῦ, οἱ μὲν εἰς τὸν ἴδιον ἀγρόν, οἱ δὲ ἐπὶ τὴν ἐμπορίαν αὐτῶν· 6. οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους ὕβρισαν καί τινας ἀπέκτειναν. 7. ὁ βασιλεὺς ἐκείνος ἀκούσας, ait, ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν. 8. καὶ λέγει τοῖς δούλοις αὐτοῦ· ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. 9. πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν καὶ ὅσους ἐὰν εὕρητε, καλέσατε εἰς τοὺς γάμους. 10. καὶ ἐξελθόντες οἱ δοῦλοι αὐτοῦ συνήγαγον πάντας ὅσους εὗρον πονηρούς τε καὶ ἀγαθούς, καὶ ἐπλήσθη ὁ νυμφὼν ἀνακειμένων. 11. εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου. 12. καὶ ἔλεγεν αὐτῷ· ἄνθρωπε, πῶς ἦλθες ὧδε, μὴ ἔχων ἔνδυμα γάμου; τοῦ δὲ φιμωθέντος, 13. εἶπεν ὁ βασιλεὺς τοῖς διακόνοις· ἄρατε αὐτὸν χειρῶν καὶ ποδῶν, καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται κλαυθμὸς καὶ βρυγμὸς ὀδόντων. 14. πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δέ εἰσιν ἐκλεκτοί. IV. lviii. 5.

Mt 22[3] Ille enim misit uocare ad nuptias; qui autem non audierunt eum priuati sunt regia caena. IV. lxiv. 2.

Mt 22[7] διὰ τοῦτο ait ἔπεμψε τὰ στρατεύματα αὐτοῦ καὶ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν. IV. lviii. 8.

καὶ διὰ τοῦτο ait πέμψας τὰ στρατ. αὐτοῦ. IV. lviii. 8.

In these last two citations the words διὰ τοῦτο must belong to the context only.

Mt 22[13] Proicientur ait in tenebras exteriores (εἰς τὸ σκ. τὸ ἐξώτ.). IV. lviii. 7.

Iubet in exteriores proici tenebras qui non habent indumentum nuptiarum. IV. lviii. 7.

Mt 22[29] πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ. IV. viii.

𝔄 has πλανώμενοι, μὴ οἴδατε, 'ye mistaken ones, know ye not' etc.

Mt 22[31, 32] περὶ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑπὸ τοῦ θεοῦ λέγοντος· Ἐγώ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; καὶ οὐκ ἐστιν θεὸς νεκρῶν ἀλλὰ ζώντων. IV. ix. 1.

Mt 22[37-40] Quoniam autem hoc primum et maximum praeceptum est, sequens autem erga

proximum, Dominus docuit, totam legem et prophetas pendere dicens ex ipsis praeceptis . . . Deum diligere ex toto corde iubens et uicinum quemadmodum sese. IV. xxii. 2.

Mt 23^{3-4} *ἐπὶ τῆς καθέδρας Μωϋσέως ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. πάντα ὅσα ἐὰν εἴπωσιν ὑμῖν τηρεῖτε καὶ ποιήσατε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. δεσμεύουσιν δὲ φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτῶν δὲ οὐδὲ τῷ δακτύλῳ θέλουσιν κινῆσαι αὐτά.* IV. xxiii. 1.

𝔄 has order *ποιήσατε καὶ τηρεῖτε*, adds *καὶ δυσβάστακτα* in verse 4, and reads *τῷ δὲ δακ. αὐτῶν κτλ.*

Mt 23^{3} Illi enim dicebant et non faciebant. IV. xxiv. 1.

Mt 23^{9} Qui et nobis praecepit neminem Patrem confiteri, nisi eum qui in caelis est, qui et est unus Deus et unus Pater. IV. i. 1.

Mt 23^{24} Uere *διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.* IV. liii. 1.

Mt 23^{26} *Φαρισαῖε* ait *τυφλέ, καθάρισον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν.* IV. xxxi. 2.

𝔄 also adds *πρῶτον* and *καὶ τῆς παροψίδος.*

Mt $23^{27, 28}$ *οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ὁμοιάζετε τάφοις κεκονιαμένοις. ἔξωθεν μὲν ὁ τάφος φαίνεται ὡραῖος, ἔσωθεν δὲ γέμει ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις ὡς δίκαιοι, ἔσωθεν δὲ μεστοί ἐστε κακίας καὶ ὑποκρίσεως.* IV. xxxi. 2.

𝔄 has *ὑποκρίσεως καὶ ἀνομίας* in verse 28.

Mt 23^{33} Quod sciebat hominum progeniem *γεννήματα ἐχιδνῶν* dixit. IV. lxviii. 1.

Mt 23^{34} Et scribas *μαθητευθέντες εἰς τὴν βασιλείαν τῶν οὐρανῶν* (Mt 13^{52}) suos dicebat discipulos semper, de quibus et alibi ait Iudaeis: *ἰδοὺ ἀποστέλλω πρὸς ὑμᾶς σοφοὺς καὶ γραμματεῖς καὶ* doctores. *ἐξ αὐτῶν ἀποκτενεῖτε καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν.* IV. xviii.

𝔄 has the received text as given by Tisch.

Mt $23^{35, 36}$ *ἐκζητηθήσεται πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. ἀμὴν λέγω ὑμῖν, ἥξει πάντα ταῦτα ἐπὶ τὴν γενεὰν ταύτην.* V. xiv. 1.

Mt $23^{37, 38}$ *Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις συνάγει τὰ νοσσία ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.;* IV. lviii. 10.

𝔄 adds *ἔρημος* after *οἶκος ὑμῶν*, as also the printed Latin text of Irenaeus.

Mt 23^{37} *ποσάκις ἠθέλησα ἐπισυνάγειν τὰ τ. σου καὶ οὐκ ἠθ.;* IV. lix.

Here *ἐπισυνάγειν* is rendered as in 𝔄.

Mt $23^{37, 38}$ *ποσάκις ἠθέλ. ἐπισ. τὰ τ. σου ὃν τρ. ὄρνις τὰ νοσσία ὑπὸ τ. πτ. καὶ οὐκ ἠθελήσατε; διὸ ἀφίεται ὁ οἶκος ὑμῶν.* IV. lx. 2.

Here *ἐπισυνάγειν* is rendered nearly as in IV. lviii. 10. Codd. CV of the Latin Irenaeus omit *deserta* in this passage.

Mt 24^{15} *ὅταν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου.* V. xxv. 4.

Mt 24^{15-17} ὅταν κτλ. (as above) . . . ἑστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοεῖτω, 16. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη, 17. ὁ δὲ ἐπὶ τοῦ δώματος (or ? ἐν τῷ δώματι) μὴ καταβάτω ἆραί τι ἐκ τῆς οἰκίας. V. xxv. 2.

Mt 24^{21} ἔσται γὰρ τότε θλῖψις μεγάλη, οἵα οὐκ ἐγένετο ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται. V. xxv. 2.

ἔσται κίνησις μεγάλη οἵα (or σεισμὸς μέγας οἷος) οὐ γέγονεν ἀπ' ἀρχῆς. IV. lv. 4.

καὶ ἔσται ait θλῖψις οἵα κτλ. V. xxix. 1.

Mt 24^{28} ὅπου γὰρ ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί. IV. xxv. 1.

Mt 24^{42} γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν ἔρχεται. IV. lviii. 3.

Mt $24^{45, 46}$ (? Lc $12^{42, 43}$) τίς ἄρα ἐστὶν (or ? ἂν εἴη) ὁ πιστὸς οἰκονόμος ὁ ἀγαθός, ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ ἐν καιρῷ δοῦναι τροφήν; μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν εὑρήσει ὁ κύριος ποιοῦντα. IV xli. 2.

Perhaps we should render the Armenian word *pih* by σιτομέτριον, and definitely assign the text to Luke rather than to Matthew.

Mt 25^{19} Sed uenit in gloria Patris, exquirens ab oeconomis quod creditum est iis argentum cum usuris: et quibus plurimum dedit, plurimum exiget ab illis. IV. xlii. 4.

Mt $25^{21, 23, 29}$ Qui plurimum semper fructificantibus et multiplicantibus dominicum argentum, daturum se pollicitus est: quoniam Δοῦλε ἀγαθὲ καὶ πιστέ, ὅτι ἐπὶ ὀλίγῳ πιστὸς ἦς, ἐπὶ πολλῶν καταστήσω σε· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. IV. xxi. 2.

Mt $25^{32, 34, 41}$ Unus et idem Dominus qui electum definit separatque, demonstrauit omne genus humanum in iudicio ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων: et aliis eorum dicit Δεῦτε οἱ εὐλογημένοι τοῦ πατρός, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν, aliis uero Πορεύεσθε ἀπ' ἐμοῦ κατηραμένοι εἰς τὸ αἰώνιον πῦρ ὃ ἡτοίμασεν ὁ πατήρ μου τῷ Σατανᾷ καὶ τοῖς ἀγγέλοις αὐτοῦ. IV. lxvi. 1.

Note that A reads Σατανᾷ, but omits ὁ πατήρ μου, and has τὸ ἡτοιμασμένον.

Mt 25^{31} and ^{41} Et agnos quidem in τὴν ἡτοιμασμένην βασιλείαν inuitatos transportare, haedos autem εἰς τὸ αἰώνιον πῦρ mittere, τὸ ἡτοιμασμένον a Patre τῷ Σατανᾷ καὶ τοῖς ἀγγέλοις αὐτοῦ. V. xxvii. 1.

Mt 25^{41} and ^{34} Quibuscumque enim dixerit Dominus Πορεύεσθε ἀπ' ἐμοῦ κατ. εἰς τὸ πῦρ τὸ αἰώνιον, isti erunt semper damnati; et quibuscumque dixerit Δεῦτε οἱ εὐλογημένοι κληρονομήσατε τὴν ἡτοιμ. ὑμῖν βασιλείαν, hi semper percipient regnum et in eo proficient. IV. xliv. 2.

Mt 25^{34} and ^{41} Et propter hoc ait eos qui sunt ad dexteram uocari in Patris regnum, eos uero qui sunt a sinistra in aeternum ignem missurum. V. xxviii. 1.

Mt 25^{34-36} δεῦρο, οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτ. ὑμ. βασιλείαν. ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην καὶ συνηγάγετέ με, γυμνὸς ἤμην καὶ περιεβάλετέ με, ἠσθένησα, ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην καὶ ἤλθατε πρός με. IV. xxxi. 5.

Mt $25^{35, 36}$ ἐπείνασα καὶ ἐδώκατέ μοι φαγεῖν et γυμνὸς καὶ περιεβάλετέ με. IV. xlvi. 3.

Mt 25^{41} Sic etiam hic Domino εἰς τὸ πῦρ τὸ αἰώνιον missurum tales dicente. IV. xliii. 1.

πορεύεσθε ἀπ' ἐμοῦ κατ. εἰς τ. π. τ. αἰ. ὃ ἡτοίμασεν ὁ π. μου τῷ Σατανᾷ καὶ τ. ἀγ. αὐτ. IV. lv. 1.

Mt 25^{41} Aeternum ignem praeparauit, in quem mitti inquit Dominus illos qui in sinistra separati sunt. IV. lxv.

Mt 25^{41} (?) Secundum hanc igitur rationem angelos maligni et filios dixit satanae qui ei oboediunt. IV. lxviii. 1.

Mt 25^{41} Gehenna quod Dominus dixit πῦρ αἰώνιον. V. xxxv. 2.

Mt 26^{24} Expediebat eis si non erant nati. IV. xliv. 1.

Mt 26^{26} Eum qui ex mundo panis erat λαβὼν καὶ εὐχαριστήσας καὶ εἰπών (or εἶπεν)· τοῦτό ἐστί μου τὸ σῶμα, καὶ τὸ ποτήριον similiter, id quod ex hoc mundo est, quod est secundum nos, suum sanguinem confessus est et nouum testamentum (καινὴν διαθήκην) nouae oblationis docuit. IV. xxix. 5.

The last clause may reflect Luke 22^{20} rather than Matthew. [Is not the whole rather from 1 Cor. $11^{24, 25}$?] The Latin text of Irenaeus has here updergone correction.

Mt 26^{26} Quomodo autem iuste Deus, si alterius patris erat, huius qui secundum nos mundus est panem suum corpus confessus est et temperamentum calicis (= κρᾶμα ποτηρίου) suum sanguinem confirmauit (? διεβεβαίωσεν) ? IV. li. 1.

Mt 26^{27-29} Cum gratias egisset super calicem et bibisset ab eo et dedisset discipulis, dicebat eis Πίετε ἐξ αὐτοῦ πάντες· τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν. λέγω δὲ ὑμῖν· οὐ μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν μεθ' ὑμῶν ἐν τῇ βασιλείᾳ τοῦ πατρός μου. V. xxxiii. 1.

𝔄 adds καινῆς before διαθήκης, and has order μεθ' ὑμῶν καινόν.

Mt 26^{29} Haec enim et Dominus docuit, mixtionem calicis nouam in regno cum discipulis bibiturum se pollicitus. V. xxxvi.

Mt $26^{40, 43, 45}$ Propter hoc autem et discipulorum οἱ ὀφθαλμοὶ ἦσαν βεβαρημένοι, quia ueniebat Christus ad passionem et inueniens eos Dominus dormientes, primo quidem dimisit . . . secundo uero ueniens excitauit eos et erexit, significans quoniam passio eius expergefactio est dormientium discipulorum. IV. xxxvi. 1.

Mt 26^{41} Sicut enim ἡ σὰρξ ἀσθενής, sic τὸ πνεῦμα πρόθυμον. V. ix. 2.

MARK

Mc 1^{24} οἶδαμέν σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. IV. xi. 4.

Mc $5^{41, 42}$ and Lc $7^{14, 15}$ Sed enim κρατήσας ait Dominus τῆς χειρός mortui (or mortuae) λέγει αὐτῷ (or αὐτῇ)· νεανίσκε, νεανίσκε, σοι λέγω, surge. καὶ ἀνεκάθισεν ὁ νεκρός et iussit ei dare manducare καὶ ἔδωκεν αὐτὸν (or αὐτὴν) τῇ μητρὶ αὐτοῦ (or αὐτῆς). V. xiii. 1.

𝔄 reads νεανίσκε but once in Lc 7^{14}.

Mc 9^{23} πάντα δυνατὰ τῷ πιστεύοντι. IV. lx. 2.

LUKE

Lc 1[2] οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου. IV. Praef. 2.

Lc 1[26] Hic autem (Gabriel) est archangelus creatoris, et hic idem euangelizauit Mariae manifestationem aduentus et incarnationem Christi. V. xxv. 4.

Lc 1[35] Neque intelligere possunt quoniam πνεῦμα ἅγιον aduenit in Mariam καὶ δύναμις ὑψίστου ἐπεσκίασεν eam, διὸ καὶ τὸ γεννώμενον ἅγιον καὶ υἱὸς ἐστι τοῦ ὑψίστου θεοῦ. V. i. 3.

Lc 1[46] Sed et Elisabeth ait Μεγαλυνεῖ (shall magnify) ἡ ψυχή μου τὸν Κύριον καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου. IV. xii. 1.

Lc 1[71] and [78] Et liberans nos ἐκ χειρῶν πάντων τῶν μισούντων ἡμᾶς . . . et faciens λατρεύειν αὐτῷ ἐν ὁσιότητι καὶ δικαιοσύνῃ πάσας τὰς ἡμέρας ἡμῶν. IV. xxxiv. 4.

Lc 1[78] Donauit remissionem διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν ἐν οἷς ἐπεσκέψατο ἡμᾶς per Filium suum. V. xvii. 1.

Lc 2[8, 10] Et angeli gratulationem magnam uigilantibus nocte pastoribus enuntiauerunt. IV. xii.

Lc 2[29-32] Propter quod et is qui ex semine eius erat, Shmavon loco eius adimplebat gratulationem patriarchae et dicebat Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ· ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξα λαοῦ σου Ἰσραήλ. IV. xii.

𝔄 has δόξαν.

Lc 2[34] Et quid enim? omnino uenit εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν. V. xxvii. 1.

Lc 3[8] Sicut dicebat Iohannes Baptista Δύναται ὁ θεὸς ἐκ τῶν λίθων ἐγεῖραι τέκνα τῷ Ἀβραάμ. V. xxxii. 2.

𝔄 adds τοῦτων after λίθων.

Lc 3[11] ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. IV. xlvi. 3.

Lc 4[6] Haec omnia ἐμοὶ παραδέδοται καὶ ᾧ ἐάν uultis δίδωμι αὐτήν. V. xxiv. 1.

Perhaps *kamiae* = *uultis* is a misprint for *kamim* = *uolo*.

Lc 4[6, 7] Quemadmodum meminit Lucas: Πάντα ταῦτά σοι δώσω, ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν, ἐὰν πεσὼν προσκυνήσῃς μοι. V. xxi. 2.

𝔄 has πεσών.

Lc 4[18] and [21] Propter hoc autem et ipse Dominus in Kapharnaum Esaiae prophetias legebat: Πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέν με, εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέν με, ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρῦξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀναβλέπειν· semetipsum ostendens praenuntiatum per prophetas, dicebat eis Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὀφθαλμοῖς καὶ ἐν τοῖς ὠσὶν ὑμῶν. IV. xxxvii. 1.

Lc 6[1, 3, 4] Et ideo Dominus iis qui incusabant discipulos quoniam τοὺς στάχυας ἔτιλλον καὶ

ἤσθιον dixit Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησεν Δαυείδ, ὁπότε ἐπείνασεν; ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν καὶ ἔδωκεν καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἐξὸν ἦν φαγεῖν εἰ μὴ μόνον τοὺς ἱερεῖς. IV. xvii.

𝔄 retains καὶ οἱ μετ' αὐτοῦ ὄντες in verse 3.

Lc 6[6] Et quorum (*lege* cui) aridam curauit manum. V. xii. 4.

Lc 6[29-31] [cf. 1 Tim. 6[18]] Et non tantum bonos datores et communicatores esse, sed etiam iis qui tollunt aliquid nostrum, gratuito donatores. ἀπὸ τοῦ αἴροντος enim τὸ ἱμάτιόν σου, ait, remitte et τὸν χιτῶνά σου, καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει· καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε αὐτοῖς. IV. xxiv. 2.

𝔄 of course reproduces the ordinary text as given in Tisch.

Lc 6[40] οὐκ enim ἔστιν τις μαθητὴς ὑπὲρ τὸν διδάσκαλον, κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. V. xxxi. 2.

Lc 6[46] τί λέγετέ μοι· Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ (or ὃ) λέγω; IV. lx. 1 and V. viii. 2.

𝔄 has the order: καὶ ὃ λέγω οὐ ποιεῖτε.

Lc 7[12-15] See Mark 5[41, 43].

Lc 9[60] ἄφετε enim ait τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. V. ix. 1.

Lc 10[19] ἰδού, ait, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ. V. xxiv. 4.

Lc 12[35, 36] Et propter hoc dicit Dominus suis discipulis, bonos operarios nos praeparans, (21[34, 35]) Προσέχετε ἑαυτοῖς καὶ γρηγορεῖτε πάντοτε μήποτε βαρηθῶσιν αἱ καρδίαι ὑμῶν ἐν κραιπάλῃ καὶ μέθῃ καὶ βιωτικαῖς μερίμναις, καὶ αἰφνίδιος ἐπιστῇ ἐφ' ὑμᾶς ἡ ἡμέρα ἐκείνη. ἐπεισελεύσεται γὰρ ὡς παγὶς ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον τῆς γῆς. (12[35, 36]) ἔστωσαν οὖν αἱ ὀσφύες ὑμῶν περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν. (17[26-30]) καθὼς γὰρ ἐγένετο ἐν ταῖς ἡμέραις Νῶε· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐγάμουν, ἐγαμίζοντο, (et nesciebant Mt 24[39]) ἄχρις ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας. καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν· ᾗ ἡμέρᾳ ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ ἀπ' οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας. [1](Mt 24[39, 42]) Similiter ἔσται in aduentu τοῦ υἱοῦ τοῦ ἀνθρώπου. γρηγορεῖτε οὖν ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν ἔρχεται. IV. lviii. 3.

𝔄 has the usual text in the above passages, which I have adduced in the order in which Irenaeus cites them—it would seem from some collection or harmony of such sayings.

Lc 12[35-37] ἔστωσαν αἱ ὀσφ. ὑμ. . . . (as far as ἑαυτῶν cited as above, then) . . . πότε ἀναλύσῃ (=reuertatur) ἐκ τῶν γάμων, ἵνα ἐλθόντι καὶ κρούσαντι αὐτῷ ἀνοίξῃ· μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος εὑρήσει (12[43]) ποιοῦντα οὕτως. IV. lx. 1.

Lc 12[45, 46] ἐὰν εἴπῃ ὁ δοῦλος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει ὁ κύριός μου, καὶ ἄρξηται τύπτειν τοὺς παῖδας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι, ἥξει ὁ κύριος αὐτοῦ ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει. IV. lx. 1.

Lc 12[47] ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ποιήσας δαρήσεται πολλάς. IV. lx. 1.

The three passages here adduced are all cited by Irenaeus in one context.

Lc 12[37, 38] Hoc est quod a Domino dictum est Μακάριοι οἱ δοῦλοι ἐκεῖνοι οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς. καὶ ἐὰν ἔλθῃ τῇ ἐσπερινῇ φυλακῇ, εὕρῃ οὕτως, μακάριοί εἰσιν, ὅτι ἀνακλινεῖ αὐτοὺς καὶ διακονήσει. κἂν τῇ δευτέρᾳ κἂν τῇ τρίτῃ, μακάριοί εἰσιν. V. xxxiv. 2.

𝔄 has the common text.

Lc 12[42] See on Mt 24[45, 46]. IV. xli. 2.

Lc 12[45, 46] ἐὰν εἴπῃ ὁ κακὸς δοῦλος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει ὁ κύριός μου· καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι, ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. IV. xli. 1.

Lc 12[48] Quibus plus dedit, plus exacturus est ab illis. IV. xlii. 4.

οἷς πλεῖον ἔδωκεν, πλεῖον ἀπαιτήσει ἀπ' αὐτῶν. IV. lviii. 4.

Lc 13[7] Sed et arboris fici parabola, de qua Dominus ait Ἰδοὺ τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὑρίσκω . . . et quoniam excidetur arbor fici propter praedictam causam. IV. lviii. 10.

𝔄 has ἀφ' οὗ after ἔτη.

Lc 13[15, 16] Quemadmodum in muliere quae ab eo curata est fecit manifestum, dicens his qui non similem Abrahae fidem habebant Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν ἢ τὸν ὄνον καὶ ἀπαγαγὼν ποτίζει; ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ὀκτὼ καὶ δέκα ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; IV. xvi. 1.

𝔄 supplies ἀπὸ τῆς φάτνης καί, and ἰδού before δέκα.

Lc 13[28] ὅταν ὄψεσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας τοῦ θεοῦ ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἔξω ἐκβαλλομένους. IV. xv.

𝔄 omits τοῦ θεοῦ after προφήτας.

Lc 13[29] See Mt 8[11].

Lc 13[32] Sed et de Herode dicens Εἴπατε, inquit, τῇ ἀλώπεκι ταύτῃ. IV. lxviii. 1.

Lc 14[13-14] Et propter hoc dicebat Dominus Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς πλουσίους μηδὲ τοὺς φίλους καὶ γείτονας, μήποτε ἀντικαλέσωσίν σε καὶ γένηταί σοι ἀνταπόδομα ἀπ' αὐτῶν· ἀλλὰ κάλει χωλούς, τυφλούς, πτωχούς, καὶ μακάριος ἔσῃ, ὅτι οὐδὲν ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεταί δέ σοι ἐν τῇ ἀναστάσει τῶν δικαίων. V. xxxiii. 2.

𝔄 reproduces text of Tisch.

Lc 15[11] foll. Et non solum per ea quae dicta sunt, sed et per parabolam duorum filiorum, quorum minor luxuriose consumpsit substantiam uiuens cum fornicariis, unum et eundem docuit Patrem, maiori quidem filio ne haedum quidem indulgentem, propter eum autem qui perierat, minorem suum filium, iubentem occidi saginatum uitulum et primam suam stolam donantem. IV. lviii. 9.

Lc 15[22, 23] His qui conuertuntur ad Patrem saginatum occidere uitulum et primam stolam donans. IV. xxv. 2.

Lc 16[9] Possessio quam ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας acquisiuimus. IV. xlvi. 1.

Lc 16[9] Dominus ait Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν conuertamini δέξωνται ὑμᾶς εἰς τὰς αἰωνίας σκηνάς. IV. xlvi. 3.

The verb *phokhem* which I render by *conuerto* means to *change, alter*, and in mediaeval Armenian to *pass away by death*. It renders ἀλλάττω in Acts 6[14], Ro 1[23], Gal. 4[20]. It could hardly render ἐκλείκω.

Lc 16[16] ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου. IV. vi.

Lc 16[19] ἦν πλούσιος ait ἐνδιδυσκόμενος πορφύραν καὶ βύσσον καὶ εὐφραινόμενος καθ' ἡμέραν λαμπρῶς. IV. iii. 2.

Lc 16[31] Abraham dicere diuiti de his qui adhuc in uita homines: εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ' ἐὰν ἐκ νεκρῶν τις ἀναστὰς πορευθῇ πιστεύσουσιν αὐτῷ. IV. iii. 1.

𝔄 reads τις after νεκρῶν.

Lc 17[26-30] See Lc 12[35, 36].

Lc 17[34, 35] Et cum duo sint in uno lecto, unum assumere et alterum relinquere; et duarum molentium in una mola, alteram assumere et alteram relinquere. V. xxvii. 1.

Lc 18[2] Et ipse est iniquus iudex qui a Domino dictus est, qui Deum non timebat neque hominem reuerebatur, ad quem confugit uidua. V. xxv. 3.

Lc 18[7, 8] ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός; ναὶ λέγω ὑμῖν ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. IV. xliii. 2.

𝔄 has δούλων for ἐκλεκτῶν, and adds the words καὶ μακροθ. ἐπ' αὐτοῖς. It also has ναί.

Lc 18[8] πλὴν ἆρα ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς; IV. lv. 1.

𝔄 has ἆρα after εὑρήσει.

Lc 18[10] foll. Et publicanus in oratione Pharisaeum superans, non quoniam alterum Patrem adorabat testimonium accepit quod sit magis iustificatus a Domino, sed quoniam cum magna humilitate, etc. IV. lviii. 10.

Lc 18[27] Quoniam τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατά ἐστι ταῦτα παρὰ τῷ θεῷ. IV. xxxiv. 5.

Dominus dixit Ἀδύνατα παρὰ ἀνθρώποις δυνατά ἐστι π. τ. θ. V. v. 3.

Lc 19[8] Zacchaeus fecit manifestum Ἰδού dicens τὰ ἡμίσια τῶν ὑπαρχόντων δίδωμι τοῖς πτωχοῖς, καὶ εἴ τινός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν. IV. xxiii. 2.

Lc 21[4] Ut pote maiorum spem habebant, uidua illa et paupera hic totum uictum suum mittente in gazophylacium Dei. IV. xxxi. 1.

Lc 21[31] Dictum est autem praeterire caelum et terram. IV. iv. 3.

Lc 21[34] προσέχετε ἑαυτοῖς μήποτε βαρηθῶσιν αἱ καρδίαι ὑμῶν ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς. IV. lx. 1.

Lc 21[34, 35] See Lc 12[35, 36].

Lc 22[19, 20] See Mt 26[27-29].

Lc 24[26] and [47] Etenim Dominus sic disseruit discipulis post resurrectionem suam a mortuis, ex ipsis ostendens eis, quoniam δεῖ τὸν Χριστὸν παθεῖν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ, καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἄφεσιν ἁμαρτιῶν κηρυχθῆναι ἐν παντὶ τῷ κόσμῳ. IV. xl. 1.

𝔄 has the received text.

Lc 24[39] τὸ γὰρ πνεῦμα οὔτε ὀστέα οὔτε σάρκας ἔχει. V. ii. 2.
𝔄 has πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει.

JOHN

Testimonium perhibet his et Iohannes Domini discipulus, in euangelio dicens sic:
Jo 1[1] Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος·
Jo 1[3] πάντα δι' αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν·
deinde de ipso Uerbo dicit:
Jo 1[10-12] ἐν τῷ κόσμῳ ἦν καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθε καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον· ὅσοι δὲ ἔλαβον αὐτὸν ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ·
et iterum significans eius secundum hominem oeconomiam, dixit:
Jo 1[14] καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν·
et iterum intulit:
καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρὸς πλήρης χάριτος καὶ ἀληθείας. V. xviii. 3.
Jo 1[3] πάντα as far as οὐδ' ἕν, as above. IV. xlix. 2.
Jo 1[12] Non omnes filii sumus Dei, sed qui credunt illi et faciunt uerbum eius. IV. lxvii.
Jo 1[13] Et propter hoc in fine non secundum θέλημα σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρός, sed ex placito Patris manus eius uiuum hominem perfecerunt, uti fiat Adam secundum imaginem et similitudinem Dei. V. i. 3.
Jo 1[14] ὁ λόγος σὰρξ ἐγένετο. IV. xxxiv. 2.
Jo 1[18] Quemadmodum etiam Dominus ait Θεὸν οὐδεὶς πώποτε ἑώρακεν· ὁ μονογενὴς θεὸς εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο. Enarrans ergo ab initio Filius Patris, quippe qui ab initio erat cum Patre, etc. IV. xxxiv. 6.
𝔄 has θεὸν οὐδεὶς ἑώρ. πώπ. nisi ὁ μον. υἱὸς ὁ ὢν εἰς κτλ.
Jo 1[18] Manifestum est quoniam Pater quidem inuisibilis, de quo et Dominus dixit Θεὸν οὐδεὶς πώποτε ἑώρακεν· uerbum autem eius, quemadmodum uolebat ipse . . . quemadmodum Dominus dixit Μονογενὴς θεὸς εἰς τὸν κόλπον τοῦ πατρός, ἐκ. ἐξ. IV. xxxiv. 10.
Jo 1[50] Quemadmodum et Dominus dixit apostolis Καὶ μείζω τούτων ὄψεσθε. IV. xix. 1.
𝔄 has ὄψει.
Jo 2[19, 21] Quemadmodum et Dominus de eo ait Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγείρω αὐτόν. Hoc autem ἔλεγε περὶ τοῦ σώματος. V. vi. 2.
𝔄 adds τοῦ ναοῦ in verse 21.
Jo 3[18-21] Et propter hoc dicebat Ὁ πιστεύων εἰς ἐμὲ οὐ κρίνεται, neque separatur, id est, non disiungitur a Deo: adunitus est enim per fidem Deo. ὁ δὲ μὴ πιστεύων, ait, ἤδη κέκριται, ὅτι μὴ

πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ, id est, separauit semetipsum a Deo uoluntaria sententia. αὕτη γάρ, ait, ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι τὸ σκότος μᾶλλον ἢ τὸ φῶς· πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ὅτι ἐν θεῷ ἐστι τὰ εἰργασμένα. V. xxvii. 2.

𝔄 retains in verse 21 the words ἵνα φαν. αὐ. τὰ ἔργα. Perhaps *propter hoc* in verse 18 is part of the citation, for *d* begins the verse with them and Lucifer with *ideo*.

Jo 3^{36} ὁ πιστεύων αὐτῷ ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπιστῶν τῷ υἱῷ οὐκ ὄψεται ζωήν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν. IV. lx. 2.

Jo 4^{14} Uerbum Dei quod credentibus ei πηγὴ ὕδατος εἰς ζωὴν αἰώνιον dedit. IV. lviii. 4.

Jo 4^{35-8} Sicut dicit Dominus apostolis Ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσι πρὸς θερισμὸν ἤδη· ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. ἐν γὰρ τούτῳ ἐστὶν ὁ λόγος ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν· οὐχ ὑμεῖς κεκοπιάκατε, ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε. IV. xxxvii. 1.

In verse 36 𝔄 implies . . . ἤδη· καὶ ὁ θερίζων, it sets ὁμοῦ χαίρῃ (? χαίρωσιν) after ὁ θερίζων (2°) at end of verse, and in verse 38 retains ὅ before οὐχ ὑμεῖς.

Jo 4^{37} as above (ἐν γάρ to ὁ θερίζων). IV. xxxix.

Jo $4^{41, 42}$ Et Samaritae, ait, quoniam mansit Dominus apud eos biduo, πολλοὶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, τῇ τε γυναικὶ ἔλεγον, Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς σωτὴρ κόσμου. IV. iv. 2.

𝔄 adds εἰς αὐτόν after ἐπίστευσαν and παρ' αὐτοῦ after ἀκηκόαμεν.

Jo 5^{14} Quemadmodum Dominus dixit ei qui curatus fuerat Ἴδε ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μή σοι χεῖρον γένηται. IV. lviii. 7.

𝔄 has ἵνα μὴ χ. τι γέν. σοι.

Jo 5^{14} ἴδε ὑγ. γέγονας, μηκέτι ἁμ. ἵνα μὴ χεῖρόν τι γέν. σοι. V. xv. 2.

Jo 5^{28} Quemadmodum ipse ait Ἔρχεται ὥρα ἐν ᾗ πάντες οἱ νεκροὶ οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς καὶ οἱ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως. V. xiii. 1.

Jo $5^{28, 29}$ Iterumque dicens Ἔρχονται ἡμέραι ἐν ᾗ (*sic*) οἱ νεκροὶ οἱ ἐν τ. μν. ἀκ. τ. φ. τοῦ υἱοῦ τ. ἀνθ. καὶ ἀναστήσουσιν οἱ τὰ ἀγ. ποι. εἰς ἀν. ζ. καὶ οἱ τὰ φ. πρ. εἰς ἀν. κρ. V. xxxvi (not in the Latin: see pp. 290, 296).

Jo $5^{39, 40}$ Bene igitur et Iohannes meminit illum dicentem Iudaeis Ἐρευνᾶτε τὰς γραφάς, ἐν αἷς δοκεῖτε ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· καὶ οὐ θέλετε ἐλθεῖν πρός με ἵνα ζωὴν ἔχητε. IV. xx. 1.

𝔄 has order ἔχειν ζωὴν αἰ. and repeats the clause ἐν αἷς δοκ. ἔχειν ζωήν after περὶ ἐμοῦ.

Jo 5^{43} Et Dominus hoc idem non credentibus sibi dicebat Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε. V. xxv. 3.

Jo $5^{45, 47}$ Ipse ait ad Iudaeos, quemadmodum Iohannes commemoratus est, Εἰ ἐπιστεύετε

Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύετε; IV. iii. 1.

Jo 5^{46} εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκ. ἔγ. IV. xx. 1.

Jo 7^{39} In omnibus autem nobis Spiritus et ipse est aqua uiua quam praestat Dominus recte in se credentibus. V. xviii. 1.

Jo 8^{44} Dominus autem ait quoniam Σατανᾶς ψεύστης ἐστὶν ἀπ' ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐχ ἕστηκεν. V. xxii. 2.

Serpens autem mendax ostensus est et ἀνθρωποκτόνος, sicut et Dominus dicit de eo quoniam ἀπ' ἀρχῆς ἀνθρωποκτόνος ἐστὶν καὶ ἐν τῇ ἀλ. οὐχ ἕστ. V. xxiii. 2.

Jo 8^{56} Et hoc ipsum docens dicebat Iudaeis Ἀβραὰμ ὁ πατὴρ ὑμῶν ἐπεθύμησεν ἵνα εἴδῃ τὴν ἡμέραν τὴν ἐμὴν καὶ εἶδεν καὶ ἐχάρη. IV. x. 1.

Again as above, but omitting καί before εἶδεν. IV. xii.

Jo 8^{58} πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί. IV. xxiv. 3.

Jo 9^{3} Et propterea interrogantibus eum discipulis qua ex causa caecus natus esset, utrumne sua an parentum culpa, ait Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. V. xv. 2.

Jo $9^{1, 6, 7}$ Uerbum ei qui ἐκ γενετῆς τυφλός fuerat formauit uisionem . . . postquam ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ formauit τὸν πηλόν, εἶπεν αὐτῷ· ὕπαγε εἰς Σελωὰμ (*sic*) καὶ νίψαι . . . et propter hoc lotus uenit et uidebat. V. xv. 3.

Jo 9^{14} Et Seloam etiam saepe sabbato curabat et propter hoc adsidebant ibi multi. Die Sabbati continere se iubebat eos lex ab omni seruili opere. IV. xvi.

Jo 11^{25} ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή. IV. ix. 2.

Jo $11^{39, 43, 44}$ Lazarus in monumento τεταρταῖος . . . Et Lazarum ἐκραύγασεν φωνῇ μεγάλῃ dicens Λάζαρε, δεῦρο ἔξω. Et ἐξῆλθεν, ait, ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις . . . ait Dominus Λύσατε αὐτὸν καὶ ἄφετε ὑπάγειν. V. xiii. 1.

Jo 12^{32} Nisi credant in eum qui secundum similitudinem carnis peccati in ligno martyrii ὑψώθη ἐκ τῆς γῆς καὶ πάντας εἵλκυσεν πρὸς ἑαυτόν. IV. iv. 2.

Jo 12^{41} Qui enim gloriosum uidebant eum. IV. lv. 1.

Jo 13^{23} and ^{25} Quoniam ipse est in cuius pectore recumbebat ad caenam, interrogans quis est, qui traditurus est eum. IV. xxxiv. 11.

Jo 14^{2} Et propter hoc dixisse Dominum ἐν τοῖς τοῦ πατρὸς μονὰς εἶναι πολλάς. V. xxxvi. 1.

Perhaps the Armenian read παρὰ τῷ πατρί.

Jo $14^{6, 7}$ Et propter hoc dicebat discipulis Dominus Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ. εἰ ἐγνώκατε ἐμέ, καὶ τὸν πατέρα μου ἐγνώκειτε· ἀπ' ἄρτι ἐγνώκατε αὐτὸν καὶ ἑωράκατε. IV. xiii.

A adds αὐτόν again after ἑωράκατε.

Jo 14^{11} Cum dixerit Dominus Ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί. V. xviii. 1.

Jo 15^{15} Quemadmodum ipse ait discipulis Οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ ὁ κύριος αὐτοῦ· ὑμᾶς δὲ φίλους εἴρηκα, ὅτι πάντα ὅσα ἤκουσα παρὰ τοῦ πατρὸς ἐγνώρισα

ὑμῖν. In eo enim quod dicit: οὐκέτι λ. ὑ. δ. . . . et in eo quod dicit: ὁ δοῦλος οὐκ οἶ. τί π. ὁ κ. IV. xxiv. 3.

Jo 15[16] Propter hoc dixit discipulis Dominus Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς. IV. xxv. 1.

Jo 17[5] Manens in eo, et a Patre clarificabatur, quemadmodum ipse ait Πάτερ, δόξασόν με τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. IV. xxv. 1.

𝔄 has δόξ. με, πάτερ, παρὰ σεαυτοῦ τῇ δ. κτλ. and at end γενέσθαι παρὰ σοῦ.

Jo 17[21] θέλω ἵνα ὅπου ἐγὼ εἰμί, κἀκεῖνοι ὦσιν, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν. IV. xxv. 1.

𝔄 adds μετ' ἐμοῦ after ὦσιν.

Jo 19[11] Et Pilato similiter dixerat Οὐκ ἔχεις ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν δεδομένον σοι ἄνωθεν. IV. xxxi. 2.

Jo 19[13] Quando aetate prouectus populus eum repulit, dicens Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. IV. xxxv. 3.

Jo 19[34] Quomodo autem cum caro non esset, sed cum pareret quasi homo, crucifixus est, et e latere eius puncto ἐξῆλθεν αἷμα καὶ ὕδωρ? IV. li. 1.

Jo 20[17] Resurgens autem tertia die, in prima cum uidisset eum Mariam et adorasset, dixit Μὴ ἅπτου μου, οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς μαθητὰς καὶ εἰπὲ αὐτοῖς· Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πρὸς πατέρα ὑμῶν. V. xxxi. 1.

Jo 20[25, 27] Quomodo igitur Christus in substantia carnis resurrexit, et ostendit discipulis figuras clauorum et apertionem lateris? V. vii. 1.

Jo 20[25, 27] Post deinde surgens in carne, ita ut etiam figuras clauorum ostenderet discipulis, sic demum ascendit ad Patrem. V. xxxi. 2.

ACTS

Act 2[41] See on Act 8[37] ſoll.

Act 4[4] See *ibidem*.

Act 7[5] Et non accepit ἐν αὐτῇ κληρονομίαν οὐδὲ βῆμα ποδός. V. xxxii. 2.

Act 7[38-43] Et Lucas autem Stephanum qui ante in diaconium ab apostolis electus est, et primus occisus est propter Christi martyrium, sic dixisse de Moyse scripsit: Οὗτος ἐδέξατο λόγια θεοῦ ζῶντος δοῦναι ἡμῖν· ὅτε δὲ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλὰ ἀπώσαντο καὶ ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, εἰπόντες τῷ Ἀαρών· Ποίησον ἡμῖν θεοὺς οἳ προπορεύσονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἴδαμεν τί ἐγένετο αὐτῷ. καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις καὶ ἀνήγαγον θυσίας τῷ εἰδώλῳ καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. ἔστρεψεν δὲ ὁ θεὸς καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται ἐν βίβλῳ προφητῶν Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσεράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ; καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ καὶ τὸ ἄστρον τοῦ θεοῦ Ῥεμφά, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς. IV. xxvi. 1.

Act 8[17] Quibuscumque enim ἐπετίθεσαν apostoli τὰς χεῖρας, ἐλάμβανον πνεῦμα ἅγιον. IV. lxiii. 1.

Act 2[41], 4[4], 8[27] foll. Propter hoc et Philippus apostolus cum inuenisset, etc. IV. xxxvii. 2.

The Latin exactly corresponds to the Armenian, except that the latter omits the last words of the citation of Isaiah *eius ablatum est*, has the order *esse Iesum Christum*, and reads *praedixit propheta de Filio Dei qui aeternam.*

ROMANS

Rom 1[17] and 3[21] Quemadmodum et apostolus eius Paulus ait in ea quae ad Romanos Νυνὶ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· Ὁ γὰρ δίκαιος ἐκ πίστεως ζήσεται. IV. lvi. 1.

Rom 1[18] Apostolus ait Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων. IV. xliii. 2.

Rom 1[25] Iudicat gentes qui τῇ κτίσει παρὰ τὸν κτίσαντα ἐλάτρευσαν. IV. l.

Rom 1[28] Et iterum in ea quae ad Romanos, Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν ποιεῖν τὰ μὴ καθήκοντα. IV. xlv. 1.

Rom 2[4, 5, 10] Quemadmodum apostolus Paulus in ea quae ad Romanos testificatur protestans, ita dicens Ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει; κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ δικαιοκρισίας τοῦ θεοῦ. . . . δόξα καὶ τιμή, ait, παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν. Dedit ergo Deus bonum, quemadmodum et apostolus testificatur, et qui operantur quidem illud δόξαν καὶ τιμήν percipient. IV. lix.

Rom 3[21] See Rom 1[17].

Rom 3[23] Nec enim indigebat Deus dilectione sed indigebat homo τῆς τιμῆς τοῦ θεοῦ. IV. xxviii.

πάντες γὰρ ἄνθρωποι ὑστεροῦνται τῆς δόξης τοῦ θεοῦ, iustificantur autem non a semetipsis. IV. xlii. 4.

Rom 3[30] Quoniam εἷς ὁ θεός, ὃς patriarchas quidem direxit in oeconomias suas, et ἐδικαίωσεν περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. IV. xxxvi. 2.

εἴπερ εἷς ὁ θεός, ὃς δικαιοῖ τὴν π. κτλ. (as above). V. xxii. 1.

Rom 4[3] ἐπίστευσεν Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. IV. x. 1 and IV. xv.

Rom 4[12-13, 16] Quemadmodum et Paulus testificatur, nos dicens esse filios Abrahae secundum similitudinem fidei et repromissionem haereditatis. IV. xiii.

Rom 6[9] Propter eos uero qui nunc peccant Χριστὸς οὐκέτι ἀποθνήσκει, θάνατος δὲ αὐτοῦ οὐκέτι κυριεύει. IV. xlii. 4.

Rom 6[12, 13], and 7[5] Et propterea in ea quae ad Romanos ait Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ σώματι ὑμῶν εἰς τὸ ὑπακούειν αὐτῇ καὶ παριστάνειν τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ

ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ. Quibus igitur membris seruiebamus peccato et fructificabamus morti, etc. V. xiv. 4.

𝔄 has εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ in verse 12 and μηδὲ παριστάνετε in verse 13.

Rom 7[18] τὸ γὰρ θέλειν παράκειται τὸ δὲ κατεργάζεσθαι οὐχ εὑρίσκει. IV. lviii. 10.

The Armenian has the same order as the Latin: *non inuenit autem perficere.*

Rom 8[8, 9] Bene igitur apostolus ait ... Οἱ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται ... iterum ait Ὑμεῖς οὐκ ἐστὲ ἐν σαρκί, ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ ἐν ὑμῖν ἔστι. V. x. 3.

Rom 8[9] (as above). V. viii. 1.

Rom 8[11] Et iterum ad Romanos ait Εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Χριστὸν ἐκ νεκῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν. V. vii. 1.

Rom 8[10, 11, 12, 14] Manifestius autem illud adhuc ostendit dicens Τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζῇ διὰ δικαιοσύνην. εἰ δὲ τὸ πνεῦμα τὸ ἐγείραν τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος πνεύματος αὐτοῦ ἐν ὑμῖν. Et rursus ad Romanos ait Εἰ γὰρ κατὰ σῶμα ζῆτε, μέλλετε ἀποθνήσκειν: non illi quae in carne est conuersationi renuntians, etenim et ipse in carne erat et scribebat iis, sed concupiscentias abscindens carnis, eas quae mortificant hominem. Et propter hoc intulit Εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ θεοῦ. V. x. 3.

In verse 10 instead of ζῇ 'lives', 𝔄 has 'is alive', and cannot have influenced the rendering. In verse 11 the version does not render the genitive τοῦ ἐγείραντος, but ὁ ἐγείρας would render it equally with τὸ ἐγείραν, there being no gender in Armenian. Literally it is equivalent here to *quod* (or *qui*) *suscitauit.*

Rom 8[15] Neque alium Spiritum sanctum percipiemus nisi hunc qui nunc est nobiscum et clamat Ἀββᾶ ὁ πατήρ. IV. xix. 1.

Qui assumpserant etiam Spiritum Dei ἐν ᾧ κράζομεν Ἀββᾶ ὁ πατήρ. V. viii. 1.

Rom 8[19, 20, 21] Et hoc apostolus fecit manifestum in ea quae ad Romanos, sic dicens Ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τοῦ υἱοῦ ἀπεκδέχεται. τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα ἐφ' ἐλπίδι, διότι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλίας τῆς φθορᾶς, εἰς τὴν ἐλευθερίαν τῆς δόξης τοῦ υἱοῦ (or τοῦ τέκνου) τοῦ θεοῦ. V. xxxii. 1.

In verse 19 𝔄 has τῶν υἱῶν τοῦ θεοῦ and in verse 21 τῶν τέκνων τοῦ θεοῦ. Probably in each case the variant of the Armenian Irenaeus is due to the confusion of որդւոյ='of the son', and որդւոց 'of the sons'. In an uncial text the two words are almost identical. This confusion, however, would not explain the omission of τοῦ θεοῦ in verse 19.

Rom 8[21] Sicut et Paulus apostolus ait liberari creaturam ἀπὸ τῆς δουλίας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τοῦ υἱοῦ (or τοῦ τέκνου) τοῦ θεοῦ. V. xxxvi.

On the use of the singular τοῦ υἱοῦ see above.

Rom 9[10-13] In ea enim epistola quae est ad Romanos ait apostolus Ῥεβέκκα ἐξ ἑνὸς Ἰσαὰκ τοῦ πατρὸς ἡμῶν ἔχουσα κοίτην, a uerbo responsum accepit (ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένῃ, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος ἡμᾶς) οἷον δύο ἔθνη ἐν γαστρί σου καὶ δύο λαοὶ ἐν τῇ κοιλίᾳ

σου, καὶ λαὸς λαοῦ ὑπερέξει καὶ ὁ μείζων δουλεύσει τῷ ἐλάσσονι . . . et propter hoc dixit Τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα. IV. xxxv. 2.

In verse 10 the translator of Irenaeus renders κοίτην in the sense of 'pregnancy'.

Rom 9[25] Ut quemadmodum apostolus ait: Fiat οὐ λαὸς λαός, καὶ οὐκ ἐλεημένος ἐλεημένος· καὶ ἐν τῷ τόπῳ οὗ ἐκλήθησαν Οὐ λαός, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος. IV. xxxiv. 12.

𝔄 agrees with Tisch.

Rom 10[3, 4] Et hoc est id quod a Paulo dictum est de illis Ἀγνοοῦντες γὰρ τὴν δικαιοσύνην τοῦ θεοῦ καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν. τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. IV. xxiii. 1.

In verse 3 𝔄 has order τὴν τοῦ θεοῦ δικ. and omits δικαιοσύνην 2°. It also involves ὅτι or διότι before τῇ δικαιοσύνῃ κτλ.

Rom 11[17] Praesignificans quoniam ἀγριέλαιος inseretur in oliuam καὶ συγκοινωνὸς τῆς πιότητος eius erit. IV. xxxiv. 12.

Rom 11[17, 21] Et propterea Paulus ait Εἰ γὰρ τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μήπως οὐδὲ σοῦ φείσεται qui cum ἀγριέλαιος esses ἐνεκεντρίσθης in oliuam καὶ συγκοινωνὸς τῆς πιότητος αὐτῆς ἐγένου. IV. xlii. 4.

𝔄 reads τῆς ῥίζης καὶ τῆς in verse 17, and adds μήπως in verse 21, but otherwise agrees with Tisch.

Rom 11[17, 24] Hoc est uti non gratificantes carni respuamus insertionem Spiritus: Σύ enim ἀγριέλαιος ait ὢν ἐνεκεντρίσθης εἰς τὴν καλλιέλαιον καὶ συγκοινωνὸς τῆς πιότητος τῆς ἐλαίας ἐγένου. Quemadmodum enim ἀγριέλαιος inserta, si quidem permanseris id quod ante fueris, (Mt 7[19]) ἐκκόπτεται καὶ εἰς πῦρ βάλλεται, si autem tenuerit insertionem ideoque transmutetur εἰς τὴν καλλιέλαιον, oliua fit fructifera . . . V. x. 1.

Rom 11[26] Et Paulus ait Πᾶς Ἰσραὴλ σωθήσεται. IV. iv. 2.

Rom 11[34] τίς γὰρ ἔγνω νοῦν θεοῦ, ἢ τίς σύμβουλος ἐγένετο αὐτοῦ; V. i. 1.

Rom 12[3] Quapropter et apostolus ait Μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν. V. xx. 2.

𝔄 also involves σωφρονεῖν, but expresses it by another verb.

Rom 12[16] Quemadmodum et apostolus docuit: Μὴ τὰ ὑψηλά, ait, φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. V. xxii. 2.

Rom 13[1, 4, 6] Et Paulus apostolus in hoc ipsum ait Πάσαις ἐξουσίαις ὑπερεχούσαις ὑποτάσσεσθαι· οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ θεοῦ τεταγμέναι. Et iterum de ipsis ait Οὐκ εἰκῇ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. . . . de his quae secundum nos sunt, id est, qui super homines principes ordinati sunt, ipse ait Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· θεοῦ γὰρ λειτουργοί εἰσιν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. V. xxiv. 1.

Rom 13[1-6] Et propter hoc etiam apostolus in ea quae ad Romanos ait Οὐ γάρ ἐστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ τεταγμέναι εἰσίν· ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν. οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήμψονται. οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ

ἀγαθῷ ἔργῳ, ἀλλὰ τῷ κακῷ. θέλεις μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς. θεοῦ γὰρ διάκονός σοι εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. διὸ καὶ ὑποτάσσεσθαι οὐ μόνον διὰ τὴν ὀργὴν ἀνάγκη, ἀλλὰ καὶ διὰ τὴν συνείδησιν· διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε. λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. IV. lviii. 8.

In the Armenian text the words αἱ δὲ οὖσαι ὑπὸ θεοῦ in verse 1 have dropped out through *homoeoteleuton*.

Rom 13^{10} Et Paulus πλήρωμα νόμου uocat dilectionem. IV. xxii. 2.

Rom 13^{13} εὐσχημόνως περιπατήσατε, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ. IV. lx. 2.

1 CORINTHIANS

1 Cor 2^{6} Et propterea apostolus ait Σοφίαν λαλοῦμεν ἐν τοῖς τελείοις. V. vi. 1.

1 Cor 2^{9} Postea praestat ea paternaliter: Ἃ ὀφθαλμὸς εἶδεν καὶ οὐκ οὖς ἤκουεν καὶ οὐκ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη. V. xxxvi.

1 Cor 2^{14} 3^{3} Apostolus eos carnales et animales uocauit. V. viii. 2.

1 Cor $3^{2,3}$ Et propter hoc Paulus Corinthiis ait Γάλα ἐπότισα, οὐ βρῶμα· οὔπω γὰρ ἐδύνασθε . . . ὅπου γὰρ ἔτι ζῆλος καὶ ἔρις, ait, ἐν ὑμῖν καὶ διχοστασίαι, οὐχὶ ἄνθρωποί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε; IV. lxiii. 1.

In verse 3 𝔄 omits καὶ διχοστασίαι and has σαρκικοί, and in other respects follows Tisch. After ἐδύνασθε the translator adds the verb *baṛnal* = χωρεῖν 'to carry', but this is merely by way of paraphrase.

1 Cor $3^{16,17}$ Unde et ναὸς θεοῦ plasma esse ait, Οὐκ οἴδατε, dicens, ὅτι ναὸς θεοῦ ἐστὲ καὶ τὸ πνεῦμα τοῦ θεοῦ ἐν ὑμῖν οἰκεῖ· εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιόν ἐστι, ὅ ἐστε ὑμεῖς. V. vi. 2.

1 Cor 3^{17} εἴ τις τὸν ναὸν κτλ. as far as θεός. IV. xvii and V. vi. 2 (again).

1 Cor 5^{6} Sic et hic μικρὰ ζύμη ὅλον τὸ φύραμα φθείρει. IV. xliii. 2.

1 Cor 5^{11} Et habemus praeceptum caute, Ἐάν τις ἀδελφὸς ὀνομαζόμενος πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοίδορος ἢ μέθυσος ἢ ἅρπαξ, τῷ τοιούτῳ μηδὲ συνεσθίειν (*lit.* panem edere). IV. xliii. 2.

𝔄 has ἢ before πόρνος and varies the order.

1 Cor $6^{9\text{-}10,11}$ Apostolo quidem dicente Ἢ οὐκ οἴδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ πλανᾶσθε, οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται οὔτε κλέπται οὔτε πλεονέκται οὔτε μέθυσοι οὔτε λοίδοροι οὔτε ἅρπαγες βασιλείαν θεοῦ οὐ κληρονομήσουσιν. . . . intulit Καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν. IV. xliii. 1.

1 Cor 6^{9-11} ἢ οὐκ οἴδατε, dicens Corinthiis, ὅτι ἄδικοι βασ. θεοῦ . . . (as above but omitting οὐ before κληρονομήσουσιν: then) καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι κτλ. V. xi. 1.

𝔄 adds ἀλλὰ ἡγιάσθητε after ἀπελούσασθε. It also has the order βασ. θεοῦ in verse 9.

1 Cor 6^{11} καὶ ταῦτα, ait, τινὲς ἦτε· ἀλλὰ ἀπελ. ἀλλὰ ἡγ. ἀλλὰ ἐδικαιώθητε τῷ ὀνόματι τοῦ κυρίου ἡμῶν. IV. lx. 2.

1 Cor 6^{12} 10^{23} Et propterea Paulus ait Πάντα ἔξεστιν, ἀλλὰ οὐ πάντα συμφέρει. IV. lx. 2.

1 Cor 6^{13-14} Corinthiis dicit Τὸ σῶμα οὐ τῇ πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι. ὁ δὲ θεός, ὃς καὶ τὸν κύριον ἤγειρεν, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. V. vi. 2.

𝔄 involves ὅς after θεός, and ὑμᾶς ἐξεγερεῖ.

1 Cor 6^{14} καὶ ἡμᾶς κτλ. as above. V. vii. 1.

1 Cor 6^{15} Corinthiis dicens sic, Οὐκ οἴδατε ὅτι τὰ σώματα ἡμῶν μέλη Χριστοῦ ἐστίν; ἆρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω μέλη πόρνης; V. vi. 2.

𝔄 has σῶμα ὑμῶν.

1 Cor 6^{20} Bene Corinthiis ait Δοξάσατε τὸν θεὸν ἐν τῷ σώματι ὑμῶν. V. xiii. 3.

𝔄 has ἐν τοῖς σώμασι.

1 Cor 7^{5} ἵνα μὴ πειράζῃ, ait, ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν. IV. xxvi. 2.

1 Cor 7^{6} λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν. IV. xxvi. 2.

1 Cor 7^{12} Statim dicente Paulo Τοῦτο λέγω ἐγώ, οὐχ ὁ κύριος. IV. xxvi. 2.

1 Cor 7^{14} Et propter hoc Paulus Ἡγίασται, ait, ἡ ἄπιστος γυνὴ mariti fidelis. IV. xxxiv. 12.

1 Cor 7^{25} Iterumque Περὶ τῶν παρθένων, ait, ἐπιταγὴν παρὰ κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι. IV. xxvi. 2.

1 Cor 7^{31} Paulus non ignorans dixit Παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. IV. iv. 3.

Also IV. vi. (*similiter sed libere*).

Also V. xxxv. 2 identically.

Also V. xxxvi. 1: Τὸ σχ. παρ. τ. κ. τ.

1 Cor 9^{24-7} Propter hoc autem et apostolus ait Corinthiis Οὐκ οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε. πᾶς γὰρ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον. ἐγὼ τοίνυν οὕτως τρέχω, οὐκ ἀδήλως· οὕτως πυκτεύω, οὐκ ἀέρα δέρων· ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι. IV. lxi. 1.

1 Cor 10^{1-12} Et hoc apostolus Corinthiis manifestissime ostendit, dicens Οὐ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, καὶ πάντες τὸ αὐτὸ βρῶμα ἔφαγον πνευματικόν, καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· ἔπινον γὰρ ἐκ πνευματικῆς πέτρας τῆς ἀκολουθούσης, ἡ πέτρα δὲ ἦν ὁ Χριστός. ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. ταῦτα δὲ τύποι ἐγενήθησαν ἡμῖν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι ἐπεθύμησαν, μηδὲ εἰδωλολάτρας γίνεσθαι, καθώς τινες αὐτῶν, ὥσπερ γέγραπται· Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν καὶ ἀνέστησαν παίζειν. μηδὲ πορνεύωμεν, καθώς τινες αὐτῶν ἐπόρνευσαν καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι

τέσσαρες χιλιάδες· μηδὲ ἐκπειράζωμεν τὸν Χριστόν, καθώς τινες αὐτῶν ἐξεπείρασαν καὶ ὑπὸ τῶν ὄφεων ἀπώλλυντο· μηδὲ γογγύζετε, καθάπερ τινὲς αὐτῶν ἐγόγγυσαν καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. πάντα δὲ ταῦτα τύποι συνέβαινον ἐκείνοις, ἐγράφη δὲ πρὸς τὴν ἡμῶν νουθεσίαν, εἰς οὓς τὰ τέλη[1] τῶν αἰώνων κατήντηκεν. ὥστε ὁ δοκῶν ἑστάναι βλεπέτω μὴ πέσῃ. IV. xlii. 5.

𝔄 has εἴκοσι τέσσαρες in verse 9; and in verses 3, 4 the order τὸ αὐτὸ πν. βρ. ἔφ. κ. π. τὸ αὐτὸ πν. πό. ἔπιον. In verse 4 πέτρας τῆς ἀκ. αὐτοῖς.

1 Cor 10⁴ Quemadmodum et Paulus ait Ἔπινον γὰρ ἐξ ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός. IV. xxv. 3.

1 Cor 10⁵ οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν. IV. lviii. 7.

1 Cor 10¹¹ Intulit Πάντα ταῦτα τύποι συνέβαινον αὐτοῖς, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν εἰς οὓς τὰ τέλη (or τὸ τέλος) τῶν αἰώνων κατήντηκεν. IV. xxv. 3.

The Armenian translator does not render συνέβαινον literally, but in the sense ἐγένοντο. In IV. xlii. 5 he also renders in this sense but uses another equivalent than here.

𝔄 has ταῦτα πάντα.

1 Cor 10¹⁶ Si autem non saluetur haec, tunc non Dominus, uidelicet, sanguine suo redemit nos, neque τὸ ποτήριον τῆς εὐλογίας κοινωνία est τοῦ αἵματος eius, neque panis ὃν κλῶμεν κοινωνία est τοῦ σώματος eius. V. ii. 1.

1 Cor 10²³ See 1 Cor 6¹².

1 Cor 11²⁴, ²⁵ See Mt 26²⁶.

1 Cor 12⁴⁻⁷ Apostolus autem id ipsum exponens, ait Διαιρέσεις χαρισμάτων τὸ δὲ αὐτὸ πνεῦμα, καὶ διαιρέσεις διακονιῶν καὶ ὁ αὐτὸς κύριος, καὶ διαιρέσεις ἐνεργημάτων ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν· ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον. IV. xxxiv. 6.

1 Cor 12²⁸ Paulus docens ait Ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους. IV. xlii. 1.

1 Cor 13², ¹³ Et Paulus adimpletionem legis dicit dilectionem; et omnibus ceteris euacuatis manere fidem, spem, dilectionem, maiorem autem omnium dilectionem; et neque agnitionem sine dilectione quae est erga Deum praestare aliquid, neque mysteriorum comprehensionem neque fidem neque prophetiam, sed omnia uacua et frustra esse sine dilectione: dilectionem uero perfectum perficere hominem, etc. IV. xxii. 2.

1 Cor 13² Mirabile dilectionis munus, quod est pretiosius quam agnitio, gloriosius autem quam prophetia, omnibus autem reliquis charismatibus supereminens. IV. liii. 2.

1 Cor 13⁹, ¹² Nunc enim ait Ἐκ μέρους γινώσκομεν καὶ ἐκ μέρους προφητεύομεν· τότε δὲ πρόσωπον πρὸς πρόσωπον. V. vii. 2.

1 Cor 13⁹⁻¹⁰ (Phil 3¹²) Et Paulus ait Οὐκ ἤδη ἔλαβον ἢ ἤδη τετελείωμαι· ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μ. πρ., ὅταν δὲ ἔλθῃ τὸ τέλειον καταργηθήσεται τὰ ἐκ μέρους. IV. xix. 1.

𝔄 has order τὸ ἐκ μέρους καταργ.

1 Cor 13¹² Et proficiemus ut iam non δι' ἐσόπτρου καὶ ἐν αἰνίγματι, sed πρόσωπον πρὸς πρόσωπον. IV. xix. 1.

[1] or τὸ τέλος.

1 Cor 14^{20} Qui diligunt Deum et pollicitationibus eius credunt et τῇ κακίᾳ νηπιάζουσι. IV. xliv. 3.

1 Cor 15^{10} Propter hoc et Paulus, gentium apostolus cum esset, Περισσότερον, ait, πάντων αὐτῶν ἐκοπίασα. IV. xxxviii. 1.

1 Cor 15^{13-21} εἰ γὰρ οἱ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν· εὑρισκόμεθα καὶ ψευδομάρτυρες τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν ὅτι ἤγειρεν τὸν Χριστὸν ὃν οὐκ ἤγειρεν· εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία καὶ ἡ πίστις ὑμῶν, ὅτι ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο. εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμὲν μόνον, ἐλεεινότεροί ἐσμεν πάντων ἀνθρώπων. εἰ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων· ἐπειδὴ δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. V. xiii. 4.

𝔄 retains in verse 15 the words ὅτι ἤγειρεν τὸν Χριστόν.

1 Cor 15^{22} Quemadmodum in animali omnes mortui sumus, sic in spiritali omnes uiuificamur. V. i. 3.

1 Cor 15^{25-8} Quemadmodum et ab Apostolo dictum est, Δεῖ βασιλεύειν αὐτὸν ἄχρι οὗ θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ θεός· ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. . . . ὅταν γὰρ εἴπῃ, ait, ὅτι πάντα ὑποτέτακται, ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ θεὸς τὰ πάντα ἐν πᾶσιν. V. xxxvi. 2.

The first clauses of verse 28, ὅταν δέ to τὰ πάντα, given in the Latin text, have dropped out of the Armenian through *homoeoteleuton*.

1 Cor 15^{32} Quemadmodum ipse dicit, Εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί ὄφελος ἦν μοι, εἰ νεκροὶ οὐκ ἐγείρονται; V. xiii. 4.

1 Cor 15^{42} Et propter hoc ait de ea in prima ad Corinthios Οὕτως ἡ ἀνάστασις τῶν νεκρῶν· σπείρεται ἐν φθορᾷ, καὶ ἐγείρεται ἐν ἀφθαρσίᾳ. Et ($15^{36, 37}$) Σύ, ait, ὃ σπείρεις οὐκ ἐγείρεται, ἐὰν μὴ ἀποθάνῃ. quod autem ut κόκκος σίτου seminatur et putrescit in terra, nisi corpora in terra deponimus, in qua et semina iactantur. Et propter hoc dixit (15^{43}) Σπείρεται ἐν ἀτιμίᾳ καὶ ἐγείρεται ἐν δόξῃ . . . σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει . . . (15^{44}) σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. V. vii. 2.

1 Cor 15^{45} Quapropter et ὁ πρῶτος ἐγένετο Ἀδὰμ εἰς ψυχὴν ζῶσαν, ὁ δεύτερος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. Sicut igitur qui in animam uiuentem factus est . . . V. xii. 2.

1 Cor 15^{46} Numquam relinquet eum: Ἀλλὰ [οὐ] πρῶτον τὸ πνευματικόν ait apostolus, hoc tamquam ad nos homines dicens, ἀλλὰ πρῶτον τὸ ψυχικόν, ἔπειτα sic τὸ πνευματικόν, seriatim. Oportuit enim primo plasmari hominem, et plasmatum accipere animam; deinde sic communionem Spiritus intus recipere. V. xii. 2.

The οὐ in brackets must have dropped out of the Armenian text.

1 Cor 15^{48} Et propterea ait Οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί. V. ix. 2.

1 Cor 15^{49} Et propterea ait Καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσωμεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου. V. ix. 2.

1 Cor $15^{49, 50}$ In fine epistulae ad summam exclamauit, Καθὼς ἐφορέσαμεν . . . (as far as

ἐπουρανίου as above; then) τοῦτο γάρ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα τὴν βασιλείαν θεοῦ κληρονομῆσαι οὐ δυνήσονται. Illud uero Καθὼς ἐφ. τ. εἰκ. τοῦ χοϊκοῦ, simile, etc. V. xi. 2.

1 Cor 15^{50} Et hoc est quod in aliis ab apostolo dictum est, ὅτι σὰρξ καὶ αἷμα τὴν βασιλείαν θεοῦ κληρονομῆσαι οὐ δύναται. V. ix. 1.

𝔄 has οὐ δύνανται.

1 Cor 15^{50} Iustissime in eiusmodi dictum est, ὅτι σὰρξ κ. αἷμα βασιλείαν οὐ κληρονομεῖ θεοῦ. V. x. 1.

Bene igitur apostolus ait Σὰρξ καὶ αἷμα τὴν β. θεοῦ κληρ. οὐ δύνανται. V. x. 3 and cf. V. xiii. 2.

1 Cor 15^{52} Sic et in fine ἐν τῇ ἐσχάτῃ σάλπιγγι clamante Domino ἐγερθήσονται οἱ νεκροί. V. xiii. 1.

1 Cor 15^{53} See 2 Cor 5^{4}.

Dei Patris qui mortali immortalitatem circumdat et corruptibili incorruptelam gratuito donat. V. ii. 3.

Et propter hoc ait Δεῖ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν. V. x. 3.

Here the Latin version has the usual text. The Armenian Irenaeus looks here like a free citation made from memory.

1 Cor $15^{53, 54, 55}$ Etenim statim in eadem epistula demonstratiue de carne sic ait, Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν· ὅταν δὲ τὸ θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος εἰς νῖκος. ποῦ σου θάνατε τὸ κέντρον; ποῦ σου θάνατε τὸ νῖκος; V. xiii. 3.

𝔄 reads in verse 54: ὅταν δὲ τὸ θνητὸν τοῦτο ἐνδ. ἀθανασίαν καὶ τὸ φθαρτὸν ἀφθαρσίαν, τότε κτλ. And in verse 55 for θάνατε (*bis*) it reads ᾅδη.

1 Cor 15^{53} δεῖ τὸ φθαρτόν κτλ. as far as ἀθανασίαν 1° (as above). V. xiii. 5.

2 CORINTHIANS

2 Cor $2^{15, 16}$ Sed et apostolus ait in secunda ad Corinthios, ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις, οἷς μὲν ὀσμὴ ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὀσμὴ ἐκ ζωῆς εἰς ζωήν. IV. xliv. 3.

𝔄 sets Χριστοῦ after ἐσμέν in verse 15.

2 Cor 2^{17} Paulus apostolus . . . apologiam agebat Corinthiis: Οὐ γάρ ἐσμεν ὡς οἱ πολλοί, dicebat, καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλ' ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν. (7^{2}) οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. IV. xli. 2.

2 Cor 3^{3} In eadem epistola ait Ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξὶν λιθίναις, ἀλλ' ἐν πλαξὶν καρδίας σαρκίναις. V. xiii. 4.

2 Cor 4^4 Secundum hunc igitur sermonem et apostolus ait in secunda ad Corinthios Ἐν οἷς ὁ θεὸς ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ. IV. xlv. 1.

𝔄 retains τοῦ αἰῶνος τούτου, and adds ἐν αὐτοῖς after αὐγάσαι.

2 Cor $4^{10, 11}$ Corinthiis ait Πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τοῖς σώμασι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ Χριστοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. εἰ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡ V. xiii. 4.

2 Cor 4^{11} ἵνα ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θν. σ. ἡμῶν. V. xiii. 5.

2 Cor 5^4 Indumentum nuptiarum, de quo et apostolus ait Οὐ θέλω ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ἀθανασίας. IV. lviii. 7.

2 Cor 5^4 (cf. 1 Cor 15^{53}) Oportuit autem primo naturam apparere, post deinde uinci et absorbi τὸ θνητὸν ὑπὸ τῆς ἀθανασίας καὶ τὸ φθαρτὸν ὑπὸ τῆς ἀφθαρσίας. IV. lxiii. 3.

2 Cor 5^4 Absorbetur τὸ θνητὸν ὑπὸ τῆς ἀθανασίας. V. viii. 1.

2 Cor $5^{4, 5}$ Et propter hoc ait in secunda ad Corinthios Ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς· ὁ δὲ κατεργαζόμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος. V. xiii. 3.

2 Cor 7^5 See 2 Cor 2^{17}.

2 Cor 12^4 Paradisus in quem et Paulus apostolus adportatus est καὶ ἤκουσεν ῥήματα ἄρρητα. V. v. 1.

2 Cor 12^{7-9} Manifestissime autem apostolus ostendit, quoniam traditus est suae infirmitati homo, ne elatus aliquando erraret excidens a ueritate, in secunda quae ad Corinthios huiusmodi dicens Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατανᾶ, ἵνα κολαφίζῃ με. ὑπὲρ τούτου τὸν κύριον παρεκάλεσα τρίς, ἵνα ἀποστῇ ἀπ' ἐμοῦ. εἴπέν μοι· Ἀρκεῖ σοι ἡ χάρις μου, ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελεῖται· ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. V. iii. 1.

𝔄 adds ἵνα μὴ ὑπεραίρωμαι again at the end of verse 7, and varies in order somewhat.

2 Cor 12^9 ἡ γὰρ δύναμις Dei ἐν ἀσθ. τελ. V. ii. 3.

GALATIANS

Gal $1^{15, 16}$ Ipse in ea quae ad Galatas dicit Ὅτε εὐδόκησεν ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας με διὰ τῆς χάριτος, ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν. V. xii. 4.

𝔄 has εὐδόκησεν ὁ θεός, ἀφορίσας με ἐκ κοιλίας τῆς μητρός μου ἐκάλεσεν διὰ τῆς χάριτος κτλ.

Gal 1^{15} Et Paulus similiter: ὅτε δὲ εὐδ. ait, ὁ ἀφ. με ἐκ κ. μ. μου, ἵνα εὐαγ. αὐ. ἐν τοῖς ἔθν. V. xv. 3.

Gal 3^{5-9} Apostolus docuit ad Galatas dicens Ὁ ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐκ πίστεως; καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ

εἰς δικαιοσύνην. γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως εἰσὶν υἱοὶ Ἀβραάμ. προϊδοῦσα γὰρ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεός, προευηγγελίσατο τῷ Ἀβραάμ, ὅτι Εὐλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. IV. xxxv. 1.

In the Armenian οὗτοι in verse 7 has dropped out through *homoeoteleuton*. 𝔄 retains ἀκοῆς in verse 5; and in verse 8 renders προϊδοῦσα in the sense *praecognoscens*, and has the order ὁ θεὸς τὰ ἔθνη in verse 8.

Gal 3^{8-9} καθὼς Ἀβραὰμ ἐπ. τῷ θεῷ, καὶ ἐλ. αὐ. εἰς δικ. γινώσκετε ἄρα ὅτι οἱ ἐκ π., οὗτοί εἰσιν υἱοὶ Ἀβρ. προϊδ. ἡ γρ. ὅτι ἐκ π. δ. τὰ ἔ. ὁ θεός, προευηγγελίσατο τῷ Ἀβραὰμ ὅτι εὐλ. ἐν σοὶ π. τὰ ἔθ. ὥστε οἱ ἐκ π. εὐλ. σὺν τ. π. Ἀβραάμ. V. xxxii. 2.

Here in verse 8 προϊδοῦσα is rendered in the sense *praeuidens et cognoscens*, and προευηγγελίσατο in the sense *praenuntiauit pollicitus*.

Gal 3^{16} In eadem [ad Galatas] ait . . . Τῷ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει· Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός· Καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός. V. xxxii. 2.

Gal 3^{19} Ait apostolus in ea quae ad Galatas: Legem factorum positam ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελτο. V. xxi. 1.

Gal 3^{24} Sed et legem paedagogum nobis in Christum Iesum dixit. IV. iv. 2.

Gal 4^{4} ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός. V. xxi. 1.

Gal 4^{26} Sed apostolus ad Galatas similiter ait Ἡ δὲ ἄνω Ἰερουσαλὴμ ἐλευθέρα ἐστίν, ἥτις ἐστὶν μήτηρ ἡμῶν. V. xxxv. 2.

Gal 4^{28} Sed et apostolus ait ad Galatas Ὑμεῖς, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ. V. xxxii. 2.

Gal 5^{19} Ad Galatas ita dicens Φανερά ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν μοιχεία πορνεία ἀκαθαρσία ἀσέλγεια εἰδωλολατρεία φαρμακεία ἔχθραι ἔρις ζῆλος θυμοὶ ἐριθεῖαι διχοστασίαι αἱρέσεις φθόνοι μέθαι κῶμοι, καὶ τὰ ὅμοια τούτοις, ἃ προλέγω ὑμῖν καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομοῦσι. V. xi. 1.

𝔄 adds φόνοι after φθόνοι.

Gal 5^{22} ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη χαρὰ εἰρήνη μακροθυμία χρηστότης ἀγαθωσύνη πίστις πραΰτης ἐγκράτεια ἁγνεία· κατὰ τῶν τοιούτων νόμος οὐκ ἔστιν. V. xi. 1.

𝔄 omits ἁγνεία.

EPHESIANS

Eph 1^{7} Sicut apostolus in ea quae ad Ephesios ait, Ἐν ᾧ ἔχομεν (=accepimus) τὴν ἀπολύτρωσιν (=saluationem) διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων. V. xiv. 3.

Eph 1^{10} ἀνακεφαλαιώσασθαι in sese τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς. V. xx. 2.

Eph $1^{13, 14}$ Ad Ephesios dictum est Ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ

εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ὅς ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν. V. viii. 1.

Eph 1[21] Et propter hoc ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου, omnium quae facta sunt et condita Pater. IV. xxxiii. 1 and IV. xxxviii. 2.

𝔄 retains καὶ δυνάμεως.

Eph 2[2] Sic etiam Satanas, forsan ex angelis illis qui super auram hanc quae in aere praepositi sunt, quemadmodum Paulus ad Ephesios indicauit. V. xxiv. 4.

Eph 2[7] ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ἀνεξέταστον πλοῦτος τῇ χάριτι αὐτοῦ. IV. viii. 1.

Eph 2[13] ὑμεῖς οἵ ποτε ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ. V. xiv. 3.

Eph 2[14, 15] τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν, καταργήσας. V. xiv. 3.

Eph 2[20] Christus lapis summus angularis. IV. xxxix.

Eph 4[5, 6] Et apostolus Paulus similiter Εἷς κύριος, μία πίστις, ἓν βάπτισμα, εἷς θεὸς πατὴρ πάντων, καὶ διὰ πάντων καὶ ἐν πᾶσιν ἡμῖν. IV. xlix. 2.

𝔄 has καί before πατήρ, retains ὁ ἐπὶ πάντων (which may here be lost through similar ending) and ἡμῖν.

Eph 4[6] Apostolus εἷς θεός, ait, καὶ πατὴρ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ἡμῖν. IV. xxxiv. 2.

εἷς θεὸς πατὴρ ὁ ἐπὶ πάντων καὶ δ. π. καὶ ἐν π. ἡμῖν. V. xviii. 1.

Eph 4[9] Sed et apostolus eius ait Τὸ Ἀνέβη, τί ἐστιν εἰ μὴ ὅτι κατέβη εἰς τὰ κατώτερα τῆς γῆς; V. xxxi. 1.

𝔄 adds πρῶτον after κατέβη.

ὅτι καὶ κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς. IV. xxxvi. 1.

Eph 4[16] See Col 2[19].

Eph 4[25] Et iterum ait Ἀλήθειαν λαλεῖτε ἕκαστος μετὰ τοῦ πλησίον. IV. lx. 2.

Eph 4[29] πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω. IV. lx. 2.

Eph 5[4] ἡ αἰσχρότης ἢ μωρολογία ἢ εὐτραπελία, ἃ οὐκ ἀνῆκεν, ἀλλὰ μᾶλλον quaecumque gratiarum actione digna sunt. IV. lx. 2.

Eph 5[6, 7] Et iterum dicit apostolus Μηδεὶς ἀπατάτω ὑμᾶς κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. μὴ οὖν γίνεσθε συνμέτοχοι αὐτῶν. IV. xliii. 2.

Eph 5[8] ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ, ὡς τέκνα φωτός. IV. lx. 2.

Eph 5[30] Beatus apostolus ait in ea quae ad Romanos (*sic*) ὅτι μέλη τοῦ Χριστοῦ ἐκ τοῦ σώματος αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, [οὐ περὶ πνευματικοῦ τινος καὶ ἀοράτου ἀνθρώπου λέγων ταῦτα· τὸ γὰρ πνεῦμα οὔτε ὀστέα οὔτε σάρκα ἔχει]. V. ii. 2.

PHILIPPIANS

Phil 1^{22} Ipse apostolus . . . in epistula scriptum misit nobis et **τὸ ζῆ ἐν σαρκί, καρπὸν ἔργου** confessus est ad Philippenses . . . **εἰ οὖν τὸ ζῆν ἐν σαρκί** fructum efficit, non utique, etc. V. xii. 4.

Phil 2^{8} **ὑπήκοος γενόμενος μέχρι θανάτου, θανάτου δὲ σταυροῦ.** V. xvi. 2.

μέχρι θανάτου descendisse **θανάτου δὲ σταυροῦ.** IV. xxxviii. 2.

Phil 2^{15} Quod a Paulo dictum est **Ὡς φωστῆρες ἐν κόσμῳ.** IV. x. 1.

Phil $3^{10, 11}$ Apostolus ad Philippenses ita dicit, **Συνμορφιζόμενος τῷ θανάτῳ αὐτοῦ, εἴπως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.** V. xiii. 4.

Phil 3^{12} Et Paulus ait **Οὐκ ἤδη ἔλαβον ἢ ἤδη τετελείωμαι.** IV. xix. 1. See 1 Cor $13^{9, 10}$.

Phil $3^{20, 21}$ Et iterum ad Philippenses ait **Ἡμῶν τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν, ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύνμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτόν.** V. xiii. 3.

Phil 4^{17} Propterea et Paulus **Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπόν.** IV. xvii.

Phil 4^{18} Quemadmodum et Paulus ad Philippenses, **Πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν δεκτὴν εὐάρεστον τῷ θεῷ.** IV. xxxi. 3.

The Armenian oddly uses to translate *θυσίαν* the same word *hoł* which was used just before, and more appropriately, to render *ὀσμήν*.

COLOSSIANS

Col 1^{14} Sicut et apostolus eius ait **Ἐν ᾧ ἔχομεν** (=accepimus) **τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν ἁμαρτιῶν.** V. ii. 1. Cf. Eph 1^{7}.

Col 1^{16} neque **πρωτότοκον τῶν νεκρῶν** noscunt. IV. iii. 2.

𝔄 adds **ἐκ** before **τῶν νεκρῶν.**

Col 1^{18} ipse **πρωτ. ἐκ τῶν ν.** factus. IV. xxxiv. 2.

Col $1^{21, 22}$ **καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῆς διανοίας αὐτοῦ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκαταλλαγέντες ἐν τῷ σώματι αὐτοῦ, διὰ τοῦ θανάτου αὐτοῦ, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ.** **Ἐν τῷ σώματι** ait **ἀποκαταλλαγέντες διὰ τοῦ σώματος** (or **διὰ τῆς σαρκὸς**) **αὐτοῦ.** V. xiv. 2.

𝔄 renders **ἐν τῷ σώματι τῆς σαρκός** in the sense per membra corporis (*or* carnis), probably because the one word *marmin* renders both *σῶμα* and *σάρξ* in this language. And this may explain the omission in the Armenian Irenaeus of *τῆς σαρκός* which the Latin expresses.

Col 2^{11} Etenim nos, ait apostolus, circumcisi sumus **ἀχειροποιήτῳ περιτομῇ.** IV. xxvii. 1.

Col 2^{14} Per quam **ἐξαλείψας τὸ χειρόγραφον** debiti nostri **καὶ προσηλώσας αὐτὸ τῷ σταυρῷ.** V. xvii. 3.

Col 2^{19} Et apostolus Paulus similiter . . . hic primo erit, *κρατῶν τὴν κεφαλήν, ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγίας χάριτος ἐν μέτρῳ ἑνὸς ἑκάστου μέρους τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν αὐτοῦ ἐν ἀγάπῃ.* IV. xlix. 2.

Here Eph 4^{16} is blended with Col 2^{19}.

Col 2^{19} *κρατῶν τὴν κεφαλήν, ἐξ οὗ πᾶν τὸ σῶμα* ecclesiae *συμβιβαζόμενον διὰ τῶν συνδέσμων αὔξει.* V. xiv. 4.

Col 3^{5} *πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν καὶ τὴν πλεονεξίαν ἥτις ἐστὶν εἰδωλολατρεία.* V. xii. 3.

Col 3^{9} Rursus in eadem epistula ait *Ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ.* V. xii. 3.

Col 3^{10} Et propter hoc intulit *Καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν καὶ κατ' εἰκόνα τοῦ κτίσαντος.* In eo ergo quod ait *Τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν* . . . et in eo quod dicit *Κατ' εἰκόνα τοῦ κτίσαντος.* V. xii. 4.

1 THESSALONIANS

1 Thess 5^{3} Hoc et apostolus ait *Ὅταν λέγωσιν· Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐπίσταται ὄλεθρος.* V. xxx. 2.

1 Thess 5^{23} In prima quae ad Thessalonicenses dicens sic, *Ὁ δὲ θεὸς ἐν εἰρήνῃ ἁγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ τὴν ψυχὴν καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ τηρήσαι.* V. vi. 1.

𝔄 has *Αὐτὸς δὲ ὁ θεός*, and adds *Χριστοῦ* after *Ἰησοῦ*.

2 THESSALONIANS

2 Thess 1^{6-8} De quo et Paulus ait *Εἴπερ δίκαιον παρὰ θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν (μεθ' ἡμῶν) ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ καὶ ἐν πυρὶ φλογός.* IV. lv. 1.

Here in place of *μεθ' ἡμῶν* the Armenian has a *vox nihili* 'andorrou' which must be a corruption of *und mez* which in 𝔄 here renders *μεθ' ἡμῶν*.

2 Thess 1^{6-10} Sed apostolus in ea quae ad Thessalonicenses ista, *Εἴπερ δίκαιον, ait, παρὰ θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ καὶ ἐν πυρὶ φλογός, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσιν θεὸν καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου Ἰησοῦ, οἵτινες δίκην τίσουσιν ὀλέθρου αἰωνίου* (or *αἰώνιον*) *ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύσασιν.* IV. xliii. 2.

2 Thess $1^{9,10}$ Et apostolus similiter ait *Οἵτινες δίκην τίσουσιν ὀλέθρου αἰωνίου* (or *-ιον*) *ἀπὸ*

προσώπου τοῦ κυρίου καὶ ἀπὸ τ. δ. τ. ἰσ. αὐ. ὅταν ἐ. ἐνδ. ἐν τ. ἁγ. αὐ. καὶ θαυμασθῆναι ἐν τοῖς πιστευσασιν. IV. lv. 1.

The translation varies a little from the preceding of IV. xliii. 2, and τίσουσιν is rendered in the sense 'shall exact.'

2 Thess $2^{3,4}$ Apostolus in ea quae ad Thessalonicenses secunda est sic ait, Ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀπόστασις πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ὑπὲρ πάντα λεγόμενα θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ ὡς θεὸν καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι θεός. V. xxv. 1.

𝔄 omits ὡς θεόν and sets καθίσαι after ὥστε.

2 Thess 2^{8-12} De quo iterum apostolus Paulus in secunda ad Thessalonicenses . . . sic ait, Καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ κύριος Ἰησοῦς ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, οὗ ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐστὶν ἐν πάσῃ δυνάμει καὶ σημείοις καὶ ψευδέσιν τέρασιν καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς· καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει, ἵνα κριθῶσιν ἅπαντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ ἀλλὰ εὐδοκήσαντες τῇ ἀδικίᾳ. V. xxv. 2.

𝔄 has πέμψει in verse 11.

2 Thess 2^{10-12} Et propterea apostolus ait Ἀνθ' ὧν κτλ, as above, but the rendering of εἰς τὸ σωθῆναι αὐτούς and of κριθῶσιν varies. V. xxviii. 2.

2 Thess 2^{11} In secunda autem sicut ad Thessalonicenses de antichristo dicens manifeste ait Καὶ διὰ τοῦτο πέμπει to τῇ ἀδικίᾳ as above. IV. xlv. 1.

1 TIMOTHY

1 Tim 1^{9} ὅτι δικαίῳ νόμος οὐ κεῖται. IV. xxvii. 3.

1 Tim 2^{5} μεσίτης θεοῦ καὶ ἀνθρώπων factus. V. xvii. 1.

2 TIMOTHY

2 Tim 3^{7} Semper quaerentes et numquam inuenientes uerum. V. xx. 2.

2 Tim $4^{7,8}$ Pretiosam arbitramur coronam, uidelicet quae per agonem nostri adquiritur. IV. lxi. 1.

TITUS

Tit 3^{5} Indigebat lauacro regenerationis . . . et plasmationem et eam quae est per lauacrum regenerationem constituens ei. V. xv. 3.

HEBREWS

Heb 11^{5} Enoch sine circumcisione placens Deo . . . translatus est. IV. xxvii. 2.

Heb 11^{13} Sed semper peregrinus et aduena in ea [*sc.* terra] fuit. V. xxxii. 2.

JAMES

Jac 1^{18} This allusion vanishes in the Armenian translation of V. i. 1.

Jac 1^{22} Neque rursus nos aliter discere poteramus, nisi uidentes magistrum nostrum et per auditum nostrum participationem accipientes eiusdem uocis, uti imitatores operum, factores autem sermonum eius facti communionem habeamus cum ipso. V. i. 1.

Jac 2^{23} Quem et Abraham uoluntarie et sine uinculis propter nobilitatem fidei sequens φίλος factus est θεοῦ. IV. xxiv. 3.

Jac 2^{23} ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη. IV. xxvii. 2.

1 PETER

1 Pet 1^{4} Apto tempore incorruptelae praestante ad perfectionem hominis. IV. xxi. 1.

The word *haeredilatem* after *incorruptelae* is lost in the Armenian.

1 Pet 1^{8} Et Petrus in epistula ὅτι Ἰδόντες, ait, εἰς ὃν μὴ ὁρῶντες πιστεύετε, ἀγαλλιάσεσθε ἀνεκλαλήτῳ χαρᾷ. IV. xix. 1.

𝔄 involves text of Tisch.

1 Pet 1^{8} Hoc est quod a Petro dictum est ὅτι Ἰδόντες εἰς ὃν μὴ ὁρ. πιστ. ἀγ. χαρᾷ ἀνεκλ. V. vii. 2.

In neither of these passages does the Armenian translation of Irenaeus agree either with the Latin Irenaeus or with 𝔄.

1 Pet 1^{12} Semetipsum enim attulit et ea quae praedicta sunt bona, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι, donauit hominibus. IV. lvi. 1.

Mysteria Dei εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι. V. xxxvi *ad finem.*

1 Pet 2^{9} Adaquare γένος ἔκλεκτον a Deo. IV. lv. 5.

1 Pet 2^{16} Et propter hoc Paulus (*sic*) ait Μὴ ὡς ἐπικάλυμμα τῆς κακίας ἔχοντες nobis τὴν ἐλευθερίαν. IV. xxviii *ad finem.*

Ut non ὡς ἐπικάλυμμα τῆς κακίας abutamur libertate. IV. lx. 2.

1 Pet 2^{22} ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ. IV. xxxiv. 2.

1 Pet 4^{14} Quoniam noue quidem, sed idem, Spiritus requiescens super eos, ab his qui non recipiebant uerbum Dei persecutionem patiebantur. IV. liv.

2 PETER

2 Pet 3^{8} ὅτι ἡμέρα Κυρίου ὡς χίλια ἔτη. V. xxiii. 2 and V. xxviii. 3. [Cf. Ps xc (lxxxix). 4.]

APOCALYPSE

Apoc 1^{12-16} Sed et Iohannes Domini discipulus in Apocalypsi sacerdotalem et gloriosum regni eius uidens aduentum, Ἐπέστρεψα ait βλέπειν τὴν φωνὴν ἥτις ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς, καὶ ἐν μέσῳ τῶν λυχνιῶν ὁμοίωμα υἱῷ (or υἱοῦ) ἀνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μασθοῖς ζώνην χρυσᾶν. ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον καὶ ὡς χιών, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ πεπυρωμένῳ, καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, καὶ ἔχει ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας ἑπτά, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ἐκπορεύεται, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. IV. xxxiv. 11.

In verse 12 the translation has *nora*=eius, in place of ἥτις, an evident corruption of *or*=ἥτις, the *n* belonging as a determinant to the preceding word.

Apoc 1^{15} Iohannes in Apocalypsi ait Καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν. IV. xxv. 2.

Apoc 1^{17} Iohanne uero non sustinente uisionem, etenim ἔπεσα, ait, πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός . . . et uiuificans eum Uerbum et admonens quoniam ipse est in cuius pectore recumbebat ad caenam . . . dicebat Ἐγώ εἰμι ὁ ἔσχατος καὶ ὁ πρῶτος καὶ ὁ ζῶν καὶ ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾅδου. IV. xxxiv. 11.

Apoc 3^{7} Et propter hoc ipse est uiuentium et mortuorum iudex, ὁ ἔχων τὴν κλεῖν τοῦ Δαυείδ, ἀνοίγειν καὶ οὐδεὶς κλείσει, κλείσει καὶ οὐδεὶς ἀνοίξει. IV. xxxiv. 2.

Apoc $5^{3, 4, 6}$ Quia οὐδεὶς ἐδύνατο οὔτε ἐν τῷ οὐρανῷ οὔτε ἐπὶ τῆς γῆς ἀνοῖξαι τὸ paternum βιβλίον οὔτε βλέπειν αὐτό, nisi ἀρνίον ἐσφαγμένον. IV. xxxiv. 2.

Apoc 5^{6} In secunda uisione eundem Dominum uidens, Εἶδον ait ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν ζώων (*sic*) ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτά, οἵ εἰσιν τὰ πνεύματα ὑπὸ τοῦ θεοῦ ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν. IV. xxxiv. 11.

Apoc 5^{8} Incensa autem Iohannes in Apocalypsi προσενχάς ait esse τῶν ἁγίων. IV. xxx.

Apoc 6^{2} de quo et Iohannes in Apocalypsi ait Ἐξῆλθεν νικῶν καὶ ἵνα νικήσῃ. IV. xxxv. 3.

Apoc 11^{19} Quemadmodum et Iohannes in Apocalypsi ait Καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ et tabernaculum. IV. xxxi. 5.

Apoc 13^{2-10} Cuius aduentum Iohannes in Apocalypsi ita significauit, Καὶ τὸ θηρίον ὃ εἶδον ὅμοιον ἦν παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς τὸ στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην. καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη· καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου. καὶ προσεκύνησαν τῷ δράκοντι ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ, λέγοντες· Τίς ὅμοιος τῷ θηρίῳ καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ; καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίαν· καὶ ἐδόθη ἐξουσία αὐτῷ ποιῆσαι μῆνας τεσσεράκοντα δύο· καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας. καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος, καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου. ὅστις ἔχει οὖς ἀκουσάτω. ὅστις

εἰς αἰχμαλωσίαν ὑπάγει· ὅστις ἐν μαχαίρῃ ἀποκτείνει, δεῖ αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι· ᾧ δέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων. V. xxviii. 2.

Apoc 13[11-14] Post deinde de armigero eius, quem et pseudoprophetam uocat Ἐλάλει ait ὡς δράκων, καὶ τὴν ἐξουσίαν τοῦ θηρίου τοῦ πρώτου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ ἵνα προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ. καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων, καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ γῆς. V. xxviii. 2.

Apoc 13[14-18] καὶ εἰκόνα, ait, iubebit fieri τὸ θηρίον, καὶ πνεῦμα dabit τῇ εἰκόνι, ἵνα καὶ λαλήσῃ ἡ εἰκών. καὶ ὅσοι ἐὰν μὴ προσκυνήσουσιν αὐτῷ, ποιήσει ἀποκτανθῆναι· et χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τῆς χειρὸς τῆς δεξιᾶς faciet dari, ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα τοῦ ὀνόματος τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. Et esse τὸν ἀριθμὸν χξ϶′, quod est sexies centeni et deni sexies et singulares sex. V. xxviii. 2.

Apoc 17[8] ἦν καὶ οὐκ ἔστιν καὶ ἀναβαίνει ἐκ τῆς ἀβύσσου καὶ εἰς ἀπώλειαν ὑπάγει. V. xxx. 4.

Apoc 17[12-14] Iohannes Domini discipulus in Apocalypsi . . . Καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖαί εἰσιν, αἵτινες βασιλείαν οὔπω ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλείαν μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου. οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν αὐτῶν τῷ θηρίῳ δώσουσιν· καὶ οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι Κύριος Κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων. V. xxvi. 1.

Apoc 19[11-16] Et rursum de eodem ipso agno ait Καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ᾽ αὐτὸν ἐκαλεῖτο πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ. οἱ δὲ ὀφθαλμοὶ αὐτοῦ εἰς φλόγα πυρὸς καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, καὶ εἶχε ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός, καὶ περιβεβλημένος ἱμάτιον· περιρεραμμένον ἦν αἵματι, καὶ καλεῖται τὸ ὄνομα αὐτοῦ Ὁ λόγος τοῦ θεοῦ· καὶ τὰ στρατεύματα τοῦ οὐρανοῦ ἠκολούθει αὐτῷ ἐφ᾽ ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν. καὶ ἐκ τοῦ στόματος αὐτοῦ ἐξεπορεύετο ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, καὶ αὐτὸς πατήσει τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ παντοκράτορος. καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ Κύριος Κυρίων. IV. xxxiv. 11.

Apoc 19[20] Quapropter et iuste εἰς τὴν λίμνην βληθήσεται πυρός. V. xxviii. 2.

Apoc 20[6] Idem et in Iohannis Apocalypsi ait Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ. V. xxxiv. 2.

Apoc 20[11-15] Post enim regni tempora Εἶδον, ait, θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ᾽ αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανὸς καὶ τόπος οὐχ εὑρέθη αὐτοῖς. Et illa quae sunt generalis resurrectionis et unctionis (*sic*) exponit, uidisse dicens τοὺς νεκρούς, καὶ τοὺς μεγάλους καὶ τοὺς μικρούς. Nam ἔδωκεν, ait, ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾅδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ βιβλία ἠνοίχθησαν· ἀλλὰ καὶ ζωῆς, ait, ἠνοίχθη βιβλίον, καὶ διεκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν, καὶ ὁ θάνατος καὶ ὁ ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός, et esse τὴν λίμνην τοῦ πυρὸς τὸν δεύτερον θάνατον. et hoc uocatum Gehenna, quod Dominus dixit ignem aeternum. καὶ εἴ τις, ait, οὐχ εὑρεθήσεται ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός. V. xxxv. 2.

Apoc 21^{1-4} Et post haec ait Εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ ἔτι ἔστιν. καὶ τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. καὶ ἤκουσα ait φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης· Ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται αὐτῶν θεός. καὶ ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν, καὶ θάνατος οὐκ ἔτι ἔσται, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔτι ἔσται, ὅτι τὰ πρῶτα ἀπῆλθαν. V. xxxv. 2.

Apoc 21^{3} ἰδού enim, ait, ἡ σκηνὴ τοῦ θεοῦ in quo σκηνώσει μετὰ τῶν ἀνθρώπων. IV. xxxi. 5

Apoc $21^{5,6}$ εἶπεν enim, ait, ὁ καθήμενος ἐπὶ τῷ θρόνῳ τῆς δόξης· Ἰδοὺ καινὰ ποιῶ πάντα. καὶ λέγει· Γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί εἰσιν. καὶ λέγει μοι· Γέγοναν. V. xxxv. 2.

NEW TESTAMENT CITATIONS IN THE *AD MARCIANUM*

(*DEMONSTRATION OF THE APOSTOLIC PREACHING*)

Mt 3^{9} (=Lc 3^{8}) ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων ἐγεῖραι τέκνα τῷ Ἀβραάμ. Ch. 93.

Mt 22^{37-40} (=Mc 12^{30} foll.) Sed et Dominus interrogatus quae sit πρώτη ἐντολή, dixit Ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος. καὶ δευτέρα ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον ὡς σεαυτόν. ἐν ταύταις ταῖς δυσὶν ἐντολαῖς, ait, ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται. Ch. 87.

Jo 1^{1-3} ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν καὶ θεὸς ἦν ὁ λόγος· οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. Ch. 43.

Jo 1^{14} Quemadmodum discipulus eius Iohannes ait Καὶ ὁ λόγος αὐτοῦ σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν. Ch. 94.

Act 4^{12} Et ὄνομα Domini ἕτερον οὔκ ἐστι δεδομένον ὑπὸ τὸν οὐρανὸν ἐν ᾧ saluabuntur homines. Ch. 96 (? *libere*).

Act 7^{49} ὁ οὐρανός μου θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι, ἢ τίς τόπος τῆς καταπαύσεώς μου; Ch. 45.

Rom 2^{4-5} Quemadmodum beatus apostolus ait, Ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει, κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ, ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Ch. 8.

Rom 4^{13} οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ, ἀλλὰ διὰ πίστεως. Ch. 35.

Rom 13^{10} Et propterea apostolus Paulus ait Πλήρωμα νόμου ἡ ἀγάπη. Ch. 87.

Gal 3^{6} (=Rom 4^{3}) Etenim ἐπίστευσεν Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Ch. 35.

Gal 3^{11} ὁ δίκαιος ἐκ πίστεως ζήσεται. Ch. 35.

Eph 4^{6} Bene ergo et Paulus apostolus ait Εἷς θεὸς πατήρ, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ἡμῖν. Ch. 5.

1 Tim 1^{9} δικαίῳ νόμος οὐ κεῖται. Ch. 35.

APPENDIX VI

[J. ARMITAGE ROBINSON]

VARIANTS IN THE ARMENIAN VERSION OF BOOKS IV AND V

I. INTRODUCTORY NOTE

THE purpose of the Schedule (pp. 293-9) is to show where the Armenian translation differs from the Latin as printed by Harvey. It does not profess to be exhaustive: some minor variations are neglected, and the double translations which occur here and there in the Armenian are not always recorded. For further details the reader is referred to Mr. F. C. Conybeare's presentation of the whole of the citations in these two Books (pp. 253–88 *supra*). This Schedule has been drawn up independently, but has been checked at some points by his more elaborate work, which is designed to indicate at the same time the variants of the Armenian translation from the Armenian Version of the New Testament.

To the inquirer who is in search of the Greek text which underlies the citations of St Irenaeus the value of the Armenian translation is twofold. In the first place it offers a criterion when the Latin MSS are at variance. Secondly, where the Latin translation offers a reading which occurs also in Old Latin MSS of the New Testament, it helps us to decide whether this agreement is due to the Greek text of St Irenaeus, or is merely the result of the familiarity of the Latin translator with his own Latin Bible.

When we look beyond the limited field of the citations from the New Testament, we find that the Armenian translation offers us further help. It enables us to correct the Latin text where it has been corrupted in all our MSS: and, again, it often confirms the evidence of the Latin translation against that of the Greek extracts which have been preserved in the *catenae*. We give a few examples under each of these heads before we proceed to comment on some of the variants recorded in the Schedule.

1. *Where the Latin MSS are clearly corrupt.*

IV. v [iv. 1: Massuet's numeration, where it differs from Harvey's—*i.e.* in Book IV, not in Book V—is added within square brackets]. Adhuc et de Hierusalem et de Domino audent dicere quoniam si esset *magni Regis civitas* non derelinqueretur.

Here 'de Domino' is obviously out of place. The Arm. has 'concerning the house', which enables us at once to restore 'de domo' to the Latin. The argument is being carried on from IV. iv. 1 [ii. 6], where 'domus' is several times mentioned.

IV. viii [v. 1]. Neque enim uarie neque elate neque glorians dicit haec.

The Arm. has 'vainly', which shows that 'uane' should be read for 'uarie'.

Ibid. . . . propter hoc alterum aduenisse putant Patrem.

The Arm. confirms Grabe's conjecture 'adinuenisse'. Cf. xi. 3 [vi. 4]: 'adinuentus est falsus Pater'.

IV. xi. 3 [vi. 5]. . . . eos quidem qui credant ei iusti . . .

Here the Arm. shows that 'iusti' is a corruption of 'iuste', which comes again four lines lower down.

These examples taken at random from a few chapters in the earlier part of Bk IV show us corruptions which are due to the carelessness of Latin copyists at a very early stage in the transmission of the text. They are not faults in the Latin translation itself. We may add two sentences from the same neighbourhood, which have troubled the commentators and may now be rectified by the help of the Armenian translation.

IV. xi. 5 [vi. 7]. Et propter hoc in omnibus et per omnia unus Deus Pater, et unum Uerbum [et unus] Filius, et unus Spiritus.

The redundant clause 'et unus Filius' is not in the Armenian.

IV. xiv [vii. 4]. Ministrat enim ei ad omnia sua progenies et figuratio sua, id est Filius et Spiritus sanctus, Uerbum et Sapientia.

For 'figuratio sua' the Arm. has 'His Hands', and it omits 'sanctus'. The Two Hands of God in the work of creation is a favourite topic with St Irenaeus.[1]

Lastly we may mention that near the end of the closing chapter of Bk V, where both our best Latin MSS fail us, the Armenian restores to us a dozen lines or more which are wholly wanting in the Latin. As the passage has not yet been translated, and as it contains a remarkable citation from the New Testament, an attempt will be made to render it literally here. It follows the words 'habituram se pollicitus' in V xxxvi [xxxvi. 3].

'And again saying: *Days shall come in which the dead that are in the tombs shall hear the voice of the Son of Man, and shall arise; they that have done good to the resurrection of life, and they that have done evil to the resurrection of judgement*[2]: saying that first arise the doers of good, who go into rest; so afterwards those arise who are to be judged. Even as the book of Genesis has (it), that the close of the end of this age is the sixth day, that is the six-thousandth year; and so afterwards the seventh day of rest, concerning which David says: *This is my rest: the righteous shall enter into it*[3]: that is the seven-thousandth year, (that) of the kingdom of the righteous, in which they shall have first experience of incorruptibility,[4] this world being renewed which for this was preserved.'

[1] The topic is worked out in full in *The Apostolic Preaching of St Irenaeus*, introd. pp. 51 ff.

[2] Jo v 25 combined with 28 f. Cf. V xiii 1.

[3] Ps cxxxii 14, cxviii 21.

[4] Cf. V. xxxv. 2: *praemeditabuntur incorruptelam* (bis), where the Arm. rendering is the same.

2. *Where the Latin translation is confirmed, as against the Greek text preserved in* catenae.

IV. x. 1 [v. 3]. Δικαίως οὖν καταλιπὼν τὴν ἐπίγειον συγγένειαν [ἅπασαν] ἠκολούθησε τῷ Λόγῳ αὐτοῦ, [σὺν τῷ Λόγῳ] ξενιτεύων, ἵνα σὺν τῷ Λόγῳ πολιτευθῇ.

Iuste igitur derelinquens terrenam cognationem omnem sequebatur Uerbum Dei, cum Uerbo peregrinans ut cum Uerbo moraretur.

The Arm. shows that the Greek has lost the words which are supplied above within brackets, and that the Latin has given 'Dei' for 'eius'.

xi. 3 [vi. 4]. ἡμᾶς] *om.* lat arm

δοξάζοντος] = διδάσκοντος lat arm [1]

xxxi. 4 [xviii. 5] Προσφέρομεν δὲ αὐτῷ τὰ ἴδια, ἐμμελῶς κοινωνίαν καὶ ἕνωσιν ἀπαγγέλλοντες καὶ ὁμολογοῦντες σαρκὸς καὶ πνεύματος ἔγερσιν.

Offerimus enim ei quae sunt eius, congruenter communicationem et unitatem praedicantes carnis et spiritus.

The Armenian supports the Latin.

xxxiv. 6 [xx. 5] Ὁρώμενον ἑαυτὸν καὶ καταλαμβανόμενον καὶ χωρούμενον τοῖς πιστοῖς παρέσχεν, ἵνα ζωοποιήσῃ τοὺς χωροῦντας καὶ βλέποντας αὐτὸν διὰ πίστεως.

Visibilem se et comprehensibilem et capacem hominibus praestat, ut uiuificet percipientes et uidentes se.

The Armenian supports the Latin.

We turn now to the passages referred to in the Schedule, and note first some instances which show the value of the Armenian as a criterion for the comparative excellence of the Latin MSS. In order fully to illustrate this a survey of the whole of Bks IV and V would of course be required; but this would not be in place here.

The Armenian confirms *C* as against *A* in

Mt. xxiii 34. et (*ante* ex)] *om. cum C* V*

Lc. i 46. Maria] Elisabeth *cum CV*

xx 38. ei] hi *cum CV*

Jo. v 43. recipietis] recipitis *cum C*

Many more examples would appear in the Schedule, were it not that it is based on Harvey's text in which *C* is usually followed.

The Arm. confirms *A* as against *C* in

Jo. viii 56. et 1°] *om. cum A*

xiv 6. ueritas] *pr.* et *cum A*

xv 15. meo] *om. cum A*

[1 This is not a mistake of the author of the *catena*, but of scribes or editors: Holl's text of the *Sacra Parallela* gives διδάξαντος. And similarly in the next passage Holl omits καὶ ὁμολογοῦντες and ἔγερσιν.—C. H. T.]

The omission by *homoeoteleuton* in 1 Cor. xv 53 is common to the Armenian and *A*. It may therefore go back to an early stage in the Greek text; and it may remind us that the combined evidence of the Armenian and *A* does not necessarily prove that *C* is in error.

We will now call attention to a few more passages in the Schedule.

Mt. v 37. Sit autem uobis sermo, Etiam etiam et Non non] But let the yea be yea and the nay nay.

The Arm. is so near to Justin's ἔστω δὲ ὑμῶν τὸ ναὶ ναί, καὶ τὸ οὒ οὔ (*Apol.* i 16), that it has a better claim than the Latin to represent the Greek of Irenaeus. The translator has not simply reproduced the words of his Armenian Bible; for, though that has the definite articles and the conjunction, it does not omit ὁ λόγος ὑμῶν.

Mt. xiii 15. Incrassa, &c.] He made thick the heart of this people and stopped their ears and made heavy their eyes.

The Arm. does not give the imperatives of Harvey's Latin. It would seem to represent the Greek of St Irenaeus, and to be due to a blend of this verse with Jo. xii 40. The Latin translator [if Harvey's reading is correct: compare pp. 22, 237 above] seems to have followed his Latin Bible.

Mt. xxi 37–39. The Arm. goes with Codex Bezae in the omission of 'unicum', in 'let us get' (= σχῶμεν), and in the order of 'killed him and cast him out of the vineyard'.

Mt. xxii 13. 'Take him by hands and feet.' Cf. *h* Tert.

Lc. xvi 19. The Arm. [see p. 295] again shows that the Latin translator followed his Latin Bible.

Rom. viii 10. 'The Spirit liveth': corresponding to ζῇ (for ζωή) in FG vg^{cle}. This does not come from the Armenian Version, which renders differently: 'the Spirit is living.'

Gal. iv 26. 'Our mother.' As this again is not the reading of the Armenian Version, we may confidently refer it to the Greek of St Irenaeus. Both *C* and *A* are defective here.

Two other variants may be noted as perhaps not without significance: Mt. iv 4, 'Man shall not live by bread', and v 18, 'one jot, one tittle' (without the conjunction).

To mistranslation of the Greek we may set down a couple of variants: Mt. xxi 16, perfecisti] 'I will perfect' (the Greek being κατηρτίσω); and Lc. i 46, where 'shall magnify' seems to be a rendering of μεγαλυνεῖ (for μεγαλύνει). To these must, I think, be added 'it is commanded' in Mt. iv 6; as though ἐντελεῖται were a passive. But the same rendering is found in the Armenian Version both here and in St Luke, and also in the Psalm.

II. SCHEDULE OF VARIANTS

(*based on the Latin text of Harvey's edition*)

Mt. i 20–23. IV xxxvii 1 [xxiii. 1]. assumere] to take unto thee autem (*v.* 22)] *om.* uocabitur] they shall call

iii 9 (Lc. iii 8). IV xiii [vii. 2]. istis] *om.*(?)[1]

10*a*. V xvii 4. autem] *om.*

10*b* (vii 19, Lc. iii 9). IV xvii [viii. 3], lviii 4 [xxxvi. 4]. bonum] *om.*

11f. (Lc. iii 16f.). IV vii [iv. 3]. habens] *om.* ad emundandum] purifying he shall cleanse fructum] wheat

iv 4. V xxi 2. tantum] *om.* uiuit] *fut.*

6 (Lc. iv 10). V xxi 2. suis Deus] *om.* (*et infra*) mandauit] it is commanded: *sed pro* ἐντελεῖται (*ut Arm. vers.; et sic infra*)

10. V xxi 2. Uade, inquit,] + behind (*Arm. vers.* behind me)

22. IV x 1 [v. 4]. nauiculam] mother

v 17f. IV lvi 1 [xxxiv. 2]. aut 2°] *om.* et prophetis] *om.*

23f. IV xxxi 1 [xviii. 1]. reuersus] coming

37. IV xxiv 1 [xiii. 1]. Sit autem . . . non] But let the yea be yea, and the nay nay

40 (Lc. vi 29). IV xxiv 2 [xiii. 3]. ei] *om.*

41. IV xxiv 2 [xiii. 3]. alia duo] other also two

45. IV xxiv 2 [xiii. 3]. suum] *om.*

vii 1f. IV xlvi 3 [xxx. 3]. in quo . . . uobis] *om.*

19. cf. Mt. iii 10.

ix 6. V xvii 2. sciatis] + and see

x 15. IV xliv 1 [xxviii. 1]. Sodomae et Gomorrae] Sodomites and Gomorrhites

xi 23f. IV lviii 3 [xxxvi. 3]. Sodomis] Sodomites (*bis*)

27 (Lc. x 22). IV xi 1 [vi. 1] (2°). cognouit] knoweth uoluerit reuelare] shall reveal IV xi 2, 5 [vi. 3, 7]. Filium nisi Pater, neque Patrem nisi Filium] the Father save the Son, nor the Son save the Father

xii 7. IV xxix 5 [xvii. 4]. numquam] not

40. V xxxi 1. Ionas] *pr.* and (yev: *fors. pro* yer = 'was') mansit] *om.*

xiii 10–16 (Lc. viii 10, x 23, Jo. xii 40). IV xlv 1 [xxix. 1]. mysterium] *pl.* loquor]

[1] Though *istis* is not expressed after *de lapidibus*, the substantive has a suffix which sometimes signifies the demonstrative pronoun, sometimes only the definite article. In IV. xv and xxxix, where we have *de lapidibus* only, the suffix is not used: but it is used in IV. lxiv. 3, where again we have *de lapidibus* only.

spoken it-becomes intelligentes non intelligant] *om.* Incrassa] He made thick obtura] he stopped excaeca] he made heavy Uestri] = Uobis

Mt. xiii 17 (Lc. x 24). IV xxxvi 1 [xxii. 1]. uidetis et auditis] hear and heard

40–43. IV lxvi 1 [xl. 2]. Quemadmodum] *pr.* For omnia . . . iniquitatem] all who make stumbling-blocks and iniquities mittent] shall cast

xv 3f. IV xix 2 [ix. 3]. patrem] thy father (*et sic infra*)

xvi 6. IV lxviii 1 [xli. 3]. Attendite] *pr.* Look ye, (cf. lx 1 [xxxvii. 3]) Ph. et Sad.] Sad. and Ph.

xix 7f. IV xxvi 2 [xv. 2]. Haec uobis] This to you Moses.

17–22. IV xxiii 2 [xii. 5]. furaberis]+and et (*ante* diliges)] *om.* omnia quae habes] thy possessions

29 (Lc. xviii 29f.). V xxxiii 2. aut fratres] *om.*

xxi 16. IV xxi 3 [xi. 3]. perfecisti] I will perfect

33–43. IV lviii 1 [xxxvi. 1]. Homo] *om.* et 1°] who ei] *om.* fructuum] *sing.* de fructibus suis] the fruit of it lapidauerunt . . . occiderunt] *tr.* Iterum] *pr.* But autem] *om.* suum unicum] *om.* habebimus] = σχῶμεν eiecerunt . . . occiderunt eum] killed him and cast him out of the vineyard Et dixerunt illi] The Jews gave answer perdet]+them suam] *om.* reddent]+to him dicit] *om.* in] *om.* factus est] was-done this et est] for it was Propter quod] On account of this fructus] the righteousness (*pl.*)

xxii 1–14. IV lviii 5 [xxxvi. 5]. Simile est] = Simile esse facienti] who maketh mittenti] sendeth suos] *om.* ad corrogandum] to call nolentibus obedire] not consenting to hearken Uenite] Behold omnia 1°] *om.* alios quidem] *om.* audisset]+, said He, congregate] call dicit] he said Amice] Thou man Tollite . . . manibus] Take him by hands and feet eum 2°] *om.*

29, 31f. IV ix 1 [v. 2]. dicens eis: Erratis . . . uirtutem Dei] *om.*

xxiii 2ff. IV xxiii 1 [xii. 4]. enim (*post* alligant)] *om.*

27f. IV xxxi 2 [xviii. 3]. enim] *om.*

34. IV xviii [ix. 1]. et (*ante* ex)] *om.*

37a (Lc. xiii 34*a*). IV lviii 10 [xxxvi. 8]. Hierusalem 2°] *om.*

37b f. (Lc. xiii 34*b* f.). IV lviii 10 [xxxvi. 8], lx 2 [xxxvii. 5]. suos] *om.* relinquetur] *pres.* uobis] *om. in* lx 2 [xxxvii. 5] deserta] *om.*

xxiv 28. IV xxv 1 [xiv. 1]. et] *om.*

42. IV lviii 3 [xxxvi. 3]. ueniet] cometh

45f. IV xli 2 [xxvi. 5]. et (*post* bonus)] *om.* praeponit] *fut.* eis] *om.* sic] *om.*

48–51 (Lc. xii 45f.). IV xli 1 [xxvi. 3], lx 1 [xxxvii. 3]. conseruos] the servants (*in* lx 1 [xxxvii. 3]) et (*ante* manducare)] *om.* nescit . . . non sperat] *tr.* (*in* xli 1 [xxvi. 3])

xxv 21, 23. IV xxi 2 [xi. 2]. Euge . . . fidelis] Servant good, He saith, and excellent and faithful

Mt. xxv 34. IV xxxi 5 [xviii. 6], xliv 2 [xxviii. 2], lxvi 1 [xl. 2]. Patris mei] *om. in* xliv 2 [xxviii. 2]; *om.* mei *in* lxvi 1 [xl. 2] percipite] inherit in sempiternum (xliv 2 [xxviii. 2])] *om.*

35f. IV xxxi 5 [xviii. 6] (xlvi 3 [xxx. 3]). nudus]+I was (*sed om.* fui *in* xlvi 3 [xxx. 3]) infirmus et] *om.* et; +I was carcere]+I was

xxvi 27ff. V xxxiii 1. noui] *om.* effundetur] *pres.* de]+this huius] *om.* uobiscum nouum] *tr.*

Mc. v 22. V xiii 1. summi sacerdotis] the centurion's

41f. (Lc. vii 14f.). V xiii 1. dixit] *pres.* Iuuenis] Young man, young man surge] *om.* et]+rising up dari] to give

Lc. i 46. IV xii [vii. 1]. Maria] Elisabeth Magnificat] *fut.*

ii 29–32. IV xii [vii. 1]. Domine]+according to thy word oculorum] Gentiles

iii 8. cf. Mt. iii 9

9. cf. Mt. iii 10*b*

16f. cf. Mt. iii 11f.

iv 10. cf. Mt. iv 6

12. cf. Mt. iv 7

20. IV xxxvii 1 [xxiii. 1]. auribus uestris] your eyes and ears

vi 29. cf. Mt. v 40

46. V viii 2. uobis] *om.*

vii 14f. cf. Mc. v 41f.

viii 10. cf. Mt. xiii 10ff.

x 22. cf. Mt. xi 27

23. cf. Mt. xiii 10ff.

24. cf. Mt. xiii 17

xii 35f. IV lx 1 [xxxvii. 3]. aperiant] *sing.*

37f. V xxxiv 2. et (*post* uigilia)] *om.*

45f. cf. Mt. xxiv 48–51

xiii 6. IV lviii 10 [xxxvi. 8]. iam] *om.*

15f. IV xvi [viii. 2]. Hypocrita] hypocrites ducit et] leading cum sit] who is

28. IV xv [viii. 1]. Quoniam] = ὅτι prophetas]+of God caelorum] of God

34f. cf. Mt. xxiii 37f.

xiv 12. V xxxiii 2. et cognatos] *om.* enim] but

xvi 9. IV xlvi 3 [xxx. 3]. fugati fueritis] ye change (*vel* depart)

19. IV iii 2 [ii. 4]. delectabatur epulis splendidis] = εὐφραινόμενος καθ' ἡμέραν λαμπρῶς

31. IV iii 1 [ii. 3]. oboediunt] hear ad illos] *om.*

xvii 26–30. IV lviii 3 [xxxvi. 3]. et 1°,2°,3°] *om.* intrauit Noe in arcam et] *om.* et] *om.* *ter ut supra* quoadusque] in the day in which

xviii 8. IV lv 1 [xxxiii. 11]. Putas] = πλὴν . . . ἆρα

Lc. xviii 27. IV xxxiv 5 [xx. 5]. possibilia] this is a possibility (cf. *Dem.* 97)
xx 38. IV ix 1 [v. 2]. omnes enim ei uiuunt] for all these are living
xxi 34f. IV lviii 3 [xxxvi. 3]. semper] *om.* tempore] *om.* quando . . . nuptiis] *om.* (lx 1 [xxxvii. 3]. Attendite] *pr.* Look ye : cf. lxviii 1 [xli. 3])
xxiv 47 (cf. 26). IV xl 1 [xxvi. 1]. oportebat] *pres.*
Jo. i 1f. V xviii 2. Hoc erat . . . Deum] *om.*
18. IV xxxiv 6 [xx. 6]. nisi] *om.* unigenitus Filius] the only-begotten God qui est] *om.* (*et sic infra* § 10)
50. IV xix 1 [ix. 2]. Quoniam] = ὅτι
iii 18–21. V xxvii 2. hunc] *om.* ut manifestentur opera eius] *om.* est operatus] they are wrought
36. IV lx 2 [xxxvii. 5]. non habet uitam aeternam] shall not see life manebit] *pres.*
iv 35–38. IV xxxvii 1 [xxiii. 1]. ad messem] + having arrived (*uel* ripe) : ? = ἥδη, cf. *Arm. uers.* Nam] *om.* seminat 1°] sowed et qui metit simul gaudeant] = simul gaudeat et qui metit alius 2°] + is quod] *om.*
v 25, 28f. V xxxvi [*deest Lat.*]. Days shall come in which the dead that are in the tombs shall hear the voice of the Son of Man, and shall arise ; they that have done good to the resurrection of life, and they that have done evil to the resurrection of judgement (cf. V xiii 1).
39f. IV xx 1 [x. 1]. uos] *om.* illae] *pr.* and
43. V xxv 3. recepistis] *pres.* cum] if
46f. IV iii 1 [ii. 3]. neque] how
viii 56. IV xii [vii. 1]. et (*ante* uidit)] *om.*
xii 32. IV iv 2 [ii. 7] omnia] = πάντας
40. cf. Mt. xiii 10–16
xiv 6f. IV xiii [vii. 3]. uia] + and et (*ante* amodo)] *om.* eum 2°] *om.*
xv 15. IV xxiv 3 [xiii. 4]. dicam] *pres.* (*et sic infra*) meo] *om.* manifestaui] + to you ejus (*post* dominus 2°)] *om.*
xvii 5. IV xxv 1 [xiv. 1]. apud te] *post* fieret
24. IV xxv 1 [xiv. 1]. ibi] *om.*
xx 17. V xxxi 1. Patrem 1°] my Father
Act. vii 38–43. IV xxvi 1 [xv. 1]. praecepta Dei uiui] the words (= λόγια) of the living God cui . . . uestri] and when our fathers would not be submissive and obedient conuersi sunt corde suo] turned with their hearts Moyses] this Moses quid ei contigerit] *post* ignoramus exercitibus] *sing.*
44 (Heb. viii 5 = Ex. xxv 40). IV xxv 3 [xiv. 3]. Facies . . . monte] Thou shalt make (it) according to the pattern which thou sawest in the mount (cf. *Dem.* 9)
Rom. i 18. IV xliii 2 [xxvii. 4]. Reuelabitur] *pres.* (*et in* xliv 1 [xxviii. 1] *partic. sed non ful.*) eorum] *om.* detinent] have (*uel* receive)

Rom. i. 25. IV l 1 [xxxiii. 1]. magis quam] instead of
ii 4f., 7. IV lix [xxxvii. 1]. reuelationis] *om.* autem] *om.*
iv 3. IV x 1 [v. 3]. Quid enim?] and that
viii 9. V viii 1, x 3 [2]. autem (*habet* x 3)] *om.* habitat] is
10f. V x 3 [2] (*cf.* vii 1). uita] liveth (*Arm. vers.* is alive) Spiritus eius qui suscitauit] *om.* eius (*sed habet* vii 1) Iesum (*habet* vii 1)] Christ
13f. V x 3. opera] *sing.*
19ff. V xxxii 1. filiorum Dei 1°] of the Son. filiorum Dei 2°] of the Son of God (*et sic infra* xxxvi 1 [3])
36. IV xxvii 1 [xvi. 1]. Aestimati enim sumus] *om. per homoeot.*
ix 10–12. IV xxxv 2 [xxi. 2]. Sed et] *om.* ex uno . . . nostri] = ἐξ ἑνὸς Ἰσαὰκ τοῦ πατρὸς ἡμῶν κοίτην ἔχουσα dictum est ei] us; as
25f. IV xxxiv 12 [xx. 12]. eliberata] *om.* uocabatur] *plur.*
x 3f. IV xxiii 1 [xii. 4]. Christus] + is
xi 17. IV xlii 4 [xxvii. 2]. pinguedinem] *om.*
xiii 1–7. IV lviii 8 [xxxvi. 6]. Quae autem sunt, a Deo] *om. per homoeot.* subiecti estote] it is meet to be subject
13. IV lx 2 [xxxvii. 4]. non 2°] *om.*
1 Cor. iii 2f. IV lxiii 1 [xxxviii. 2]. uobis] *om.* escam percipere] to bear carnales] men
vi 11. IV xliii 1 [xxvii. 4], lx 2 [xxxvii. 4], V xi 1f. quidem] = quidam sanctificati estis]+but ye were justified (V xi 1 *om.* sed sanctificati sunt, *sed habet infra*)
13f., 15. V vi 2. Deus autem]+who vestra] our
vii 6. IV xxvi 2 [xv. 2]. autem] *om.*
12. IV xxvi 2 [xv. 2]. autem] *om.*
25. IV xxvi 2 [xv. 2]. autem] he saith Domini] from the Lord ut fidelis sim] to be faithful
ix 24–27. IV lxi 1 [xxxvii. 7]. Omnis autem] For every one quasi] *om.*
x 1–13. IV xlii 5 [xxvii. 3]. enim] *om.* eos] *om.* et (*ante* illi)] *om.* sitis] to become uiginti tria] twenty and four (= *Arm. vers.*)
xv 13–21. V xiii 4. est (*post* inanis 2°)] *om.* autem] *om.* fides 2°] *pr.* also Ergo] *om.* Nunc autem] and if enim] *om.*
25–28. V xxxvi. eius]+God scilicet] *om.* subiecit . . . ei qui] *om. per homoeot.*
32. V xiii 4. prodest] profited
36. V vii 2. prius] *om.*
42f. V vii 2. corruptione]+and ignobilitate]+and
45f. V xii 2. a Domino] *om.* non] *om.*
50. V xi 1. possidere non possunt] shall not inherit
53. V x 3. immortalitatem . . . induere] *om. per homoeot.*
2 Cor. iv 4. IV xlv 1 [xxix. 1]. saeculi huius] *om.*

2 Cor. iv 10f. V xiii 4. nostro 1°] *om.* per] for the sake of ut 2°] *om.*
v 4. IV lviii 7 [xxxvi. 6]. Nolumus] *sing.*
5. V xiii 3. Deus] + is
Gal. i 15f. V xii 4. autem] *om.* Deo] *om.* suam] *om.*
iii 5. IV xxxv 1 [xxi. 1]. ex auditu fidei] by faith
7–9. IV xxxv 1 [xxi. 1]. sunt 1°] *om.* hi] *om.* autem] for eo] thee benedicentur 2°] *pres.*
7–9. V xxxii 2. sunt 1°] *om.* autem] and knowing praenuntiauit] + promising benedicentur 2°] *pres.*
19. V xxi 1. legem factorum positam] that the law of works was appointed
iv 26. V xxxv 2. omnium nostrum] our
28. V xxxii 2. autem] *om.*
v 19ff. V xi 1. ueneficia] *sing.* contentiones, zeli, irae] *sing.* possidebunt] inhert (*pres. ut in Arm. vers.*)
Eph. i 7. V ii 1 [ii. 2]. habemus] = ἔσχομεν et] *om.* peccatorum] = τῶν παραπτωμάτων
21. IV xxxiii 1 [xix. 2], xxxviii 2 [xxiv. 2]. initium et potestatem et dominationem] = ἀρχῆς καὶ ἐξουσίας καὶ κυριότητος
ii 7. IV viii 1 [v. 1]. saeculis] *pr.* in inenarrabiles diuitias benignitatis suae] inscrutable riches by his grace
iv 6. IV xxxiv 2 [xx. 2], xlix 2 [xxxii. 1], V xviii 1 *bis*. Unus Deus . . . nobis] One God (the) Father (who is) over all and through all and in us all (*sed* and Father *in* IV xxxiv 2 [xx. 2]: *et* of all *pro* over all *in* IV xlix 2 [xxxii. 1] *per incuriam*)
9. V xxxi 1. autem] *om.* et] *om.*
16. IV xlix 2 [xxxii. 1]. connexum . . . subministrationis] *libere redditum*
v 30. V ii 2. sumus corporis eius] of Christ
Phil. iii 12. IV xix 1 [ix. 2]. Non quod . . . perfectus sim] Not already have I received, or already am perfected
20f. V xiii 3. autem] *om.* ita ut possit] *om,* uirtutis suae] = τοῦ δύνασθαι αὐτόν
iv 18. IV xxxi 3 [xviii. 4]. acceptis . . . quae a uobis missa sunt] = δεξάμενος τὰ παρ' ὑμῶν hostiam] odour
Col. i 21f. V xiv 2. carnis] *om.* castos] = ἁμώμους *Infra* In corpore, ait, reconciliati carnis eius . . . detinebatur] In the body, he saith, being reconciled by his body: this, that the just body reconciled that body which was held in sin. *Et infra* § 3 per corpus carnis suae] by his body. [The Arm. has the same word for 'body' and 'flesh'. In this passage the Arm. vers. renders 'the body of his flesh' by 'the members of his body (*or* flesh)']
iii 10. V xii 4. Et induentes . . . creauit eum] And put on the new, which is renewed unto the knowledge and the image of the Creator (*sed infra* according to the image of the Creator)

1 Thess. v 23. V vi 1. seruetur] keep (*cum acc. preced.*)

2 Thess. i 6–10. IV xliii 2 [xxvii. 4], (lv 1 [xxxiii. 11]). retributionem] affliction (*post* uos) nostri] *om.* Christi] *om.* in eos 1°] *om.* in eos qui] *om.* nostri] *om.* Christi] *om.* gloria uirtutis eius] from the power of his glory in eum] *om.* (nobiscum, v. 7, *in* IV lv 1 [xxxiii. 11]] *om.*)

ii. 3f. V xxvi 1. Dei]+as God

8–12. V xxv 2, cf. IV xlv 1 [xxix. 1]. presentia] by the revelation mendaciorum] false mittet] *pres* (*et sic in* V xxviii 2)

Heb. viii 5. cf. Act. vii 44

1 Pet. i 8. IV xix 1 [ix. 2], V vii 2. Quem non . . . inenarrabili] Seeing him, he saith, in whom not seeing ye believe, ye shall rejoice with unspeakable joy

12. V xxxvi. quem] *plur.*

Apoc. i 5 (Col. i 18). IV xxxiv 2 [xx. 2]. mortuorum] from the dead

12–16. IV xxxiv 11 [xx. 11]. similem Filio] the likeness of the Son alba] and est] *om.* aquarum] of many waters ex utraque parte acuta] two-edged fulgens] shineth

17f. IV xxxiv 11 [xx. 11]. primus et nouissimus et qui uiuo] the last and the first and the living

iii 7. IV xxxiv 2 [xx. 2]. aperiet] to open claudet 2°] *sic*

v 6. IV xxxiv 11 [xx. 11]. presbyterorum] of the beasts stantem . . . habentem] that it stood . . . and had Dei] from God

vi 2. IV xxxv 3 [xxi. 3]. uincens]+and

xiii 2–14. V xxviii 2. et adorauerunt bestiam] *om.* illi] *om.* potestas]+ = ποιῆσαι qui habitant] who dwelt duxerit, in captiuitatem ibit] = ὑπάγει *tantum* Hic] = ᾧ δέ faciebat . . . facit . . . faciet . . . seducet] *pres.* super terram] of the earth

xvii 12ff. V xxvi 1. reges 1°] kingdoms reges 2°] kingdom accipient] *pres.* cum] after dant] *fut.*

xix 11–17. IV xxxiv 11 [xx. 11]. sicut] for (= εἰς) habens] and he had in equis] *pr.* sitting Dei] *om.*

xx 11–15. V xxxv 2. Uidi] Behold, album magnum] great white mortuos]+both habuit] *om.* habuerunt] *om.* ignis 1°]+and the lake of fire to be (*vel* is)

xxi 1–4. V xxxv 2. etiam] = et iam de caelo]+from God magnam de throno] from the great throne non . . . non] nor . . . nor (*v.* 3, in quo habitabit] which he shall make to dwell *in* IV xxxi 5 [xviii. 6])

5f. V xxxv 2. thronum]+of glory

[Since this schedule was based on Harvey's text, it may be as well to note here the cases,

among the variants discussed in the preceding schedule, in which our own text, drawn up and printed off before the Armenian version was published, had already adopted the reading now found to be represented in the Armenian.—C. H. T.]

Matt. iv 6 (p. 6): *om.* Deus *ante* mandauit
xi 27 (p. 18): *tr.* Patrem nisi Filius neque Filium nisi Pater (IV. vi. 3 [xi. 2])
xiii 13 (p. 22): *om.* intellegentes non intellegant *post* audiant
xxi 41 (p. 32): *add* ei *post* reddent
xxii 1 (p. 32): simile esse *pro* simile est
xxiv 42 (p. 38): ueniat *pro* ueniet
Luc. xiii 15 (p. 65): hypocritae *pro* hypocrita
xiii 35 (p. 65): [deserta] (IV. xxxvii. 5 [lx. 2]: *nos cum* C V *uncinis inclusimus*)
Jo. xiv 7 (p. 88): *om.* eum 2° *post* uidistis
xv 15 (p. 88): dico *pro* dicam ; *add* uobis *post* manifestaui
1 Cor. vi 11 (pp. 132, 133): quidam (*sic nos* 2/3) *pro* quidem (*Harvey* 2/3)
Gal. v 20 (p. 158): ira *pro* irae
2 Th. i 7, 8 (p. 177): Iesu *bis*, *pro* Iesu Christi *bis*
ii 11 (p. 179): mittit *pro* mittet (V. xxv. 3): *debuimus legere* mittit *et apud* IV. xxix. 1
Apoc. i 15 (p. 193): [est] (*nos cum cod C uncinis inclusimus*) *post* succensus
xx 11 (p. 201): magnum album *pro* album magnum
xxi 1 (p. 202): et iam *pro* etiam

UERBORUM AB IRENAEI INTERPRETE IN NOUO TESTAMENTO LATINE REDDENDO ADHIBITORUM INDEX

C. H. TURNER ET A. SOUTER.

a Mt xvi 6 xxii 10, 13 xxiii 34 Lc xvi 31 $\frac{1}{2}$ Ac iv 2* viii 33 xvii 25 Rom i 18 $\frac{1}{2}$ vi 13 x 7 Phil iii 11 Col i 18 $\frac{1}{8}$ Apoc xvii 8 *uide* aforis, amodo
abicere Ac vii 39
abire [*cf.* ire] Mt xxi 30 xxii 5 xxv 41 $\frac{3}{4}$ Ac xiv 16
Abraham Matt i 1 iii 9 viii 11 Lc i 55, 73 Gal iii 7
abscessio 2 Thess ii 3 ($\frac{1}{2}$)
abscidere Mt iii 10 $\frac{1}{2}$ vii 19 $\frac{1}{2}$
abscondere: absconsus Mt x 26 xiii 44 absconditus Lc xix 42
absistere 2 Cor xii 8 1 Tim vi 5
absque 1 Cor xv 27
abstinere *intr.* Ac xv 20, 29
abundare Mt v 20
acceptabilis Ac x 35 Phil iv 18
accipere Mt i 23 (in utero: *cf. p.* 230) xix 29 xx 9 xxi 34 Lc ii 26 Ac vii 43 xv 14
actor Lc xii 42
aculeus 1 Cor xv 55
ad [= ἔμπροσθεν] Mt v 24 [= εἰς] Mc xvi 19 Lc i 73, 77 Ac ii 34 iii 21, 22 vii 55, 56 xx 29 Rom xiii 4 Apoc xiii 6 ad . . . . andum Mt iii 12 $\frac{1}{4}$ Lc i 72, 77 xxiv 25
adaperire Lc ii 23 $\frac{1}{2}$ (*pro* aperiens) xxiv 45 Apoc xx 12
adaquare Lc xiii 15 1 Cor iii 7
adficere Rom viii 36
adgrauare Ac iii 14
adicere Lc xvii 5
adimplere Mt i 22 ii 15 v 17 Lc i 67* iii 5* iv 21 Ac iii 18 *et* * xiv 17
adimpletio Rom xiii 10
adiudicare Mt xii 42 *p.* 236
adiungere Ac x 28
adnumerare Ac i 17
adnuntiare Mt xii 18 Lc ix 60 Ac iii 18($\frac{1}{2}$) *et* * x 42 xv 27 1 Cor i 23 xv 11, 12 *p.* clv
adorare Lc iv 7
adprobare Ac ii 22
adpropinquare Lc xix 41* *p.* clv
adsistere Lc xxi 34
adstare Lc ii 22 Ac vii 56
adsumere Mt i 20 Lc i 54 Col i 18($\frac{1}{2}$) *p* clv
aduenire Lc i 35 Io i 29* Ac xx 29 Gal ii 12
aduersarius 2 Thess ii 4($\frac{1}{2}$)
aduersum Mt v 23
aduersus Mt x 35 (*ter*) Apoc xiii 6
aedificare Ac xv 16
aegrotare 1 Tim vi 4
aeon Gal i 5 (*bis*) *cf.* Eph iii 21
aeternus Lc i 33, 55
aforis Mt xxiii 28
agere Ac viii 39*
agnitio Lc i 77* (*ter*) $\frac{1}{2}$ Rom xi 33 1 Tim vi 20($\frac{5}{13}$)
agnitor 1 Tim vi 20 ($\frac{1}{13}$)
agonizari 1 Cor ix 25
agricola Mt xxi 33* ($\frac{1}{2}$)
ait Lc ii 28 $\frac{1}{2}$ (*hic tantum apud nostrum in euangeliis reddendis*): Ac ii 38
albus Apoc i 14 xx 11
aliquis Mt xii 29 Ac x 47 Apoc xiii 17
alligare Mt xii 29 xiii 30 xxiii 4 Lc xiii 16 Apoc xx 2
allophylus Ac x 28
altare Mt v 23, 24 xxiii 35
alter Io iv 37 *bis*($\frac{1}{2}$) Ac i 20 alteri ($\frac{1}{2}$) Mt xii 45 xxi 36 *et* * xxii 4
altitudo 1 Cor ii 10 Eph iv 8
altus: altissimus Lc i 32, 35, 76 ii 14 $\frac{1}{2}$ *p* clv
amare *uide* contentio (1 Cor. xi 16)
ambulare Ac xv 29
amodo Mt xxvi 29
amplius Apoc xxi 4
ancilla Lc xii 45
angariare Mt v 41 Mc xv 21*
animositas Gal v 20
Annanias Ac ix 10 *C*, *p.* 249
ante Mt x 18 Lc i 6, 8 Ac viii 32 ante faciem Lc i 76 ii 31 $\frac{2}{3}$ (in facie $\frac{1}{3}$)
antecedo Ac vii 40
antiquus Mt v 27
apex Mt v 18
apostasia 2 Thess ii 3 ($\frac{1}{2}$)
apparere Mt xxiii 27, 28
apprehendere Mt xxi 35, 39 Lc viii 54 Ac i 16 1 Cor. xv 50($\frac{1}{15}$)
apud Lc i 30 xviii 27 Io xiv 2
aquilo, auster Lc xiii 29 (*uide* Mt viii 11)
arena harena Mt vii 26 *C*, *cf. p.* 234
arripere Mt xxii 6
ascella Lc xiii 34, *cf. p.* 244
attendere Mt xvi 6
attollere Io iv 35
auferre Mt vii 5 xxi 43 Io i 29 Ac viii 33
augescere Col ii 19
auscultare, *c. acc.* Ac viii 10 (abscultare *C*)
auster *uide* aquilo
aut Mt v 18 Rom iii 11
autem Mt iii 10 xxii 11 xxiii 3, 27 Lc xii 20, 45 Io iv 6 Ac ii 30 x 28 xx 6 Rom viii 11 1 Cor ii 6, 15($\frac{2}{3}$) vi 14 viii 1 ix 26 xii 6 xv 11, 17 Gal iv 4 quidem . . . autem . . . uero (δὲ δέ . . . δὲ δέ) Mt xxi 35 autem . . . quidem . . . autem . . . uero Mt xxii 5, 6 quidem . . . uero Mt xxii 8

* *significat locum in Appendice* I (*pp.* 204–25) *quaerendum.*

baptisma Mc x 38 Lc xii 50
baptizare Mt iii 11 xxviii 19 Mc x 38
baptizator Mt xi 11 *CVQ, cf. p.* 235
beatus Mt v 5, 8 xiii 16 xvi 17* Lc xii 37, 38, 43 xiv 14, *nusquam* felix : *p.* clxi
benedico *c. acc.* Ac iii 26 1 Cor x 16
benignitas Eph ii 7
Betlem Mt ii 1 *C, p.* 231
blasphemium Apoc xiii 5, 6
bonitas Rom ii 4
bonus : bona (= ὑπάρχοντα) Lc xix 8

cadere Ac xv 16
caedere Mt xxi 35 Lc xii 45 1 Cor ix 26
caelum (*οἱ οὐρανοί*) Mt iii 17 xi 25(½)
caeli (*ὁ οὐρανός*) Mc xvi 19?
calamus Mt xii 20
caminum Mt xiii 42* ½ *cf.* clibanus
Capharnaum Mt xi 23
captiuitas 2 Tim iii 6
caro : carnes Lc xxiv 39
castus Col i 22
cathedra Mt xxiii 2
causa (sine causa, in causa) Mt v 22
cena pura Ioh xix 14* *p.* clvi
centuplum Mt xix 29
chalcolibanus Apoc i 15
charisma 1 Cor xii 4
choicus 1 Cor xv 48 *bis*(½)
cibaria Lc xii 42, *cf. p.* 244
cingere Apoc i 13
circa Ac x 3
circumamicire Apoc xix 13
circumire Ac x 38
cito Lc xviii 8
clarificare Mt v 16 ix 8 (Lc ii 38) *p.* clvi
claritas Lc xxiv 26 ½
clibanum Mt xiii 42 ½ *uide* caminus
clodus Lc xiv 21 Ac iii 2 xiv 8, *C*: *cf. p.* 244
cogitatio Lc xxi 34 Col i 21
cognitio 1 Tim ii 4(½)
cognominare 1 Tim vi 20($\frac{8}{13}$)
cognoscere Mt x 26 xi 27 xii 7 Lc xix 42 xxiv 35 Ac iv 10 xv 18 1 Ioh ii 18, 21
colligare Io xi 44
colligere Mt iii 12 *v. l.* xiii 30, 40, 41 xxv 35 Lc xiii 34 Ac iv 31 *p.* clvi *cf.* congregare
colonus Mt xxi 33 sqq. *et* * (*uide* agricola)
columbinus Lc ii 24 *A, cf. p.* 241
comburere Mt iii 12 xiii 30, 40 Apoc xvii 16
commissura Mt ix 16
commorari Ac xx 6
commouere Ac iv 31
communicatio 1 Cor x 16
communicator 1 Tim vi 18
compaginare Eph iv 16(½) *p.* lxxvii
complacere sibi Mt iii 17 *cf.* Gal i 15(½)
complere Mt xxii 10
concupere (*pro* cupere) Mt xiii 17 (*cf. p.* 237) *et* *
concupiscentia Ac xvii 29
concupiscere 1 Petr i 12 (⅔)
condere Mt xiii 30* *cf.* colligere, congregare
conditio (*στίσις*) Col i 15
conditor Col iii 10(½)
confirmare Ac iii 7
confiteri Mt xi 25
conformare Phil iii 21(½)
conformis Phil iii 21(½)
confringere Mt xii 20
confundi Mc viii 38
congregare Mt iii 12 *v. l.* xxii 9, 10 Lc xvii 37 Ac iv 26 : *p.* clxi *cf.* colligere, condere
coniunx Mt i 20
conrogare Mt xxii 3 (*de* xxii 9 *uide p.* clxxvii *l* 7)
consolatio Lc vi 24
conspectus : in conspectu Mt xi 26 Lc i 15 *et* * 17 75 Ac ii 25 iv 10 viii 32 Col i 22
conspicere Lc i 78 ½ [*uide* i 68]
constituere Ac xvii 31 xx 28
constitutio Apoc xiii 8
consummare : consummatus Lc vi 40* (½)
consummatio Mt xiii 40
contemnere Lc x 16 (½)
contemplator Lc i 2 ½
contendere Mt xii 19
contentio Mt xii 20 1 Cor xi 16
continere 1 Thess v 21 continens 1 Cor ix 25
contingere Ac vii 40
contradictio Ac x 29
contumeliose Mt xxii 6
conuenire Ac x 28 xv 15, 25
conuertere Ac xx 30 conuerti Ac vii 39
coonerare Phil iii 10
cooperire Mt x 26 xxv 36 ½ (uestire ½)
coram Ac iii 16
cornum Lc i 69, *cf. p.* 241
corruere Mt xv 14* 1 Cor x 8
corruptela Rom viii 21
credere Io iii 36* Ac v 32
crimen Col i 22
cruci figere Mt xvi 21 *et* * xxiii 34 [Lc ix 22]
culpa (sine culpa ½ rei non ½) Mt xii 5* [innocens Mt xii 7]
cum (*coniunct.*): (*subiunct.*) Mt i 18 xiii 25 ½ (in eo quod ½ *cf.* Lc xix 41*) xxi 38 xxvi 27 Lc xii 43 xiii 16 xviii 8 xxiv 44 Io ii 25 (*indic.*) Gal iv 4 (= *ἐάν*) Mt v 23 Io v 43 (= *ἐὰν*) Lc xii 58 (*praepos.*) 1 Cor xv 32
cupere 1 Petr i 12(½)
curare Ac x 38
curatio Ac iv 22
curuare (*intrans.*) Phil ii 10
custodire Mt xix 17 xxiii 3 Ac xv 29

Danihel, Danihelo *C* (*uide p.* 239) Mt xxiv 15
dare Apoc xvii 13

dator 1 Tim vi 18
de Mt i 18, 20 (ex ½) iii 9 (ex ⅔) xiii 41, 52 xxi 34 xxiv 17 Rom i 3 (⅓) 1 Cor xv 49 *bis* Gal iii 16 *bis* iv 4(⅔) 1 Ioh ii 21
dealbare Mt xxiii 27
debilis Lc xiv 13
debitum Col ii 14
decĭdere Ioh xii 24*
decīdere Apoc xiii 3
definire : -itus Ac ii 23
deformare Ac xvii 29
deinde Mc iv 28 *uide* post
delere Apoc xxi 4
demonstrare Mt xvi 21 Ac vii 3 ix 16
deorsum Mt iv 6 Eph iv 9(½)
deputare Rom iv 3 Gal iii 6 (⅔)
derelinquere Mt xxvii 46
desertus Mt iii 3 Ac i 20
deseruire Rom xiii 6(⅔)
desolare Mt xii 25
desolatio Mt xxiv 15 *p.* clxi
destruere Ac xv 24 1 Cor xiii 10
determinatio Ac xvii 26
dextera Ac ii 34 vii 55, 56
diabulus Mt xxv 41 *C* (*p.* 239)
dicere [*non* aio] Mt xxi 41 xxii 8, 12 Lc ii 28 ½ Io xi 43 Ac vii 56 Io ii 25
dies : diebus [= ἡμέρας] Mt iv 2* dies [*al.* diebus] Mt xii 40 Lc i 75 (*sed* septem annis Lc ii 36)
dilectio Rom v 8 2 Thess ii 10
diligere : dilectus Col iv 14 dilectissimus Mt xii 18 Ac xv 25
dimidius : dimidium ex Lc xix 8
dimittere Mt v 24 xix 29 Ioh xi 44* Apoc v 6
dirigere Ac xvi 11 directus Lc iii 5* (not rectus)
diripere Mt xi 12 xii 29
discedere Mt xxv 41 *v. l.*
discentes Mt xvi 21 [Lc xvii 5] *pp.* clvi 237 : *cf.* discipulus
discessus Ac xx 29
discipulus Lc vi 40 and * xiv 27 &c
discordia 1 Cor iii 3
discubitus Lc xiv 7, *cf. p.* 244
discumbere : discumbentes Mt xxii 10 (*uide* recumbo)
disponere Rom xiii 1(⅓) Gal iii 19
dispositio Ac iii 21
disrumpere Mt xxvii 51*
dissensio 1 Cor iii 3
dissoluere Mt v 17
disturbare Ac xv 16
diuidere Mt x 35 xii 25 xix 21
diuinus Ac xvii 27
docere : doctus Mt xiii 52
doctor Mt xxiii 34
dolores (= ὠδῖνες) Ac ii 24
dominus Apoc xix 16
donatio Ac ii 33
donec Mt v 18 (Lc xii 59) ⅓, 26 (½)
dragma Lc xv 8 *C*, *cf. p.* 245
ducator Mt xv 14* [= Lc vi 39]
ducere Rom viii 14 ducere uxorem Lc xx 34*
dux Mt x 18 Ac iii 15(⅓)

ĕdere 2 Cor ix 10
efferre Ac iv 24
effodere Mt xviii 8
ego : mei Ac ii 25
egredi Lc viii 46*
eicere Mt xxi 39 *v. l.*
Eleazarus, Elazarus Lc xvi 19 *et* *, *cf. p.* 245
eliberare (*cf. p.* 243) Lc xii 58* (½) Rom ix 26 x 7
emittere Mt xii 20
Emmanuhel Mt i 23 *C*, *p.* 230
emundare Mt iii 12 (Lc iii 17) xxiii 26 Ac x 15 xv 9
enim Mt iii 10 = οὖν (vii 19?) Lc xiv 14 1 Cor x 5 xv 50 [*pro* nam] Mt viii 9 Rom xiii 3 1 Cor xv 16 1 Ioh ii 19 *om* Mt iv 10 xxvi 28 *add* Mt v 17 xii 7 xxii 31 xxiii 4 Lc xvii 26 Io iv 38 vii 30 xiv 10 1 Cor x 7 Eph v 32 [= δέ?] Io iii 19 *etc.* (*ita* Itin. Eucher. *bis*) *cf. p.* xxii
eremus heremus Mc i 3 ½ *p.* 240 (deserto Lc iii 4*) Ac vii 42
erga Mt xiii 14
ergo Mt iii 8 xix 7 xxi 40 Ac ii 30* x 3 2 Cor xii 9 Gal iii 19 *om* 1 Cor xv 14 *add* Ac ii 37
erigere Lc i 69 *cf.* excitare, suscitare
eripere Lc i 74
esca Mt x 10 Lc iii 11 Rom xiv 15
esse : eram [*pro* fui] Lc i 6 fuisse(nt) [*pro* esse(nt)] Mt xi 23 fui [*non* eram] Mt xxv 35 Ac i 17 (= ἐγενήθην) 1 Cor x 6 futurus [*uide* uenturus] Mt xix 29 es Io viii 57(⅓) est Apoc xx 11 sitis (= γένεσθε) 1 Cor x 7 *cf.* 2 Thess i 10(½) esset Io viii 58
et *om* Ac ii 33 (= etiam) Phil iii 20 Apoc xiii 13 *add* Io v 29
etenim 1 Cor viii 5
etiam (= ναὶ, ἀμήν) Mt v 37 xxiii 36 Lc xviii 8 Ac xvii 27 2 Thess i 9(½)
euacuare 1 Cor xv 26(½) 2 Tim i 10
euangelizare Ac xiv 15 *cf.* adnuntiare
euenire Gal vi 14
euertere 2 Tim ii 18
euge Mt xxv 21
ex Mt i 20(½) ii 15 iii 9 Lc i 71 *bis* (½) 74 xix 8 Ac iii 22 xv 7 Gal i 15(½) Apoc xiii 3. ex eo Mt xvi 21
exaltare Mt xi 23
examinare 1 Cor ii 15(⅔)
excaecare Mt xiii 15
excelsus : in excelsis Mt xxi 9 Lc ii 14 ½
excitare Mt iii 9 ½ Io ii 19 *v. l.* Ac ii 24, 32 iii 15, 22, 26 iv 10 v 30 x 40 xvii 31 Rom x 9 (*sed* suscitare Rom viii 11 ⅔) *cf.* erigere, suscitare
excogitare Ac xv 14
exercere Ac viii 9
exercitus Lc ii 13 Ac vii 42
exigere Lc xii 48
eximere Mt vii 5

exire Mt v 26 (*p.* 233) xxii 9, 10 Lc xvii 29 Io v 29 xi 44 Eph iv 29 1 Ioh ii 19 (*fut.* exient Ac vii 7)
existere Ac xvii 24
exitus Mt xxii 9
expedit Mt xxvi 24 * (½) [*uide* Mc xiv 21 *p.* 47]
expostulare Lc vi 30 (*uide* Mt v 42) xii 20
exquirere Lc xix 10*
extra (*adu.*) 1 Cor v 12
extraneus 1 Ioh ii 21
exultare Lc i 47

facere Mt v 45 vi 2 vii 21* 26* xi 12 xiii 41 xix 16, 20 xxi 13 etc. 43 xxii 2 Mc i 3 Lc i 68 xii 37, 38 Gal v 21(½) *uide* fieri
facies Ac iii 19 Apoc xx 11
falsus 2 Thess ii 11(½)
familia Lc xii 42
fas Ac x 28
fasciculus Mt xiii 30
femus Apoc xix 16: *Thes. Ling. Lat.* VI ii 470. 39–44
festuca (fistuca *C*) Mt vii 5
fieri Mt xix 8 xxi 42 *bis* xxiv 21 Lc i 8, 38 Io v 14 xvii 5 Ac i 16 Rom iv 11 v 19 xi 34 1 Cor x 11(½) Eph. v 7 facta Mt v 16 Ac vii 41 *cf.* opera
figura Io xx 25(½)
filius (= υἱός) Mt xii 18 Ac iv 27
fimbria Lc viii 44 *et* *
finis: fines Mt xii 42 (*p.* 236)
fletus Mt viii 12 xiii 42 xxii 13
fodire: Mt xxi 33 fodiuit *C* (*p.* 238)
foras Lc xiii 28
foris Mt xxiii 26, 27
formosus Mt xxiii 27
fornicaria Lc xv 30 fornicarii 1 Cor vi 9(½)
forte Mt xxi 37
fortis 1 Cor i 26
fractio Lc xxiv 35
fraudare Mc x 19* Lc xix 8
fructus Mt iii 12 ½
frumentum Mt iii 12 ½ xiii 25 *p.* clvi
frustrari Mt xv 3 ½, 6
fugare Mt xxiii 34 ½
fugire Mt iii 7 *C*, *p.* 231
fulgere Mt xiii 43 Apoc i 16
fumigare Mt xii 20
fundamentum 1 Tim iii 15(½)
fungi Lc i 8
furari Mc x 19* Mt xix 18

gaudere 1 Petr i 8(½)
gaudium 1 Petr i 8
gazophilacium Lc xxi 1
gehenna Mt v 22 x 28
generare Lc xx 34* Ac vii 8: generari (*pro* nasci) Lc i 35 *v. l.* ii 11
generatio Mt i 1, 18 xxiii 36 xxvi 29
gens: gentes Mt xii 18, 21 Lc ii 32 ⅜ (oculorum ⅛) xxiv 47
gladius Mt x 34
globus Lc xxii 44(½)
gloria Lc ii 32 xxiv 26 ½ Phil iii 22
glorificare Lc ii 20 Ac iii 8
gnosticus 1 Tim vi 20($\frac{8}{12}$)
Gomorra Mt x 15 (*sing.*) (*cf. p.* 235) *et* * (*plur.*)
grabattum Mt ix 6, *cf. p.* 234
gratis Mt x 8 *et* *
grauare Mt xxvi 43
gressus Ac iii 7 vii 5

habere Mc x 38 Lc xii 50 xiv 14 Apoc xx 13 *bis*
habitare Col ii 9 Apoc xiii 8
habitatio Ac i 20
habitus 1 Cor vii 31(½)
h(a)eresis Gal v 20
hereditare Mt v 5 ⅜ xix 29 Lc xviii 18* 1 Cor vi 9 xv 50($\frac{1}{15}$) Gal v 21($\frac{1}{3}$) *p.* clx
hereditas: hereditate possidere Mt v 5 ⅛ 1 Cor xv 50($\frac{3}{15}$) hereditatem percipere Mt xxv 34 ⅛ (*om* hered. ⅜)
hic: I (= οὗτος, *iste*) Mt iii 3, 17 xiii 15 xxi 38, 42 xxvi 29 Lc iv 21 xiii 7, 16, 32 xxiv 44 Ac iv 9, 10, 27 vii 4 viii 18 Rom x 6; *om.* Ac vii 40: 2 (= αὐτὸς) Mt i 21(½) x 29 xxiii 34: 3 (= ὁ *cum particip.*) Mt xxii 4 Lc i 79 Ac i 16: 4 (= ὁ *cum substantiuo*) Io i 10 iii 19 (*uide p.* clxxiv) Ac i 16 xvii 28: 5 (= σήμερον) Ac xx 26: 6 (= ἐκεῖνος) Io xvii 24: 7 Lc xvi 9 (*nihil est in Gr. cui respondeat*)
hic (= ὧδε) Mt xii 6 *uide* huc
Hierusolyma (*pl.*) Mt v 35 ½ (*sing.*) xvi 21
Hierusalem Mt v 35 ½ Lc ii 22, 38 xiii 32 Io v 1
hilaritas Ac xiv 17
hoc est *identidem codd AC pro* id est *edd*
hodiernus dies Mt xi 23
homo 1 Petr iii 20
hospes Mt xxv 35
huc Mt xxii 12 *uide* hic
humanus Ac xvii 26*(½) Apoc iv 7
hypocrisis 1 Tim i 5

iam Ac xx 25
ibi Mt xxii 11, 13: *add* Io xvii 24 *p.* clxi
idol(ol)atra 1 Cor v 11: *plur.* -es 1 Cor vi 9 x 7
idol(ol)atria Gal v 20 Col iii 5
idolothytum Ac xv 29: idolothyton Apoc ii 14
idolum Ac vii 41 xv 20
igitur (*identidem*) Mt v 23 xxii 9 xxiv 42, 45 Lc xii 42 Ac xv 10, 27 xvi 11 xvii 29, 30 xx 26, 28 *p.* clxi
ignorare Ac vii 40 1 Cor vi 9(½)
ille: Mt iv 10 ½ xiii 13 xvi 21, 25 ½ xxi 41 xxii 5, 12 xxvi 29 Lc xii 43, 50 xvi 31 Io i 11*, 12 *et* * *bis* ii 25 xi 44* Ac xv 9 1 Cor x 5(½), 8 1 Thess v 3 2 Thess. ii 8 Apoc xiii 4 = τῷ *om* Mt xxii 7 (rex *pro* ille rex), 2 Thess ii 8 (iniquus *pro* ille in.)

illic Mt viii 12 xiii 42 *p.* clvi
illuc Lc xvii 37
immittere Mt ix 16 = Lc v 36 Io vii 30
immortalitas 2 Cor v 4(4)
immunditia Mt xxiii 27
immundus Mt xii 43
implere Mt i 22(1) xiii 14 Lc ii 22 xxiv 44 Ac i 16
imponere Lc ii 22 ix 62
importunitas *uide* instantia
in: (*abl.*) Mt iii 9 iv 6 xi 11 xii 18 xiii 52 xxi 23 xxiv 17 xxv 21 Lc i 33, 47 ii 20 xxiv 25, 47 Io iv 6 xiii 25 Ac ii 22, 30 iii 22 v 42 ix 15 xv 17, 23 Rom viii 34 1 Cor ix 26 xi 10 Eph iv 16 1 Pet i 20 Apoc xx 11 *cf.* super (*acc.*) Mt v 34, 35 *bis* xii 25 *bis* xix 17 xxi 42 xxiv 16 Lc i 35 x 30 Io v 1 xii 1 xix 11 Ac ii 17 vii 6 Rom x 4 xi 32(1), 36 1 Cor x 6 xv 22(?) 2 Cor xii 2(1) Gal ii 1(1) iii 24 Eph i 10 1 Thess v 23 2 Thess i 8 *bis* 1 Ioh v 13 in orientem Mt ii 2 *C* in nomen Lc xxiv 47 *CV* Ac ii 38 *C* iii 6 *C* iv 10 *C* xiv 8 *C* *p.* 247
inanis 1 Cor xv 17
incedere Lc i 6
incendere Mt xxii 7 ½ incensum Lc i 9
incipere Lc xii 45 Io xiii 25
incolumitas Ac iii 16
incorruptela 1 Cor xv 53(8)
incorruptibilitas 1 Cor xv 53(6)
incrassare Mt xiii 15, *cf. pp.* 237, 292
incrementum Eph iv 16
induere Apoc i 13
indumentum Mt xxii 11, 12 and *
inenarrabilis 2 Cor xii 4 Eph ii. 7
infans [*uide* paruulus] Mt xxi 16
inferi (*nom. plur.*) Mt xi 23 Ac ii 24, 31 Apoc i 18 xx 13, 14
infinitus 1 Tim i 4
infirmus Mt xxv 36 xxvi 41
inhabitare Io i 14(7) *et* * *bis* Ac vii 4 xvii 26 *et* * Rom viii 11(3) Apoc xiii 14 xxi 3(3)
inhabitatio Ac xvii 26
iniquitas Mt xiii 41 Lc xvi 9
iniquus Ac ii 23
initium Mt xix 8 xxiv 21 Mc i 1 Lc i 2 Eph i 21 (3 *uel* 7) Col i 18
iniustitia Ac viii 23 Rom vi 13
inmerentes Mt xii 7 *A*, *cf. p.* 236
inquirere Mt ii 13* Phil iv 17 *bis*
inreprobabilis Tit ii 8
inritatio Gal v 20
inscribere 2 Cor iii 3
inscriptio Mt xxii 20*
inscrutabilis Rom xi 33
inseminare (*uide* supers.) Mt xiii 25 ½
insensatus Lc xxiv 25
inspector Ac xv 8
instantia importunitatis Lc xi 8
intellectus Lc i 77 ½
intellegere Ac xvi 10
intendere 1 Pet i 12(½)
inter Mt xiii 25 xxiii 35 Lc i 42 Ac i 17 Gal ii 2 Apoc i 13
{ interfector Mt xxii 7
{ interficere Mt xxi 39 *½ xxiii 34 *et* *¾ Lc xiii 34 Ac ii 23 v 30 x 39 *p.* clvi
intra Mt xxi 38
intrare Mt v 20 xxv 21 Lc i 9 viii 51 xvii 27 xxiv 26 ½ *uide* introire
intrinsecus Mt vii 15
introire Mt xii 29 xi 17 xxii 11 Lc vi 4 xxiv 26 ½ Ac iii 8 *p.* clx
introitus: -um habere Rom v 12
intueri Ac viii 11
inuicem Lc xiv 12 (*p.* xxii)
Iona(s) Mt xii 40, 41 (*cf. p.* 236) xvi 4*
iota(m) Mt v 18 *p.* 233
ipse Mt i 21(½) iii 11 iv 10 *½ [v 5, 8] xii 29 xiii 43 ½ xxii 7 *et* *½ xxiii 3, 4 Mc ix 44 Lc i 16, 26 xiv 12 Io i 8 ix 3 *et* * Ac ii 22, 25 (*an* ipse *pro* magister Christus?) iii 8, 16 x 38 xv 9, 29 xvii 30 2 Io 11 Apoc xiii 4 uos ipsi Mt iii 9
ira Rom xiii 13
ire Mt viii 12 xvi 21 Lc xvi 31 Apoc xiii 10
irr- *uide* inr-
is: eius Mt ii 2 v 35 xi 19 xii 29 *bis* xiii 41 xxi 38, 43 xxii 10 Lc i 33, 55, 75 vi 40 xii 46 *bis* (½) xxiv 47 Ac i 20 *bis* viii 33 *bis* xv 18 Rom v 9 vi 3 1 Cor xv 49 *bis* Apoc i 15 xiii 3 xix 15
ei Mt xxi 33, 41 xxii 12 xxvi 24 Lc i 32 iii 11 xii 36 Io i 6 iii 36* Ac ii 30 vii 5 *bis*, 8 ix 16 x 35 Rom iv 3 1 Cor xv 28 *bis* Gal iii 6(3) Col i 17 Apoc xiii 2
eum Mt xii 18 xxi 38, 39 *bis* xxii 13 *bis* Lc ii 22, 26 vii 15 xii 46 xxiv 35 Io i 3(8) xiii 25 Ac ii 24 vii 3, 5 1 Cor xv 25 Gal i 16 Apoc v 3
eam Mt xvi 25 *bis* xxi 33 (Lc iv 6*) Apoc xiii 15 xvii 16
eo Mt v 41 xii 36 xxvi 27 Lc ii 38 vi 4 xii 58 Io i 4 Ac x 38, 41 1 Cor ii 11 Col i 16
eā Mt xxi 33 Ac i 20 Rom xiii 3 Apoc xix 15 ii Apoc xxi 5
eorum Mt xiii 15 *bis*, 43 ½ Lc i 16* xviii 8 xxiv 45 1 Cor x 7 : *pleonast.* Ac x 39
eis Mt v 44 xiii 10 xxi 36, 37 Mc xvi 19 Lc vi 4 xii 37, 38, 42 xxiii 34 Ac ii 24 vii 60 xiv 15 (xv 7) xv 8 1 Cor i 18 *bis* xv 10 Gal ii 2 2 Thess i 6(½) ii 11 2 Ioh 11 Apoc xx 12
eos Mt xiii 41 (42) xxviii 19 Lc ii 20 xii 37, 38 xxiv 46 Apoc xiii 15 xvii 14
eas Mt xxiii 4
ea Mt xi 25 Lc iv 6 (*et* *) Gal v 21(4) *cf.* qui
iste Mt iii 9(2) xxi 16 xxiii 36 *bis* [*om.* Mt xxvi 39] 1 Cor xv 53(5) *p.* clvi
ita Mt xi 26 xix 8 Lc xii 43 ½
itaque Mt xxiii 3 Gal iii 7(½), 9 Col iii 5

item Mt iv 7
iter Ac viii 39*
iterum Mt. xxi 36 *et* *, 42 xxii 4 ½.
iucundari Lc xvi 19 ½
Iudeae Mt ii 1 *C* *p.* 231
iudicium Rom iii 8
(iurare *c. subiunct. sine* ut Ac ii 30[?])
ius iurandum Lc i 73
iustitia Ac xvii 31 Rom viii 10 *plur.* Lc i 6
iuuenis Lc vii 14
iuxta Eph ii 13(½)

laborare Mt xi 28
lacrimare Io xi 35
lactere (lactare *C*, *cf.* *p.* 238) Mt xxi 16
lacus Apoc xix 15
lapidare Mt xxi 35
lenitas Gal v 22
libellus Mt xix 7
libido Rom xiii 13
licet Lc xii 38
ligare Lc x 34
limus 1 Cor xv 49(½)
linire Io ix 6*(½)
linum (lignum) Mt xii 20, *cf.* *p.* 236
liquare Mt xxiii 24
liuidus 1 Cor ix 27
locare Mt xxi 33, 41
loqui 1 Io i 3
Lot(h) Lc xvii 28 *p.* 246
lumen Mt v 14, 16 Lc ii 32 Io i 5(½), 8 9* iii 19, 20 *bis*, 21 Eph v 8 *p.* clvi
luscus Lc xiv 21

magia Ac viii 9 *p.* 249
magicus Ac viii 11
magis (*non* potius) Mt x 28 Lc xviii 14 Rom i 25(½) (*cf.* 2 Cor xii 9)
magnificare Lc i 46 2 Thess i 10(½)
magnus: maximus Mt xxii 38 *uide* magis
malignus Mt xiii 38 *p.* xxiii
malitia Mt xxiii 28 Eph vi 12(½) 2 Thess ii 10
mamma Apoc i 13
mammona(m) Mt vi 24, *cf.* *pp.* 233, 234 Lc xvi 9
mandatum [praeceptum *apud* Mt] Lc i 6
manducare [*nusquam* edere *in Euu.*] Mt xi 19 xxv 35 Lc vi 1 (Mt xii 1)*. 4 viii 55 xii 45 xvii 27, 28 *p.* clvii
manifestare Mt x 26 Io xv 15 Eph iii 3 1 Ioh ii 19
manu mittere Io viii 35
manus (δγκάλαι) Lc ii 28 (dextera manus) Apoc i 16
masculinus Lc ii 23
Matth(a)eus *p.* 229
maxilla Mt v 39
mendacium 2 Thess ii 9
mendicus Lc xiv 13 ½
messor Io iv 36
ministerium 1 Cor xii 5
minitari 1 Petr ii 23
minor (*adi.*) Apoc xx 12
miser Rom vii 24
misericordia (ἐλεημοσύνη) Mt vi 2
mitis Mt v 5
mittere (= βάλλειν) Mt vii 19 ix 16 x 28, 34 xiii 41 xxii 13 *et* * (= χαλάσαι) Lc v 4 (= ἀποστέλλειν) Lc xiii 34 (= μεταπέμπειν) Ac x 5
modicus Mt xxv 21
molestare Ac xv 19
monstrare Mt iii 7
monumentum Mt xxiii 27 (*uide* sepulcrum)
mouere Ac ii 25
Moyses: Moysi (*genit.*) Mt xxiii 2 Lc xxiv 44
mulier Lc i 42
multus: *sing.* Io vi 2: multis(½) 1 Cor x 5
mundus Mt xiii 38 ⅔ 1 Cor ii 6
munitio 1 Thess v 3
murra Mt ii 11 *C* *p.* 231
mysterium Mt xiii 11 Eph iii 3 v 32

nam Io iv 36 *p.* clxxvii
narrare Lc ii 20
nasci Io i 13*
nata Lc xii 18
natatorius Io v 2
natio Mt xii 42 (*p.* 236)
natiuitas Ac viii 33
nauicula Mt iv 22 (*p.* 232)
nauigium Ac xvi 11
Nazareus Ac ii 22 iv 10
ne: ne . . . *c. subjunct.* Mt i 20 v 17 *uide* nolite ne forte Mt iv 6 *cf.* Lc xxi 34 (*pro* ut non) Mt vii 1 Io iii 20
nec Io ix 3 *v.l.* 1 Cor x 9 *uide* neque nec . . . quidem Mt xxiii 4 *cf.* Lc xvi 31
necessarius Ac xv 28
negare Mt xvi 24
nemo 1 Cor viii 4
nequam Ac iii 17 nequior Mt xii 45 (*cf.* *p.* clvii) nequissimus 2 Jo 11
neque Rom xi 21 1 Cor ii 9 (*bis*) *uide* nec
nescire Mt xxii 29 *et* * xxiv 42, 50 Lc xii 46 *p.* clvii
Nicolaitanus Apoc ii 6
nisi Lc ii 26 v 21* vi 4
nitide Lc xvi 19 ½
nocere (*c. acc.*) 2 Cor vii 2
noli (nolite *c. infin.*) . . . re Mt iii 9 vii 1 x 28 xxiii 3 Lc i 30 xiv 12 *uide* ne
nolle Mt. xxii 3*
non Io i 13 *et* * *bis* Apoc xxi 4 *bis* (= *obre*?) non scire Mt vi 3 Lc ii 49 xvii 27 *uide* nescire
nosse Mt xiii 11
nouissimus Mt v 26 xix 30 xx 12, 16 Lc xii 59 Ac ii 17 nouissime Mt xxi 37 *et* * nouissimo (*adu*? *adi*?) 1 Cor xv 8
nubere Lc xvii 27 xx 34*
nullus Io xix 11 Ac xv 28

numquam Mt xii 7 xxi 16, 42 *p.* clvii
numquid Mt xi 23
nurus Mt x 35

obaudire *C* (*p.* 238) Lc xvi 31 ½ Ac vii 39
oblatio Ac vii 42
obmutescere Mt xxii 12
oboedientia Rom v 19
obturare Mt xiii 15 *p.* clvii
obumbrare Lc i 35
occasus Mt viii 11 ½
occidere Mt ii 13* xxi 39* xxii 6* xxiii 34 *et** ¾ Ac iii 15
oderunt Mt v 44
offeres Mt v 23, 24
omnis Ac x 37 xvii 26(½) *et** xx 28 Col i 16
onerare Mt xi 28
opera (*plur.*) Mt xxiii 3 Io ix 3 Rom viii 13 Col iii 9 Apoc ii 6
operari Io iii 21 v 29 Rom xiii 4(⅔) Gal v 21(⅓)
operarius Mt x 10 xx 1
opitulari Ac xvi 9
oportet Mt xvi 21 *et** Lc ix 22 xiii 16 xxiv 26 Ac i 16 xvii 29
opus (*sing.*) *uide* opera
opus est Lc v 31
orare Ac x 2
osculari (**obsculari** *C p.* 243) Lc vii 38
otiosus Mt xii 36

paenitentiam agere Ac iii 19
paeniteri Ac xvii 30
pala Mt iii 12 ½
pallium Lc vi 29
parabola Mt xiii 10, 13 *et** *p.* clxi
parare Mc i 3 Lc i 76 iii 4* *cf.* praeparare
pars Eph iv 16
paruulus Mt xi 25
paruus *uide* minor
pascere Apoc xix 15
passio Io v 5 Col iii 5
paterfamilias Mt xiii 52 xx 1 xxi 33 *et**
pauper Mt xix 21 Lc xix 8 **paupera** Lc xxi 2 *pp.* clxi, 246
peccare 1 Pet ii 22(½)
peccatum Mt i 21 ix 2, 6 Rom v 20
pendĕre Rom xiii 6(½) 2 Thess i 9(½)
per Mt xxiv 15 Lc i 78 Ac iv 25 xv 9, 27 xx 28 Rom i 4(⅓) 2 Cor iv 11 Eph iii 3 Col i 22(⅓) Apoc xix 11
percipere Mt xxv 34 Lc vi 24 Gal iv 5
perdere Mt xvi 25 xxi 41 xxii 7 *et** *cf.* perire
perditio Apoc xvii 8
peregre proficisci Mt xxi 33
peregrinari Ac vii 6
perficere Mt xxi 16 2 Cor v 5 **perfectus** Lc i 17 *et** vi 40 ½ 1 Thess v 23
perire Ac iii 23 1 Cor viii 11 (**-iet** *fut.*)
permanere Rom ix 11
permittere Lc viii 51 ix 61 Ac xiv 16
perseuerare Gal ii 5
perspicere Mt vii 5
pertransire Mt v 18 *cf.* praeterire, transire
peruersus Tit iii 11
placere : **placuit** Ac xv 28 **placitum (factum est)** Mt xi 26
platea Mt xii 19 [*non* Lc xii 37]
plebs Lc i 17 ½ *uide* populus
(**plenus** *c. abl.* Io i 14)
plorare Lc vi 25 xix 41*
pluit (**pluet**) Mt v 45, *cf. p.* 234
plus Lc xii 48 ½ Ac iv 22 1 Cor xv 10 (**quam**) Mt v 20 xi 9 *et** xii 6 *et** (½), 7, 41, 42 **plures (quam)** xxi 36* ½ **plures (magis quam)** Gal iv 27 **plurimum** Lc xii 48 ½
pondus Ac xv 28
ponere Lc i 9 **poni** Mt iii 10 [= κεῖσθαι]
populus Mt i 21 ix 8 xiii 15 Lc i 17* ½, 68, 77 ii 31, 32 Ac iii 23 iv 10 x 2 Rom ix 12 *bis*, 25, 26 *plur.* Apoc xxi 3 *p.* clvii
portare Mc xv 21*
portentum 2 Thess ii 9
posse : **potens esse** Mt iii 9
possibilis Mt xxvi 39 Ac ii 24
possidere Gal v 21(¾) *cf.* hereditare, hereditas
post deinde Mc iv 28*
postea Ac vii 7 **postea quam** Mc xvi 19
posteriora Lc ix 62
potare Mt xxv 35 *p.* clvii
potentia Eph i 21(⅓)
potestas Mt viii 9 ix 6, 8 x 28 [*uide* uirtus]
potus Apoc xxii 17
praecedere Lc i 17
praecingi Lc xii 35, 37
praecipere Mt xix 7 Ac xv 20, 24 xvii 30 **praeceptum** [*non* mandatum] Mt xv 3 xix 17 xxii 38 Ac vii 38 1 Cor vii 6 Eph ii 15 *p.* clvii
praeconare Lc iv 19
praedestinare Ac iv 28 x 41, 42 Rom i 1
praedicere Ac iii 18(½)
praefinire Ac xvii 26
praeire Lc i 76
praemittere Io iv 38
praeparare Mt xxv 34 ⅔, 41 *et** Mc i 2 Lc i 17 *et** ii 31 xii 20 Ac iii 20 Apoc xxi 2 *uide* parare
praeponere Lc xii 42 Ac xx 28
praescientia Ac ii 23
praesentia 2 Thess ii 8
praeterire Mt v 18 *v. l.* Lc xxi 33 *cf.* transire *p.* clxi
prandium Mt xxii 4
presbyter Ac xv 23 Apoc v 6
pressura Mt xxiv 21 ½ *p.* clvii
primo Mt vii 5 1 Cor xii 28 xv 46 **primum** Mt v 24 xii 29 ½ Mc iv 28* **prius** Mt xii 29 ¼ **prius quam** Mt i 18 **nisi prius** Lc ii 26

primus Tit iii 10(½) Apoc xiii 12
princeps Ac iii 15(⅜)
principalitas Eph i 21(¼)
principatus Col i 18(¾)
pro Mt xii 36 xvii 27 2 Thess ii 10
procidere Mt iv 9 = Lc iv 7 *p.* clxii
profanare Mt xii 5* *p.* clvii
proferre Mt xiii 52
profeta Mt i 22 *C etc.* *p.* 229
progenies Mt iii 7
proficere Mt xxii 13 (*uel potius* viii 12 ?) xxi 39*½ *et** (*p.* 250) Lc xiii 28 Apoc xix 20(⅜)
promittere Ac vii 5
properare Lc xix 5
prophetia Mt xiii 14
prophetis Lc ii 36, *cf. p.* 242
proprius : sui proprii Io i 11*
propter [*non* causa] Mt x 18 xv 3, 6 xvi 25 xix 8, 29 Ac ix 16 xv 26* *p.* clxii propter quod Mt xxi 43 Ac x 5 propter hoc Rom xiii 6
propterea Mt xiii 52 Ac xv 19 *p.* clxii
prouidens Gal iii 8 (*et p.* 229).
prouocare Ac xvi 10
proximare Mt iii 2*
proximus Mt xxii 39 Eph ii 13(½)
prudens Mt xi 25 [*contr.* Lc xii 42]
prudentia Mt x 16* Rom xii 3
pungere Io xix 34*
purgatio Lc ii 22
pusillus Ac viii 10
putare Ac xvii 29 1 Cor x 12 putas Lc xviii 8

qualis Mt xxiv 21 Io i 14
quamquam Ac xiv 17
quando Mt xxvi 29 Lc xii 36 xvi 9 1 Cor xv 27 Gal i 15(½)
quapropter Lc i 35 iv 18 xiii 35½ Ac x 29 1 Cor x 12
quare Mt xv 3 xix 7
quasi Mt iii 16 xxiii 20 Lc xxi 35 1 Cor vii 25 Eph v 8 2 Th ii 4½ Apoc i 15, 17 xiii 2 *bis*, 11 xvii 12 *p.* clvii
quassare Mt xii 20
quemadmodum Mt xii 40 xiii 40 xxii 39½ xxv 32 Mc i 2 Lc i 2, 55 ii 20, 23 vi 4, 31 xvii 28 xxiv 35 Ac ii 22 iii 22 vii 42 viii 32 *bis* x 38, 47 xvii 28 Rom i 28 v 19 vi 4 1 Cor x 6, 7, 9 xv 22 Gal iii 6(½) v 21 Phil ii 15 1 Ioh ii 18 Apoc i 14, 15, 16 xxi 2(½)
querella Lc i 6
qui : qui . . . -it (*στο particip. praes.*) Mt iii 10 xiii 41 Lc x 16 *bis* 1 Cor i 18 *bis*
qui . . . est (est *ad finem clausulae*) Mt v 12, 16 (xvi 17½) xxii 21 xxiv 16, 17
qui . . . -erit Mt v 28 xv 4
quae perierunt (τὰ ἀπολωλότα) Mt x 6 qui uim faciunt Mt xi 12 omnia quae habes Mt xix 21 omnia quae sunt Mt xix 21 eos qui uocati fuerunt Mt xxii 3 his qui u. sunt xxii 4 (*contra* xxii 8) Mt xxii 13½ xxiii 26 xxiv 15 xxv 34½ xxvi 28 Lc i 70, 71½, 79 ii 38, 49 iii 11 *ter* vi 4, 25, 30 xii 18 xiii 34 *bis* Io v 39 xiii 25 xv 15 Ac i 16 *bis*, 20 ii 16 iii 2 iv 2* *etc.* [*non* Lc vi 30 vii 15 ix 61 xxiv 44]
quae (*uel cum uel sine* sunt) = τὰ Lc xviii 27 xix 42 Ac iv 24 *p.* 247
quid (*rel.*) dictum est Mt xxii 31 : qui (= οὗν) Ac ii 33
quia Lc i 68 1 Io v 1 Apoc xxi 4 *p.* cix, *p.* xxii
quicumque Mt xix 29 xxiii 3 Lc xviii 7 Ac iv 28 Apoc xxii 17
quidam Mt xxi 33 (= alii . . . alii) Mc xv 21* 2 Cor ii 16 *bis* (1 Cor vi 11[¾])
quidem : (= μὲν) Mc xvi 19 : quidem . . . autem . . . uero Mt xxi 35 quidem . . . uero Mt xxii 8 quidem . . . autem xxiii 28 (= γὰρ) 1 Cor xiii 9(⅛)
(= περ) Rom viii 9 Ioh iv 37(½) *uide* si
quis Lc viii 45 qui (*nom. interrog.*) 1 Io ii 22 Apoc xiii 4[½]
quid Mt xix 17 quid *v. l.* Mt xxvi 38, *cf. p.* 239
quis (*indef.*) : ne quid . . . Ioh v 14
quisquam Mt xii 19 xxiv 17
quoadusque Mt v 18, 26½ = Lc xii 59 *et** ⅜ xvii 27, 29 Ac ii 35 1 Cor xv 25 *p.* clvii
quod Apoc ii 6 *p.* cix
quomodo Lc xvii 26 Ac xv 11 (xvii 27 *indef.*) Apoc i 14 xxi 5
quoniam : (*causatiue*) Mt v 5, 8, 34, 35 *bis* xi 23, 25, 26 xiii 11 xxiii 27 xxiv 42 xxv 21 Lc ii 11, 30 iv 6 vi 24, 25 *bis* xiv 14 xix 5 Io i 30 iii 18 xv 15 *bis* Ac ii 24 xvii 31 Rom viii 21 x 9 (?) 1 Cor xv 17 Gal iii 13 Eph v 30 Apoc xiii 4 *uide* cum
(= *acc. et inf.*) Mt iii 9 iv 6 v 17, 23, 28 viii 11 xvi 17 *et**, 21 xxi 43 Lc ii 23, 49 xii 37 xxiv 44, 46 Io iii 19, 21 iv 35, 37, 42 xiv 10 (11) xx 31 Ac i 17 ii 30, 31, 36 iii 17 iv 10 vii 6 x 28, 37 (*v. l.*) 42 xvi 10 xx 25, 26 Rom vi 3, 9 vii 18 x 9 (*an bis* ?) 1 Cor i 26 iii 16 vi 9 viii 4 ix 24 xv 4, 12 2 Cor ii 15 Gal iii 7, 8 *bis*(½) Eph iv 9 Tit iii 11 1 Io ii 18 *bis* *p.* cix, *p.* clviii, *p.* xxii
quotquot Mt xxii 9, 10 Ac iii 24 Rom vi 3

raptor 1 Cor vi 10(½)
reaedificare Ac xv 16
recapitulare Eph i 10
recipere Mc xvi 19 Lc xvi 9 Io v 43 *bis*
reclinare Lc ix 58
recommemoratio Ac x 4
reconciliare Mt v 24
recordari Mt v 23
recumbere Mt viii 11 xxii 11 Lc xii 37, 38 *p.* clviii
redarguere Ac iv 9
reddere Mt v 26 xii 36 xix 18 xxi 41 *et** Lc xii 59 xix 8 Ac x 43
redigere Ac vii 6
referre Ac xv 14
refrigerium 2 Thess i 7(½)

reliqui Mt xxii 6 Ac xv 17
reminisci Lc i 54, 72
remissa Ac ii 38
remissio (*non* remissa *apud euangelia*) Mt xxvi 28 Lc i 68(½), 77 iv 18 xxiv 47
remittere Mt vi 12 ix 2, 6 xix 7 Lc ii 29 (*cf. p.* 241) v 21* vi 29 ix xiii 35(½) xxiii 34 Ac iii 13 *p.* clviii
renuntiare Lc ix 61
repente Lc xxi 34
repercutere 1 Pet ii 23
reposcere Lc vi 30
reprobare Mt xvi 21 xxi 42 Lc ix 22
repromissio Ac ii 33 Gal iv 28
repudium Mt xix 7
respicere Lc ix 62
responsum Lc ii 26
resurgere Mt xxvii 52* Rom vi 4 1 Cor xv 13
retia(m) Lc v 4 *C*, *cf. p.* 243.
retributio Lc xiv 12(14) 2 Thess i 6(½)
reuereri Lc xviii 2
reuerti Mt v 24
reus non esse Mt xii 5*½
romphea Apoc i 16 xix 15
ruina Lc ii 34
rursus Mt xxii 4*½

sabbata Lc xiii 15, 16½
sacerdos *plur.* Mt xvi 21 summus sacerdos Io xviii 13(24)* *p.* clix
sacrificare Lc i 9
sacrificium Lc ii 24 Ac vii 41, 42
saecularis Lc xxi 34
saeculum (*κόσμος*) Mt iv 8* xiii 38½ xxiv 21 1 Io iv 1 (*αἰών*) Mt xiii 40 xix 29 Lc i 70 *p.* clxii
saginare Mt xxii 4 Lc xv 22
salire Ac iii 8
Salomon (Solomon *C*, *cf. p.* 236) Mt xii 41
saluare Mt i 21 xvi 25 Ac iv 9, 12 Rom xi 26 1 Cor i 18 *p.* clix
salutaris Lc i 47, 77 ii 30 (*cf. p.* 241) iii 6*
Samaritani Ac viii 9
sanctitas Lc i 75 Rom i 4(½)
sapiens (= *φρόνιμος*) Lc xii 42
sarcina Mt xxiii 4 *p.* clix
sata Mt xiii 33 *p.* clix
Satanas (*voc.*) Mt iv 10
satiare Lc vi 25
scamillum Mt v 35½ (*cf. p.* 233) *uide* subpedaneum
scandalizare Mt xviii 8
scilicet 1 Cor xv 27
scire Lc xii 47 [Mt xxiv 50, *uide* Lc xvii 27] xxiii 34 Ac iii 16 1 Cor xiii 9(½) Apoc xix 12 *uide* non
se Mt xvi 24 Lc i 74 se ipsum Mt xxii 39*⅔ semet ipsum 2 Thess ii 4 Tit iii 11 *uide* suus
secundum Ac iii 17 xv 19 xvii 28
sed Ioh xx 17 Ac vii 5
sedere Lc vii 15
seducere 1 Cor vi 9(½)
segregare Mt xxv 32
semita Mt iii 3 Mc i 3 Lc iii 4*
seniores Mt xv 2
sensus Lc xxiv 45
sententia Ac xv 27 xx 27 Apoc xvii 13
sentire Rom xii 16: bene sentire Mt xii 18 1 Cor x 5
separare Gal ii 12
sepulcrum Mt xxiii 27 (*uide* monumentum)
sequi 1 Cor x 4(½)
sermo Mt v 37 vii 26* x 14 xii 36 xv 6 Lc ii 29½ xxiv 44 Io iv 37 *et** v 47 Ac ii 22 v 32 xv 15, 24, 27 2 Cor xii 4(⅔) *p.* clix, *p.* xxiii.
serpens Lc x 19
seruire 1 Cor ix 13
seruitura Rom viii 21(½)
seruus (= *παῖς*) Lc xii 45
si quis (= *ὅστις, εἴ τις*) Mt v 41 xvi 24 Lc xix 8 Apoc xiii 10 *bis* xx 15 si quidem 2 Thess i 6(½)
sic Mt i 18 v 12 xii 40 xiii 40 xxiii 28 Lc xii 38, 43 ½ xvii 30 xxiv 46 Rom vi 4 1 Cor xv 22 *p.* clxii
sicut Mt viii 13 xiii 43 xix 19 (*v. l.* tamquam) xxii 39 *et** ⅔ Lc vi 40 xiii 34 1 Cor x 7 2 Thess ii 4 ⅓ *p.* clxii
Sileas Ac xv 27
Siloam Io ix 7
similiter clarificare Lc ii 38
sine Col i 22 1 Tim i 5
singuli Mt xx 9
Sodoma Mt x 15 *et** xi 23, 24 Lc x 12* xvii 29
sollicitudo Lc xxi 34½
somnus: in somnis Mt i 20 ii 13
sors Lc i 9
speculator Lc i 2½
sperare Lc xii 46
spernere Lc x 16 *et**½ Ac iv 11
spiritus Ac xv 29
spoliare Col iii 9(½)
stare Lc viii 44 *et**
statim Ac iii 7
stella Ac vii 43
stola Lc xv 22
suauis 2 Cor ii 15
sub Eph iv 9(½)
subdere 1 Cor xv 28
subicere Rom xiii 1, 5 Phil ii 8(½)
subitaneus 1 Thess v 3
sublimitas 2 Cor xii 7
subpedaneum Mt v 35½ Ac ii 35 *uide* scamillum
substernere Mt xxi 8
subtrahere Ac xx 27
succendere Mt xxii 7 *et**⅔ Apoc i 15
sudare Lc xxii 44 *et**
sumere Apoc xxii 17
super Mt iii 16½ v 45 x 29½ xii 18 xxiii 2, 4, 35, 36 xxv 21 Lc iv 18 vi 40* ix 62 x 19 xii 42 xv 5* xviii 8 xix 41* xxi 34, 35 *bis* 2 Cor xii 8 Eph i 10 2 Thess ii 4 Apoc xiii 7, 8, 14 xix 16 *bis* xxi 5 *p.* clix

superextollere 2 Cor xii 7
superinduere 2 Cor v 4
superlinire Io ix 6*(½)
superseminare Mt xiii 25 ½ (inseminare ½)
superuenire Lc xxi 35
supra Io xxi 20*
suscitare Mt iii 9 *et** ⅝ Io ii 19 *uide* excitare
sustinentia Apoc xiii 10
suus Mt i 21(½) xiii 41 c i 75 vii 15 xii 42 Io i 11 *et** Apoc xx 12 (*contra Gr?*) Mt iii 12 *om* Mt x 35 Lc ix 62 Ac viii 32

tabernaculum Lc xvi 9
talis Mt ix 8 Tit iii 11
tamquam Mt xix 19 *A* (*cf. p.* 238) Lc x 18 Ac xvii 25 2 Th ii 4 ½
tantum Mt iv 4 Rom xiii 5
tardare Lc xii 45
tempus Ac xiv 16
terra Ac xvii 31
testamentum Mt xxvi 28 Lc i 72
testari Io i 7, 8
testificari Io v 39* Ac xx 26 1 Cor xv 15
thronus Mt v 34 *et** Lc i 32 Ac ii 30 *p.* clx
timere Mt i 20 x 28 Lc xviii 2
timor Lc i 74
tolerabilis Mt x 15 xi 24 *et** Lc x 12*
tollere Mt xvi 24 *et** xxii 13 xxiv 17 Mc x 21 (*uel* viii 34) Lc vi 29, 30 xiv 27
torcular Mt xxi 33 *et**
totus Mt xxii 37 *et** Lc xxi 1 Ac x 2 xvii 26 in totum Mt v 34 ⅜ *p.* clx
tractare Mt xxii 6 Ac xvii 25, 27
tradere Mt xxi 33* 41* Io xiii 25
traducere Io iii 20
transfigurare Phil iii 21
transgluttire Mt xxiii 24, *cf. p.* 239
transgressio Rom v 14
transire Mt v 18 ½ Lc xii 37 xxi 33* 1 Cor vii 31 ½ *p.* clxi
tribulatio Mt xxiv 21 ½
tribus Ac iii 25
triticum Mt iii 12 ⅜ xiii 30 *et** Mc iv 28* Io xii 24*
Troada Ac xx 6
tu : tibimet ipsi Rom ii 5 uosmet ipsos Rom vi 13 *uide* ipse
tunc Mt v 24 xiii 43 xxiv 16
tunica Lc vi 29 (= Mt v 40)
turba Io vi 2
typus Rom v 14

uadere Mt iv 10 v 24, 41 viii 13 xix 21 Lc ix 60 Apoc xvii 8
ualere Ac xv 10
uaniloquium Eph v 4
uanitas Ac xv 20
uapulare 1 Pet ii 23
uasa Mt xii 29
ubicumque Lc xvii 37
uel Lc xiv 12 Ac xvii 29 *ter* 2 Thess ii 4(⅜) Apoc xiii 17 *bis*
uelamentum 1 Pet ii 16(½)
uelle Io vii 30 Ac iii 13 Rom x 3
uellere Lc vi 1 (Mt xii 1)*
uelut Rom vi 13
uĕnire Ac xvi 8, 9 1 Cor x 11(½) uenturus Mt iii 7
uĕnire Mt x 29
uenter Lc i 42 Ac ii 30 in uentre habere Mt i 20 *uide* uterus
uerbum Lc i 2, 38 ii 29 ½ Io i 1 ¾ *uide p.* xxiv
uereri Mt xxi 37
uero Mt xxi 38 xxii 14 1 Cor ii 15(½) 2 Cor ii 16
uerum tamen Mt xi 24
uerus Apoc xix 11
(uestigium Ac vii 5)
uestimentum Lc v 36 (*uide* Mt ix 16) Mt xxi 8 Lc viii 44 Apoc xix 13 *p.* clx
uestire Lc xvi 19 *p.* clx
uestitus Apoc xix 16
uetare Ac x 47
uetustus Apoc xx 2
uexare Ac vii 6
uices : uicis Lc i 8
uictima Ac viii 32
uidere Apoc v 3 uideri Ac vii 2
uiolare 1 Cor iii 17(½)
uirtus Mt xxi 23 Lc i 17 *et**, 35 viii 46* x 19 xxiv 49* uirtutes Mt xi 23
uisio Lc iv 18
uisitare Mt xxv 36 Lc i 68, 78 ⅜
uiuere Apoc i 18 *bis* uiuentes Mt xxii 32 (Lc xx 38) ⅜ Ac x 42*
uiuus Ac x 42(½)
ulterius Apoc xxi 4
unicus Mt xxi 37
uniuersus Mt xxiii 27 Rom xi 32(½) 1 Cor i 29(½) Eph i 10(⅜) iii 21 iv 16(½) Col ii 19(½)
uocare Lc xiv 12, 13 Io xi 43 Ac x 5
uoluntas Ac iv 28
usque : usque ad Mt xi 23 *bis* xxiii 35 usque in Mt xi 23 xxvi 29 usque nunc Mt xxiv 21 usque dum Gal iii 19(⅜) usque quo Mt xii 20 Gal iii 19(½)
ut Ac xv 7 Apoc i 14 xxi 2(½) ut non Ac ii 25, 2 Cor xii 7 Apoc xiii 17 uti Io iv 36 *et** Ac iii 26 xiv 15 xv 17 xx 27, 30 Rom iv 11 vi 4 2 Cor iv 4 Gal i 16 ii 5 Col i 18(½) 2 Thess ii 11(½) 12(½) Apoc xiii 15 ut quid Mt xxvii 46
uterus : in utero habere Mt i 18, 20 *cf.* Rom ix 12 *et uide* uenter in utero accipere Mt i 23(⅜) in utero concipere Mt i 23(½) *cf.* Rom ix 12

zelus Rom xiii 13 : *plur.* Gal v 20

NOTABILIA VARIA

abl. absol. Ac ii 24 Eph i 13
adj. for adv. Io i 47
adv. for adj. Io iii 20 Rom xiii 4($\frac{2}{3}$)
auxiliary verb inserted Ac xv 11
future for future-perfect Mt v 23 vii 2 Ac vii 7(?) for present Io iv 37 v 28
genitive of comparison Io i 50
gerund Lc x 19
imperfect for perfect Io i 30 xxi 20
indic. for subj. after rel. Mt xxii 31 Mc i 24
infinitive (of purpose) Gal i 16($\frac{1}{2}$) Apoc i 12
participle present = Gr. (contrast under *qui*) Lc i 71 $\frac{1}{2}$ ii 23 v 31 xxi 35 (= *καθημένους*) Ac x 38, 43 xv 27 xvii 24 2 Thess ii 10 Apoc xxi 5 = Gr. aorist participle Mt ix 8 xxviii 19 Io vi 11 Ac ii 23 iv 24 1 Cor ix 27 Gal ii 1 iv 9 1 Pet i 8($\frac{1}{2}$) = relative clause in Gr. Io i 9*
perfect for imperfect Io iv 6 Ac xvi 13
pluperfect for imperfect Io v 46 for perfect Apoc xiii 2 double pluperfect (data fuisset) Io xix 11
reflexive 2 Thess ii 4($\frac{2}{3}$)



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